

**A
CONTINUOUS
NARRATIVE
OF
POST-FLOOD
HISTORY

Volume - 5**

by
John Davis Pilkey

Edited, Annotations, Published
by
Ross S Marshall

A Study in Genesis-10-11, whereby an attempt is made
to determine the origin and histories of our ancient ancestors.

A Continuous Narrative

A Continuous Narrative of Post-Flood History
Volume - 5

ISBN: 9781082471285

By
John D Pilkey (Composed, 2009)

Edited, Annotated, and Published
by
Ross S Marshall

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Printed in Anacortes, WA USA

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P. O. Box 1191
Anacortes, WA 98221
www.weirdvideos.com

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Dedication

This book is dedicated to Dr. John D Pilkey and all the Biblical Euhemerists mythographers of the past devoted to the origin of mankind and modern civilization from the family of Noah.

Front-Back Cover:

The Hanging Gardens of Babylon by Ferdinand Knab (German, 1834-1902)
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John Davis Pilkey was Associate Professor of English at Los Angeles Baptist College (now Master's College) in Newhall, California. He obtained his B.A. degree from Tufts University in 1964 and his M.A. degree in English at the University of Missouri at Kansas City in 1969. He acquired his Ph.D. in the same subject at the University of Kansas in 1974. The following year he completed a Th.M. program with Dallas Theological Seminary. He now lives in retirement in Kansas with his wife Marilyn.

Since 1963, Dr. Pilkey has devoted much of his time to the study of the origin of the nations from Noah's family. His studies in Victorian literature have shown the interplay between the rise of Darwinism and the decline of the Christian euhemerist movement. For more than four decades, he has sought to establish the pre-Darwinian concept of Gentile origins.

To date, John has produced six masterful works dealing with pre-Abrahamic history, the study of the mono-mythological traditions of the Gentiles and the origin of the races from the family of Noah. His works to date consist of: "Origin of Nations," "Kingship At Its Source," "Noah's Family Speaks," "A Designed World," "A Postdiluvian Timeline," and "A Continuous Narrative of Postdiluvian History."

"The certainty of a universal Deluge is of great consequence to be proved; as the history of the antediluvian world, and all the religious truths, with which it is attended, depend upon it. Not that the Mosaic history stands in need of any foreign evidence to an ingenuous and unprejudiced mind. But there are persons in the world, who with a small share of reading and philosophy presume to arraign the divine Historian; and by a specious way of writing have had an undue influence upon others. This makes it necessary to accumulate these additional proofs: and I have accordingly taken these pains towards the recovery of lost evidence in favor of this great event: that from the universal assent of mankind the truth might be ascertained."

-- Jacob Bryant. 1776

**A
Continuous Narrative
of
Post-Flood History:
from the Flood
to the
Birth of Abraham**



**By
John Davis Pilkey**

**Editing & Annotations
by
Ross S Marshall**

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[Note that the term “era” refers to thirty-year periods after the Flood of Noah.]

List of Colonial Expeditions

Altaic Siberia/Mongolia. 11th Era. Leader: Ashkenaz (Yashil Khan)

Sino-Tibetan China/Tibet/Myanmar. 11th Era. Leader: Togarmah

Austronesia. 11th Era. Leader: Riphath (Daramulun/Olifat)

Uralic-Slavic Sarmatia. 11th Era. Leaders: Japheth's family (family of Svarog)

Indo-European and Semitic Thrace/Anatolia/Syria/Gutium. 11th Era

Niger-Congo West/Central Africa. 12th Era. Leaders: Mizraim Clan.

South/East Africa. 13th Era. Leaders: Mizraim Clan.

North America. 13th Era. Leader: Ashkenaz (Wakan Tanka).

Mexico. 13th Era. Leader: Togarmah (Xiuhtecuhtli).

Amazonia. 13th Era. Leader: Riphath (Tamila).

South America. 13th Era.

Europe. 14th Era.

Iran. 15th Era.

FORWARD

The historical record of humankind in the third millennium before Christ bears the stamp of Noah's family and of the events and structures outlined in Genesis 9-11. The purpose of monogenetic study is to consolidate the Biblical explanation of human origins by generating a historical science based on the family of Noah. The goal is to create a coherent Christian synthesis of the disjointed data of antiquarian study. This goal was pursued by a variety of authors between 1650 and 1820: Samuel Bochart, Paul Pezron, William Stukeley, Jacob Bryant, Sir William Jones, George Faber, and others.

My logic resembles theirs. The difference between my work and theirs lies in the data furnished by archaeology since the discovery of the Sumerians around 1880. The challenge of my work is to combine their logic with the essential information unavailable to them. An obvious question is why this work has not been done by others.

There are several answers. The most basic is that Biblical monogenesis has been unpopular in historical science since the 1880's, largely through the influence of Darwinism. Another reason concerns the issue of eccentricity. Bryant, Pezron, and others were often perceived as eccentric. Biblical monogenesis tends to breed eccentricity because of its extraordinarily daring implications. For example, a self-evident feature of any monogenetic scheme is the role of incest, inasmuch as all males and females are members of the same universal family; but incest is just one of a series of bizarre logical consequences of Biblical monogenesis. The most important of these concerns the degree and type of political authority to be found in Noah's postdiluvian family. The political factor distinguishes my viewpoint, first from the Darwinian anthropologists, but ultimately from the whole tenor of empirical scholarship in the modern democratic era. To the conservatives, Noah is the passive recipient of divine instruction and of a salvation experience but is not an agent of charismatic political power. In other words, Noah has been conceived as a pious but hapless old man in a bathrobe. Whether or not the gradualist approach to antiquity compromises with Darwinism, it strikes me as unworthy of a Bible, which stresses dispensational revolutions and displays of power. Noah survived the Flood in order to build a world; and worlds are not built without the intervention of great political and creative power. Noah's family were the human building blocks of the nations and were the most powerful ruling house in the history of humankind, prototypes of the Emperors of Agade and the Pharaohs of Egypt. In fact, this understates the case.

Noah's family was a kind of solar nucleus to all the primary linguistic stocks of humankind. These stocks are to Noah what the twelve tribes of Israel were to Jacob, except that Noah's postdiluvian longevity of 350 years

enabled him to witness their growth from individual families to large tribes or nations, each capable of generating its own independent civilization.

The Sumerian King list refers to the descent of "Namlugal" or "kingship" out of Heaven at the outset of the postdiluvian era. This document attests to the historical reality of the dispensation of human government. By defining the earliest origin of "kingship," one also defines the principle of charismatic despotism, which will one day characterize the millennial reign of Jesus Christ, the "monos-despotes" of the Book of Jude. This phrase "monos -despotes" is especially significant for the apocalyptic link between Christ and the Noahic world. Aside from naming a divine despotism, it also highlights the monistic character of basic Christianity: the belief that all truth is summed in one person. Monism is the key attitude distinguishing Jacob Bryant or myself (Dr. John Pilkey) from the empirical scholars who have dominated historical science since the mid-nineteenth century.

Now eccentric ideas are a dime a dozen. By "eccentric ideas," I mean facile speculative work lacking the refinement of approved methods of verification. Interpretive monism always means facility, the quick easy answer based on favorite doctrines. Empiricism implies solid scientific labor, even if that labor is "ever learning and never coming to a knowledge of the truth." We all admire hard work and tend to despise mere opinion. Respect for observational labor should not cloud the issue of when and how interpretations should be rendered. The descent of the nations from Noah is an interpretive crux intimately related to the evangelical Gospel.

A creedal focal point of evangelicalism is the proposition of John 3:16, that "God so loved the world." The word "world" in this verse has an equivocal value relative to the "love of the world" which is enmity with God (1 John 2:15). These two radically different uses of the word "world" depend precisely on the issue raised by monogenetic study. The evil "world" of 1 John is the Gentile scheme of things in its status quo, abstracted from Noah and from any knowledge of Noah. The "world" of John 3:16 is the whole body of humankind, descendants of the survivors of the Flood, persons who owe their very existence to the fact that Noah "found grace in the eyes of the Lord."

To trace the nations concretely from Noah is to consolidate the usage of John 3:16 and to picture humankind as former recipients of salvation fit for the evangelical mystery of regeneration. Without completing this task, we leave the "world" in the anonymous, profane condition through which Satan controls the lives of lost souls. In the field of history, we concede the battle to the enemy.

In the final analysis, the Genesis-10 study is an attempt to advance the cause of holiness at the expense of profanity by countering the view that the world of humankind is the anonymous result of natural causes. The goal of monogenetic study is to consolidate, in scientific terms, the Biblical view that this world owes its existence to the sacred history of Noah. My sense of

authority to interpret what archaeologists observe is the immediate result of my sense of the authority of the Gospel to save souls. I would describe my work and any other persons' work in this area, not as a strategy to win souls, but as a neglected dimension of evangelical Christian testimony. It is no coincidence that Bryant's work, as eccentric, (or unsuccessful) as it may appear, was highly prized by the definitive evangelical John Wesley.

If you look through standard Bible atlases for maps describing the contents of Genesis 10 and think about what you find, you will notice something very strange. Genesis 10 follows the account of Noah's Flood in 6-9 and carries the names of Noah, Shem, Ham, and Japheth over into the start of the chapter. However, what you find in the atlases is a set of nations who lived relatively nearby Israel. Both Genesis and a verse in I Peter claim that the Flood reduced the population of the human race to only eight persons— a point of vast historical importance. That tiny family of eight once inhabited a single part of the earth; and the story of the Tower of Babel implies that, even when the population of this family grew sizeable, it was still living in the single location of Mesopotamia (Iraq).

If all the nationalities of mankind descend from a family living at one time in Mesopotamia, why do the Bible atlases concentrate only on nations surrounding Israel while neglecting the people of interior Europe, Siberia, the Far East, Polynesia, the Americas and interior Africa? We all agree that Israelites in biblical times possessed no knowledge of those distant lands. However, knowledge of those distant lands is not at issue. Since the ancestors of all nationalities were once located in Mesopotamia, why does the text confine itself only to those nations familiar to Israel? The Bible atlases are really claiming that Genesis 10 differs radically from 6-9. After telling the story of the single family who survived the Flood, the text of Genesis is supposed to say nothing more about that family except to sample the descendants of Shem, Ham, and Japheth living in proximity to Israel. We learn nothing about the history of Noah's family except that a remote relationship exists between Noah's sons and nations familiar to Israel.

This reading of Genesis 10 has made an unfortunate impression on modern scholars of ancient times. It makes it appear that Moses has combined a story about a Flood with an entirely different, almost unrelated body of knowledge. Secular scholars draw the unfortunate conclusion that the Flood story is an isolated myth brought forward only in a vague attempt to explain where nations known to Israel came from. Christians may content themselves that the nations in Genesis 10 accurately reflect the bloodlines of Noah's three sons. That belief, however, has little bearing on the general impression that Genesis 10 contains a less than universal account of nations with a Flood story put in front of it.

This unfortunate state of affairs is the result of a fundamental mistake made by an influential Christian writer 1700 years ago. That writer was St. Augustine. In commenting on Genesis 10 he wrote, "Gentes, non homines," "Races, not men." This opinion means that, when we read of seven sons of

Japheth in 10:2, we are supposed to understand that these were not seven men in Noah's second generation but seven nations known to Israel personified in seven imaginary "eponymous" ancestors. Japheth must have actually begotten sons; but whoever they were, they lived in total oblivion long before their descendants became a race called the Gimmerai, Medes, Mushki and so forth.

For forty-five years I have studied how wrong Augustine was, how mistaken the dominant opinions arising from his opinion are and how misleading the Bible atlases have become in suggesting that the nations they display exhaust the historical value of Genesis 10. The contents of Genesis 10 have a completely different meaning. They are a historical record of the political disposition of Noah's earliest descendants and not just Shem, Ham and Japheth. Although the text contains some 77 names, I have found that they refer to 54 persons. That is because each of the clan groupings such as the sons of Cush in 10:7 is a record of a political group combining feudal sons or vassals like the ones described in Genesis 14:1-6. Because the clans combine immediate offspring with more distantly related vassals, some of the 54 persons are duplicated once or twice under different names in different clans. An extreme example is Riphath of Genesis 10:3 in the Japhethite third of the text. This person appears in all three sub-clans of the Hamite third as "Seba" in the Cushite section, "the Pathrusite" in the Mizraim (Egyptian) section and "the Amorite" in the Canaanite section.

In reality Genesis 10 consists of "homines, non gentes," "men, not races"—the reverse of what Augustine believed. These men, in turn, begot a variety of nations including the ones appearing in the Bible atlases but by no means confined to them. Genesis 10 is the Hebrew record of a body of human beings known by various names to all the most ancient cultures of Mankind. None of them was an Israelite because Jacob-Israel had not yet been born. Only a fraction of them ever spoke Semitic akin to Hebrew. In that sense that are barely "biblical characters" at all. It is a major mistake to treat Noah as a proto-Israelite because he found grace with God to survive the Flood. Noah and his family were fathers of the Gentiles and Gentiles themselves. The Flood resulted in the origin of the Gentile world. In many cases, the persons named in Genesis 10 were better known to Gentile tradition than to the Hebrews or to Moses.

Take, for example, the four wives of the Ark. To all appearances, the Bible never names these women; but appearances can deceive. The diluvian wives receive names tucked away at the very end of the Genesis 10 list and treated as "sons" of Joktan. They are legitimately termed "sons" because females are fully capable, in the Gentile world, of holding great power and becoming political vassals. In a Sumerian record, Ku-Bau is an explicit female "king." Obviously, no reader of the Bible alone would ever guess that the Hebrew names Ophir, Sheba, Havilah, and Jobab were women and survivors of the Flood. The Bible does not intend to convey that information to us.

The only way I could discover these female identities is to get the right perspective on Hebrew tradition. The Hebrew people are West Semites, one of four divisions of the Semitic linguistic stock. As such, they shared directly in the Flood tradition along with all other primary nations. No two traditions, however, are quite alike. Moses was a strict monotheist and he had no use for “gods” and especially not for “goddesses.” Among most other nations Noah’s community of elite children and descendants were known as gods and goddesses like those named as such in Psalm 82 and John 10. They were rulers of almost inconceivably high status. Moses himself was enough like them as a nation-builder that the Lord told him, “You will be a god before Pharaoh and Aaron will be your prophet.” The phrase “before Pharaoh” conveys the reality that human “gods” and “goddesses” pertained to the early Gentile world to which Egypt and its pharaonic institution belonged.

East Indian tradition is loaded with gods and goddesses and does the best job of rendering the four wives of the Ark. The advantage of this tradition is that it accurately identifies the four wives as multi-racial: black Kali (Ophir, black Matriarch), white Uma (Jobab, white Matriarch), yellow Durga (Sheba-I, yellow Matriarch), and implicitly red Mahadevi (Havilah-I), mother of Ham and Noah’s diluvian wife. The chief task of the four females who survived the Flood was to reproduce the four races that originated in Adam’s family. Noah’s sons could not accomplish this task because they were all sons of one father. The version of India that first arose in the Indus Valley (modern Pakistan) was one of the three earliest civilizations to arise after the Flood. The other two— Sumer (in Mesopotamia) and Egyptian— were more important. Most important of all was the Sumerian since Genesis 11 places Noah’s family in Mesopotamia at an important early turning point in human history.

The Sumerian language and civilization were discovered during the course of the 19th century through study of ancient cuneiform script. This discovery gave scholars a unique opportunity to place ancient history on a firm, biblical foundation. The failure of European, British, and American scholars to do by the opening of the 21st century is one of the great tragedies in the history of human thought. This failure has resulted from two contrasting causes conspiring to the same result. Non- and anti-Christian scholars are hopelessly prejudiced against the Bible in respect to fundamental matters of origin. Christian scholars, on the other hand, have clung to the belief that Noah and his family must have been Semites (rather than Proto-Sumerians) because the Old Testament is written in a Semitic language. They have resisted giving full weight to the Sumerians because they react against the secular attempt to explain biblical origins away as a borrowing from Sumerian mythology.

I began to sense the extent of this tragedy 45 years ago in 1963. So far, my efforts to call attention to it and supply a reconstructive history of Noah’s family have barely scratched the surface of public awareness. Like

the tragedy itself, this failure has resulted from two causes. The academic world is largely under the control of a credentialing process in which reputations outweigh logic. It is simply impossible, in many cases, to get a hearing. Rhetorical and political skills needed to summon the attention of academic leaders in the relevant fields are largely beyond my capacity. This incapacity, in turn, is influenced by certain fashions in learning. It was not for nothing that a Christian scholar at Biola University once referred to my work as an "archaic study." It is archaic in two senses. Many Christian scholars have given up the task of placing the Bible at the concrete foundation of world origins. More important, they adhere to practical beliefs about fact gathering and verification foreign to the subject of origins. They have lost interest in the subject because they sense that it involves a mode of reasoning out of step with modern thought.

Ancient man did not possess the same worldview as modern man. Ancient texts from Sumer and elsewhere exhibit a mythological habit of thought wedded to religious rituals. In fact, a Sumerian text such as Inanna and the God of Wisdom conveys an impression of a society shaped as much by ritual as by practical trial and error. The tragic modern error concerning origins results from a breakdown in respect for ritual motivation based on a low view of the authority of symbols. Modern thought since the 18th century has been obsessed with the opposition of fact and fiction. This obsession arose from the contemporaneous development of empirical science and literary fiction beginning around 1740 in both cases. Fact and fiction have played a symbiotic role in modern thought based on their opposition.

Of course, a distinction between fact and fiction really exists. The word "fact" derives from a Latin participle of the verb *facere* meaning to do or accomplish (as in our word "factory"). A "fact" originally meant a deed occurring at a particular place in time and space and involving cause-effect mechanisms. These deeds or happenings have either occurred or not. There should be no blurring of the difference between events faithfully witnessed and events evoked more remotely by plausible fictions. Our capacity to recognize the difference may be limited; but scientists and historians do well to pursue pure fact as an ideal. Whenever I introduce new scenarios into my study and test them for how well they harmonize with known fact, I often state them as fact in order not to clutter up my already overloaded text with qualifiers.

I hope that my readers will recognize that I am working hypothetically and recognize different degrees of certitude achieved in this way. If not, I lay myself open to the charge of plausible fiction. That charge can always be leveled at attempts at historical reconstruction. I view my attempts as an act of faith in such solid biblical truth as we possess. In all other matters certitude is a relativistic affair even though I am deeply convinced of the truth of what I offer here. John Milton's biblical epic 'Paradise Lost' contains plausible fiction but was praised by Joseph Addison for the

strength of its analogy to biblical facts and truths. My goal is less literary than Milton's and aims at a higher level of factual integrity than Milton's poetic license allowed him. However, I cannot deny the debt I owe to Milton in a course taught at Tufts University in the 1962-1963 school year just prior to my earliest attempts at Noahic reconstruction. Clearly, I was attempting to do for the Noahic world after the Flood what Milton sought to accomplish for Adam and Eve at the fall. The difference is that I worked with Sumerology and took a different approach to Gentile mythology than anything Milton intended. From the outset, I sought to establish historical fact— so much so that my text sometimes resembles little more than a commentary on the Sumerian King List or a summary of world ethnography.

The Sumerian texts and mythological systems of other ancient nations are partly factual and fictional. The factual part is more extensive than commonly supposed. Take for example the "Libyan" family of the Hellenic god Poseidon. Conventional mythologists such as Robert Graves dismiss this family and other structures like it as fabrications gotten up out of Greek knowledge of other nations such as Phoenicia. I have discovered that one Hellenic family group— the Titan line of Hellen— has been fabricated out of two or three parts for thematic reasons. The "Libyan" family, in contrast, is historically flawless except for the rather artificial character of Poseidon's wife "Libya" ("Africa"). The tradition claims to present a father, two sons and a set of grandsons; and that is exactly what it does. In the process, it yields Hellenic names for the four "sons" (vassals or political sons) of the Japhethite Javan in Genesis 10:4— "Agenor" for Elishah, "Phoenix" for Tarshish, "Cadmus" for Kitt(im) and "Danaus" for Rodan(im) (or Dodanim). Only two of these four matching names are cognates (terms of common origin); but a variety of converging evidences confirm the relationship so thoroughly that I am convinced of its basis in fact in the early postdiluvian period when Noah was still alive. In fact, the application of the term "myth" to these names is misleading. They are a form of historical record.

William Hallo states the opinion that the Sumerian Flood is nothing but a rationalization of Sumerian ideas of prehistory. Everything beyond the scope of their records, he thinks, is treated by them as occurring before the Flood. This demeaning opinion reflects more on Hallo than on the Sumerians. It reflects a systematic error in modern thought so deeply engrained that it can only be explained in theological terms. It arises from a standard modern theme of "science" versus "superstition" rooted in an exaggerated emphasis on the contrast between fact and fiction. Dual systems or oppositions like this have a way of breaking down under scrutiny from a third angle.

Consider what the Bible is calling on us to do at the outset of the "apologetic" verse in I Peter 3:15: "But sanctify the Lord God in your hearts." What does it mean to "sanctify" the Lord as a spiritual exercise within our power? The meaning is to confer on the Lord the highest degree

of importance, which we can possibly muster. Probably no two of us are alike concerning how much importance we can confer on anything; but we are to reserve the highest degree for the Lord. That practice of conferring importance is precisely what goes on in the development of ritual mythology. The only reason why Gentile priests called on their followers to perform symbolic rituals is that these acts were intended to confer sanctity or the highest level of importance— even when the names of gods introduced by these priests were unworthy of such devotion.

Hallo realized that the Sumerian Flood was connected in some way with the biblical Flood. He knew that Christians confer a high level of importance on the biblical Flood. From his opinion on the Sumerian use of the Flood tradition, I am forced to conclude that the high importance Christians confer on the Flood offends him intellectually and in other ways. We know from II Peter 3:1-7 that the Flood is a spiritually “hot topic.” Something about it seems wrong to an unbeliever. It carries implications. In the mind of a secular scholar, the Flood must be reduced to a harmless “folkway,” a whimsical vagary of ancient thought. Otherwise, it poses a threat to the entire modern, secular worldview. One wonders what was going through the mind and heart of the professor at Biola University, in spring 1985, when he referred to my work as an “archaic study.” At the risk of appearing self-defensive, I call attention to the emotion which taking Noah’s Flood seriously can evoke in some circles.

The study embodied in this postdiluvian timeline takes the Flood as seriously as it can be taken. Instead of reasoning about the Flood, it reasons from the Flood. That is what faith does. It “sanctifies” subjects by conferring on them the value of presuppositions rather than debate topics. I do not engage in debates about the Flood. I put the Flood to work by deducing the whole of ancient world history from it. Logically I cannot do otherwise. If the Flood happened and reduced the human race to four men and four women, it holds the key to every scrap of evidence deriving from human existence in the second half of the third millennium BCE.

[Editor: All images and pictures are removed to reduce page numbers, and can be found from the remaining “links” and from John Pilkey’s other books. Gundestrup Caldron panel images may be referred to in Volume-2, “Noah’s Family Speaks.”]

The ideal goal of Genesis 10 study is to destroy secularism. Secularists believe that they possess a logically coherent worldview proving that the Bible cannot be comprehensively true concerning origins. They worked out this consensus in the 19th and 20th centuries through a constant pressure of rebellion vigilant to select and interpret data seemingly inconsistent with the Bible. Several key components go to make up their belief system: the traditional chronology of the Egyptian Old Kingdom, a critical use of “eponym ancestry,” anthropological and psychological assumptions about mythology and, in contrast, certain misconceptions among Biblicists such as

the belief that linguistic and racial diversity did not exist prior to the Tower of Babel.

At the root of modern secularism lies the 18th century trend known as the "Enlightenment." This movement derived from the desire by Europeans to put an end to the religious strife of the previous two centuries. Thinkers in the 18th century searched for and found a common ground between Protestants and Catholics in a general avoidance of religious themes by a re-focus on natural philosophy or "science." This re-focus gained rapid recognition through the practical benefits of scientific study. Theological insight began to appear abstract and impractical. Religious faith seemed to have caused more harm than good. Even devoted Christians began to adopt an ideal of the Brotherhood of Man, at odds with religious sectarianism.

The two dominant cultures that existed before and after 1740 were adversarial in many ways. Theology was not the only issue. The earlier, Renaissance culture emphasized social, political, and intellectual eminence. After the time of Voltaire, the "enlightened" culture came to mean egalitarian democracy. Both sides in this conflict of values were ill equipped to appreciate the biblical account of origins. The Renaissance culture was crippled by racism and contempt for the masses. The enlightened culture, as it developed in the 19th and 20th centuries, was prejudiced against the central element in postdiluvian times— kingship built from the monogenetic top down. When the crucial science of Sumerology became known, the Sumerian assertion that "kingship descended from heaven after the Flood" could no longer be appreciated as a foundational truth.

In their embittered rivalry, the Renaissance and Enlightened viewpoints both crippled the modern capacity to appreciate biblical origins. Latter-day Renaissance types like L. A. Waddell in the 1920s understood that radical kingship held a key to origins but centered their concept of eminence in an anti-Semitic bias in favor of ancient Indo-Europeans. Waddell despised the Bible as a Semitic document. He found the Renaissance principle of eminence in a set of ancient, exclusively Indo-European rulers of universal, imperial scope. He could not imagine that the rulers he admired derived from a multi-racial and polyglot elite at the core of Noah's expanding family. Neither he nor other secular scholars could reckon with the high longevities, which made this elite a practical reality. Another type of Renaissance mindset, loyal to the Bible, reacted inappropriately toward Semitism in a way that failed to appreciate the Sumerians and other non-Semites. These Biblicists reacted to the opposite extreme and were offended to discover that neither the Sumerians nor Elamites— the latter assigned to Shem's family in Genesis 10:22— were Semitic speakers. They kept looking for Semites as though Noah himself were a Semite.

Meanwhile the ardently democratic, mainstream culture processed antiquity in a plausible but equally false manner. On the Christian side, the central emphasis on the Brotherhood of Man seemed to make common cause with biblical monogenesis: the unity of human origins in Adam and

Noah. This stress on radical unity came to rest, however, in the mistaken assumption that humanity was united in race and language throughout history prior to the Tower of Babel event. As early as the Christian fifth century, St. Augustine laid a false foundation for the “enlightened” view with two mistaken beliefs about Genesis 10-11. First, that humankind was strictly unified in race and language before Babel, and secondly, that the names in Genesis 10 refer to “races not men,” and that these names, taken as persons, must be viewed only as eponymous ancestors without concrete historical reality. Augustine and other early Christians added the equally mistaken assumption that polytheism is the same thing as idolatry. They neglected the form of polytheism affirmed in Psalm 82.

The secular worldview can be shattered at its foundation by a number of perceptions based on a harmony between the biblical account of origins and observed data: racial fixity of type; the module value of thirty-year periods in Genesis 11; the recognition that linguistic unity of language was the sin under judgment in the Tower of Babel event; a reinterpretation of eponym ancestry; evidence of both euhemerism (the equation of men and gods) and a theology of diversity of the names of God in the polytheism of the earliest nations; and the steady emphasis on kingship in the earliest records of Sumer, Egypt and India.

An accurate understanding of biblical monogenesis must be built, not on generalities, but on specific identifications of ancient names with a core of elite human beings listed in the text of Genesis 10-11. The Table of Nations in Genesis 10 refers to both races and men according to a pattern of interlocking feudal relationships. A systematic study of these lists by means of comparison with selected historical and mythological names results in certain surprises. Twelve of the names refer to women: three scattered through the Mizraim clan, four at the close of the Canaanite clan and five at the end of the Joktanite clan. At the time of the Flood, the four female survivors gained high importance as genetic carriers of the Adamic heritage of four races.

For thematic reasons the Bible practices tact by refusing to acknowledge these female identities. To do so would have meant dealing with racial diversity explicitly. The Bible diverts attention from race to realities that all men and women share in common. Race remains implicit and so does the female presence in Genesis 10. Compiled by Moses by the time of the Exodus, the Book of Genesis is in some ways an anti-Egyptian document. Hebrews of Moses’ time were fully aware of the great goddesses of the Egyptian pantheon and preferred an account of origins purged of such persons. There was no room for a “goddess” in the Hebraic worldview. To specify female members of the community of names in Genesis 10 would have simultaneously promoted a distractive knowledge of racial diversity and brought to light the “Mahadevi (Havilah-I) tetrad” of the East Indians: the four female survivors of the Flood conceived as a four-in-one sect of women under the label “Mahadevi (Havilah-I),” “Great Goddess.”

Another peculiarity of Genesis 10 is that it combines a minority of physical paternities with a majority of feudal sonships by oaths of loyalty. The Japhethite section is typical. Only the first three names in 10:2 refer to physical sons of Japheth. The fourth name refers to a grandson. The remaining three are vassals of Japheth recruited from the family of Shem. The three vassals of Gomer in 10:3 were all postdiluvian sons of Noah; and the four vassals of Javan in 10:4 combined one son and three grandsons of Sidon, son of Canaan son of Ham. Although the text places emphasis on Noah's three antediluvian sons, the full body of persons referred to throughout the text reveals an intertexture of genetic and political relationships.

These conclusions have relatively little to do with biblical exegesis. The study recorded in this book lays hold of all relevant data from high antiquity under guidelines furnished by Genesis 10-11. When I name the patriarch Ashkenaz of Genesis 10:3, for example, I am simultaneously referring to Wakan-Tanka of the Dakotas, Skan of the Sioux, Kanati of the Iroquois, Yarlaganda of the Gutians and Yarilo of the Slavs. Each name in Genesis 10 draws to focus light gathered from the ends of the earth.

This exercise in reconstructive history depends so heavily on hypotheses concerning the cross-cultural transmission of proper names that it is always subject to criticism by conventional skepticism based on academic linguistics. This sort of criticism is deeply entrenched in academia because it reflects the time, effort, and social prestige involved in the mastery of ancient languages. It reasons from fine nuances of phonetic habit and preference in specific languages as well as grammatical, syntactic, and idiomatic practices. Despite its usefulness in some cases, this critical method is fundamentally illogical in dealing with cross-cultural transmission of "foreign" names such as Persian "Ashkenaz" or "Arphaxad" in the Hebrew Bible. False assumptions are made about the closed character of linguistic cultures; and these in turn are based on popular, nationalistic or "Nativist" views of human origins as opposed to the imperial-international view developed in this study.

The replication pattern shown in Appendix V and VI furnishes positive proof of the validity of our method and basic premise. Thirteen contiguous tribes in Ptolemy's chart of ancient Germany tell an unambiguous story. As named and located, they display an ancestral memorial of the early postdiluvian heartland from Lydia in the northwest to eastern Arabia in the southeast and including Akkad and Sumer. "Nativist" assumptions about the origin of such tribes are quite false. Humankind once belonged to a vast, worldwide empire shaped by an elite set of fifty-four persons whose lives extended over the second half of the third millennium BCE. "Nativism" is democratic sentiment misapplied to ancient history. The opposed term "Diffusionism" is inadequate to convey the precise and explicit nature of man's imperial origin.

For believers in the Bible, there is no reason to study mythology to identify a few more instances of the Flood tradition. The purpose of the present study is to expand and develop knowledge of the early postdiluvian world community. This society was so extraordinary that knowledge of it constitutes prophetic insight. Awareness of the early postdiluvian period can reshape worldview. To appreciate, for example, what the Sumerian Myth of Zu means by “theft of the Enlilship” involves theocratic logic of a specifically prophetic type contrary to mainstream democratic thought.

Since the eighteenth century, democratic society has painted world history in its own image. In that century, Europeans sought to put an end to the fierce conflict between Protestants and Roman Catholics. They found a solution in the minimalist approach to religion suggested by Baron Montesquieu’s *Persian Letters*. Thinkers like Benjamin Franklin turned to natural science as a means of being useful rather than wasting time on theological speculation and debate. Because the Protestant-Catholic war had been waged by rival authorities, an inevitable step was to strip religious authority of political power and reduce religion to a moral influence. Theocracy perished and was replaced by secular democracy through the pressure of a common desire for peace and security grounded in spiritual neutrality. We give this neutrality various names such as “separation of Church and State,” “consent of the governed,” “freedom,” “the rule of law,” “objectivity,” “evolution,” or “pluralism”— but it all amounts to the same thing— the lack of theologically explicit leadership.

The eight persons who survived the Flood lived and breathed theocracy. Efforts to interpret these persons from a modern, democratic perspective have been ludicrous. In fact, the democratic mind despairs of ever understanding them and translates that despair into denial. Modern man doubts the Book of Genesis because he cannot cope with its political implications. The early postdiluvian lived in a context where gods, heroes, kings, and priests were given. “Kingship descended from heaven,” reports the Sumerian King-List.

Secularists have done their best to suppress this reality. They instinctively shun conflict based on the rivalry of theocratic power. Much of the narrative content of this study concerns such conflict. The West Semitic myth of Baal and Anath makes the struggle seem petty as all conflicts appear from an irresponsible distance. In his character as Mummu, Aliyan Bal, Lugalzaggesi and Teutates, the patriarch Shem may appear to have been a petty tyrant struggling against other petty tyrants. However, nothing about the early postdiluvian world was petty. During the 350 years that remained to Noah after the Flood, his family created a political universe as evidenced by the systematic appearance of Sumerian city-states and the voluminous Sumerian King-List. We still live in the outer precincts of that universe. – Noah’s Family Speaks, Volume 2.

A Continuous Narrative of Post-flood History

John Davis Pilkey (March 24, 2009)

First - Fifth Eras: Nomadic Period

In the first thirty years after the Flood, Noah's family established the geographic matrix of later history by migrating in and around Mesopotamia and marking out eight domains, one for each survivor of the Flood. These eight domains became a Sumerian tradition lasting down to the 23rd century BCE when the Emperor Lugalannemundu (Peleg) left an inscription claiming to govern these lands. They included Sumer and Akkad in Mesopotamia; Subaria on the upper Tigris; two lands to the west equivalent to Syria and Jordan; and three more in western Iran, one in the Zagros Mountains (Gutium), one east of Sumer (Elam) and another farther east named "Cedar Mountain," probably Persia proper southeast of Elam.

The family continued to migrate and establish domains as long as their population remained too low to colonize fixed locations. The nomadic period continued for 150 years from the Flood in 2518 down to 2368 BCE. After reaching Elam and "Cedar Mountain," they crossed over into eastern Arabia. I agree with Thor Heyerdahl that early man in this period possessed means of navigating rivers and, in this case, crossing the Persian Gulf. The Sumerian record testifies to maritime activity no later than the reign of Ur Nanshe at Lagash after 2278. This capacity had never ceased from the Flood forward and was available when they crossed to Arabia in 2488.

Arabia, India and Egypt were treated as a separate realm from the first eight domains to the north. These three together with Ethiopia were known to the Sumerians as the underworld (Arabia), Dilmun (India), Meluhha (Ethiopia) and Magan (Egypt). Sumerian tradition attributed the underworld of the dead to the goddess Ereshkigal, Noah's wife (Havilah-I), known to the East Indians as Mahadevi (Havilah-I) ("Great Goddess") and to the Akkadians of central Mesopotamia as Tiamat. The traditions of Ereshkigal and Tiamat are keys to what happened to Noah's family when they first reached the land of Hadramaut in southern Arabia. This became the setting for the drunkenness of Noah, sin of Ham and curse on Canaan in Genesis 9. This catastrophe split Noah's family into two factions and eventually resulted in further disasters.

As a separate realm, the southern lands were reckoned the empire of Noah's wife to complement his control over the northern lands. The traditional

interpretation of her realm as underworld of the dead arose from the assumption that the schism of Ham's sin destroyed the vital unity of spirit which had operated in the Ark. The name Hadramaut— the birth land of Osama Bin Laden in modern times— derives from a patriarch named in Genesis 10 'Hazarmaveth,' "Tower of Death" or "Village of Death." In the pictorial system of the Celtic Gundestrup Caldron, Hadramaut is depicted as a corpse cradled in the arms of Ereshkigal- Tiamat-Mahadevi (Havilah-I) (Havilah, the red Matriarch) In the mythology of Ugarit on the Syrian coast, Hazarmaveth is named simply Mot, "Death," in a Ugaritic variation of the Hebrew word for death, *maveth*.

Three documents narrate the sin of Ham and/or its consequences in the 24th century. These texts are Genesis 9, the Akkadian-Babylonian *Marduk Epic* and the Hurrian (biblical "Horite") *Song of Kumarbi*. Genesis 9 focuses only on the primary event in Hadramaut with important details lacking in the other two accounts. The *Marduk Epic* forms a continuous narrative by stringing together the Hadramaut event, Noah's loss of power in 2359 and the war of 2302. The *Song of Kumarbi* focuses on Noah's loss of power and provides a detail that enables us to date the event in 2359.

To understand what goes on in Genesis 9, it is necessary to return to the first four chapters of the book. The book opens with two creation accounts, one where the creation is attributed to Elohim and the other attributed to Yahweh. These names were assigned individually to separate linguistic stocks even before the Flood and formed the basis for the polytheistic theocracy created in Sumer after the Flood. In addition to Elohim and Yahweh, the other six names were El Elyon, El Olam, El Shaddai, El Gibbor, Yahweh Sabaoth and Adonai Yahweh. Each name corresponds to a separate Sumerian god and to a separate linguistic division of the human race: Elohim as Sumerian Enlil, "Lord Wind," to the Semitic stock; Yahweh, as the storm god Ishkur, to the Indo-European stock; El Elyon as the heaven god An to the Altaic stock (Mongols, Turks, Koreans and others); El Olam as the wisdom god Enki to the Sumerian stock (together with the Uralic Finns, Hungarians and various peoples in Russia); El Shaddai as the moon god Nanna to the Sino-Tibetan stock (Chinese, Thais, Burmans and Tibetans); El Gibbor as the hunter war god Ninurta to the Austronesian stock (Malays, Indonesians, Melanesians, Micronesians and Polynesians); Yahweh Sabaoth as the sun god Utu to the Hamitic stock (Egyptians and certain other African peoples) and Adonai Yahweh as the shepherd god Dumuzi (biblical Tammuz) to the Amerindian stock made up of a chaos of various independent languages.

The Elohist cult and Semitic stock originally formed around Abel and was transmitted to Ham through his mother Mahadevi (Havilah-I)-Tiamat. That lineage made Ham the first representative of the postdiluvian "Semitic" stock named ironically for his half brother Shem. Ham soon passed this "Enlilship" on to his son Canaan as father of the Semitic-speaking Canaanites of Palestine. Ham took on the identity of Dumuzi the Shepherd in keeping with his mother's Amerindian people. One of the Amazonian tribes names Ham Tamusi, a cognate to Dumuzi and Tammuz. Shem originally had nothing to do with the Semitic stock. Through his mother Uma (Jobab, white Matriarch) he inherited the Indo-

European storm cult originating with the first Caucasoid male Cain linked directly to the divine name Yahweh at his birth in Genesis 4:1. Recognizing that Shem was the first postdiluvian Indo-European, the East Indians of that linguistic stock identify him as Brahma, the Originator.

These relationships became distorted by the event in Hadramaut. Noah not only cursed Ham's Semitic heir Canaan but transferred control of the Semitic stock to his son and ally Shem. Seeking compensation for this loss of the Semites, Ham demanded Japheth's people, the ironically named "Hamite" Egyptians. A Caucasoid, broad-shouldered race, the Egyptians bore Japheth's physical stamp as the other son of Shem's white mother Uma (Jobab, white Matriarch). Nevertheless Ham made good his claim over Egypt to the extent of the Bible's naming it the "land of Ham." The truth about Egyptian origins is reflected in their mythology where Japheth is the great sun god of Heliopolis, Atum Re and Ham is the lesser god Zehuti (Hellenized "Thoth"). The Hamite takeover, however, is reflected by a second great sun god Amun Re, a version of Ham's grandson Nimrod in the cult of the major Egyptian city Thebes.

Sixth - Seventh Eras: Early Colonization

In Genesis 9 Noah not only curses Canaan but blesses the “Yahweh Elohim of Shem.” With those words he transferred the Semitic people of Elohim from Ham’s heir to Shem, who now controlled both his own Indo-European and Ham’s Semites. Ham and Canaan refused to take this humiliation lying down. They bided their time but struck back in two revolutionary actions in 2359 and 2244. The first of these coincides with the opening lines of the Hurrian ***Song of Kumarbi***. In this text Noah is named Alalu and said to have reigned for nine years before being “cast out of heaven” by the heaven god Anu (Canaan).(*) Those nine years covered 2368 to 2359 when fixed colonization was first beginning with the city states of Sumer. The name Anu was usurped from Noah and transferred to Canaan in the same way that Noah had taken the name Elohim (Sumerian Enlil) from Canaan and assigned it to Shem in the previous century.

The revolt of Ham’s family was completed when Shem’s control of the Semites was abrogated in the year 2244. At that time Shem was reigning in Sumer under the name Lugalzaggesi. His fifth heir Reu came to power by deposing him and establishing the East Semitic Akkadian Empire that year under the name Sargon. The Sumerian ***Myth of Zu*** (**) interprets this event as the counter-theft of the “Enlilship”— the authority to control the Elohim cult of the Semites. Reu made the Semitic Akkadian Empire the chief power on earth, controlling the Sumerians, East Indians and eventually the Egyptians. Reu appears twice in Genesis 10, first as Cush’s empire-building son Nimrod and later as Shem’s vassal Asshur, founder of Assyria, a second great East Semitic nation together with the Akkadian-Babylonians. Although treated as a son of Shem’s fourth heir Peleg in Genesis 11, Reu was actually Cush’s son (and Ham’s grandson) by Peleg’s twin sister Bilika.

In this historical sketch I have raced ahead from the 25th into the 23rd century because that is what the Akkadian ***Marduk Epic*** by interpreting these later events as the outworking of the Hadramaut event of Genesis 9. In this text, Noah is named Apsu; his wife Tiamat [E. Indian ‘Mahadevi (Havilah-I)’]; Ham, Anshar; Ham’s wife the white matriarch Uma (Jobab, white Matriarch), Kishar; Canaan, Anu (Canaan); Canaan’s son Sidon, Nudimmud, a variant Akkadian name of Ea (Enki-Sidon), the Sumerian wisdom god Enki; and Sidon’s son Salah— Shem’s second heir in Genesis 11— Marduk, hero of the epic. Trouble begins when Apsu (Noah) gets violently angry at “the gods” (family of Ham) for some unspecified wickedness, climaxing in Ham’s outrage of uncovering Noah’s drunken nakedness. Apsu is so disturbed that he cannot sleep and intends to kill Ham’s family off. His wife (Tiamat-Havilah, the red Matriarch) indulgently intercedes and pleads for their lives in view of her bearing Ham-Anshar by Noah.

The text then leaps forward in time by recounting Canaan's vengeance against Noah for cursing him. Canaan's son, the wise god Nudimmud-Ea (Enki-Sidon), uses a magic circle to kill Apsu and take Apsu's vizier Mummu (Shem) captive. The killing in this case is non-literal for Noah's loss of the Anship to Canaan in 2359. Canaan takes the usurped name Anu (Canaan) in both the Akkadian and Hurrian texts. In the third stage of the narrative, Apsu's "widow" Tiamat determines to avenge him by raising up a great army under the generalship of Kingu, Shem's fourth heir Peleg. Marduk-Salah rises up, conquers this army, decapitates Kingu and forms the human race from his blood. Once again the killing of Kingu is non-literal. The war of Marduk and Kingu is the Akkadian version of the more literally told story of a war between halves of the Noahic world centered at Salah-Marduk's force at Sumerian Uruk and the army of Tiamat and Peleg-Kingu at Aratta in northwestern Iran near the modern city of Tabriz. The creation of the human race from Kingu's blood refers to the fate of the half-world conquered at Aratta. The Mesopotamian powers, including the Akkadians, succeeded in banishing these people, forcing them to colonize the remotest parts of the earth in the Far East, Africa, Oceania and the Americas. The "Third World" or "developing countries" of modern times consist primarily of peoples whose ancestors had been defeated at Aratta.

After the disaster at Hadramaut, Noah's family continued their nomadic mapping out of the world, spending thirty years in Arabia (2488-2458), sixty in Egypt (2458-2398) and thirty more in coastal Palestine and Syro-Phoenicia. During the final thirty years, on the Mediterranean coast, the Hamite powers Sidon and his son Salah— Nudimmud and Marduk of the epic— established precedents for the later establishment of the Phoenician ports named for them, Sidon and Tyre (Sur). Salah-Marduk is known to the East Indian pantheon as Surya. We will soon see that the ancestors of white, Aryan Indian first settled in Syro-Phoenicia after 2338. These last explorations completed a circle by bordering on Japheth's and Ham's original claims in Syria (Marhashi) and Jordan (Martu). The family then returned to Sumer to begin colonizing fixed locations there in 2368. (*) 'SONG OF KUMARBI' A.N.E. Texts, J. Pritchard. 'Kingship in Heaven' p. 180. L12-15 *"Nine full years Alalu was king in heaven. In the ninth year, Anu (Canaan) fought against Alalu: he overcame Alalu, (so that) he [Alalu] fled from him [Anu (Canaan)] and went down to the dark earth. He [Alalu] went down to the dark earth, (while Anu (Canaan)) sat on his throne."* See Appendix-I.

(**) Full text of 'THE MYTH OF ZU' in Appendix - II

Eighth Era: War Between Uruk and Aratta

The eight survivors now took up the task of founding city states in Mesopotamia just as they had established domains more abstractly 150 years earlier. By establishing cities Noah's family brought into existence the gentile polity described in four principles in Genesis 10:5: lands, languages, families and nations. Although this list does not name godhood, lordships, kingships and the like, these honors are implicit in the four principles which it does name. Kingship (Sumerian *namlugal*) correlates with the city state and hence with the biblical term "nation" applied to the gentiles generally to distinguish them from the theocracy of Israel. One of the West Semitic gods, Baal Melqart, bears a name meaning "King of the City," identifying kingship with cities. Accordingly nearly all the long list of regal dynasties recorded in the Sumerian king list is located at one and only one city. When Israel abandoned judgeship for kingship in the time of Saul and David, they were rebuked for trying to imitate the gentiles inasmuch as kingship defined the "nations."

The Sumerian word *en* means "lord" and correlates with the Genesis 10:5 principle of "lands." The god Enki bears a name meaning "Lord" (*en*) of the "land" (*ki*) of Sumer. Because Sumer or Eanna was one of the original eight land domains, Enki's name establishes a thematic link between lordship and the domains. Another example occurs in the Sumerian text ***Enmerkar and the En of Aratta***. At the time recorded in this narrative, Enmerkar (KAIS: 'Abimael') was a king of the fully formed, architecturally realized city state of Uruk. In contrast, the ruler of Aratta is termed an *en* rather than a *lugal* ("king") because Aratta had not yet had time to develop into true city state and never would. Peleg, the lord of Aratta, had been a king at Kish but then withdrew half the population of the world to Aratta, definable less as a city than as a land region in northwestern Iran. At the time that a war between Uruk and Aratta broke out six years later, Aratta itself was little more than a fort with a wall and watchtowers.

The principle of human deity, registered in the Sumerian word *dingir*, correlated with the eight great linguistic stocks of mankind built along with race from the time of Adam and like race carried forward by the eight survivors of the Flood. Thus the Genesis 10 term "languages" matches Sumerian godhood. In Psalm 82, God (El Elyon) addresses the human *elohim* or *dingir* at the time of reducing the builders of the Tower of Babel to their original languages. Each language possessed its own name for God and therefore its own definitive Sumerian god. The exchange of linguistic stocks in Hadramaut resulted from Noah's transfer of one of the divine names from Ham to Shem.

Finally the term "families" in 10:5 corresponds to the tribe-clan system recorded throughout the text of Genesis 10. All the chief members of Noah's family were imperialists rather than nationalists even though they often served as national kings.

Empires were determined by elite families and by feudal relationships by oath as in the account of the Abrahamic war in Genesis 14 where five West Semitic kings swear allegiance to four Iranian and Mesopotamian kings to the east. The text of Genesis 10 testifies to a political reality independent of local kingship.

Thus the biblical term “lands” corresponds to the Sumerian enship or lordship; “nations” to the lugalship or kingship of the city states; “families” or feudal clans, to the governorship of the term *ensi*; and “languages,” to the godhood of the term *dingir*. This match of four principles arises from the fact that Sumerian and West Semitic tradition were both sourced in the same family tradition of the survivors of the Flood.

These principles analyze the entity known in the New Testament as the *kosmos* or “world.” As it degenerated spiritually during Shem’s lifetime, this world order became known to Old Testament Hebrews as the “gentiles” with a bad connotation. Interestingly this Hebrew word *goyyim* appears as a particular people under a king Tidal in Genesis 14. The Hebrew term, applied to an Iranian alliance, suggests the Gutians of Iran. As the Semitic Akkadian Empire degenerated in the 22nd century, the Gutians took charge over the Sumerians and came to be despised by them as the “Gutian hordes.” The use of this particular ethnic name for a class of pejorative “gentiles” in Hebrew tradition was sourced in the Sumero-Akkadian viewpoint of Abram’s birthplace Ur. Abram was in fact a grandson of the third great Akkadian emperor Naram Sin, the seventh heir of Shem named Nahor. As Terah and Abram left Ur and its Sumerian god Nanna behind, they must have retained the view of Gutians as enemies. That attitude became concrete fact in Genesis 14 where the *Goyyim* and Elamites attack the Semitic west and are pursued and fought at one point by Abram himself.

In a larger sense, the “gentiles” of the Old Testament became the pejorative *kosmos* of the New, characterized in the Epistle of I John as in bondage to “lust of the eyes,” “lust of the flesh” and “pride of life.” Although the human deity of Psalm 82 is an innocent institution of God Himself, degeneration of this institution— foreshadowed in the Psalm— became “pride of life” among aristocrats. “Lust of the eyes” means envious covetousness, typically aimed at the wealth of others. In early times wealth took the form of lands. Therefore “lust of the eyes” typically took root among the “lords” of lands. “Lust of the flesh” typically refers to carnal anger among sectarians of the sort the Apostle Paul warns against in I Corinthians 3:1-4. That sort of carnality took the form of wars such as the one waged by Lagash against other Sumerian city states after 2278. Because the city states were definable through the principle of kingship, that institution degenerated into covetous “lust of the eyes.” Both in Latin and Hindi, the words for “king”— *rex* and *raja*— are cognate with our adjective “rich.”

ERIDU: Noah re-founded Eridu, a former antediluvian city, in 2368, the zero year of the sixth postdiluvian era of thirty years each. The remaining seven cities were founded in a south-north sequence at four year intervals ending in 2340. SIPPAR: The final, northernmost city Sippar had also existed before the Flood; so the entire system can be labeled the Eridu-Sippar sequence. The

geographic pattern formed by the eight cities bears a deliberate, symbolic meaning. Following the natural course of the Tigris-Euphrates, which flows from northwest to southeast, the cities form an unmistakable southeast-northwest order. However a significant deviation occurs. Five of the cities form southeast-northwest lines, one running from Uruk through Kish to Sippar and the other forming a line at a slightly shallower angle from Nippur through Kish to Sippar. Three cities lie off line to the northeast and form a loop with Uruk in the west, Ur in the south, Lagash in the east and Umma in the north. Two other antediluvian cities, Shuruppak and Badtibira, lay either on or within the loop. ***The Epic of Gilgamesh*** places the Sumerian Noah figure, Ziusudra, at Shuruppak.

The symbolic meaning of this arrangement lies in the loop formed by the new postdiluvian cities Ur, Uruk, Lagash and Umma. Three of these were founded by female survivors of the Flood— Ur by yellow Durga (Sheba-I, yellow Matriarch), Lagash by red Mahadevi (Havilah-I) and Umma by white Uma (Jobab, white Matriarch). The fourth city, Uruk, was built by Japheth out of order of seniority. Although the Asian Durga (Sheba-I, yellow Matriarch) was unrelated to Japheth by blood, a mysterious relationship exists between them. They both bear the same name of “Sheba” in the Genesis 10 system, Japheth as a vassal of Cush in 10:7 and Durga (Sheba-I, yellow Matriarch) as a vassal of Joktan in 10:28. The same thing happens to Ham and his mother Mahadevi (Havilah-I), both named “Havilah,” Ham as Cush’s vassal in 10:7 and Mahadevi (Havilah-I) as a vassal of Joktan in 10:29. The curious duplication of the name “Sheba” in the successive founders Durga (Sheba-I, yellow Matriarch) and Japheth of the second and third cities, Ur and Uruk, helps explain how Japheth could have been invited to found Uruk out of sequence in the year 2360, one year prior to Noah’s downfall.

The four cities that form a loop offline suggest a kind of “ark of safety” in the heart of Sumer. That is especially true if Noah’s antediluvian Shuruppak lay on the loop north of Uruk. That symbolism is confirmed by the subsequent history of Sumer. Before the close of the 24th century, Sumer came under attack by two peoples, the Amorites from the west and Elamites from the east. The name “Amorite” stands for the original form “Amurru,” meaning “flood people” as though their hostility to Sumer were equivalent to the destructive force of the Flood. The Elamites inhabited black Kali (Ophir, black Matriarch)’s domain of Elam (Sumerian Lumma). According to new research, they spoke a language akin to that of the black Dravidians of India, Kali (Ophir, black Matriarch)’s people. Scholars now refer to an Elamo-Dravidian language. The Indian cult of treats her as the supreme goddess of death as though she were the custodian of the Flood tradition. Thus Sumer was destined to be attacked from both directions by peoples closely associated with the Flood tradition. The four cities Ur, Uruk, Lagash and Umma enclosed the heart of Sumer as though to withstand a new Flood in the form of hostile foreign nations.

The formation of this protected zone suggests how Noah was overthrown in 2359. For one thing the nine years of Noah-Alalu’s reign named in the *Song of Kumarbi* may have run inclusively meaning that Noah’s downfall occurred in 2360 the same year Japheth founded Uruk. The founder of Ur four years earlier

was Noah's Sethite-Asian kinswoman Durga (Sheba-I, yellow Matriarch). By sharing the name "Sheba" with Japheth, Durga (Sheba-I, yellow Matriarch) seems to have chosen Japheth to replace Noah as her political kinswoman. In Genesis 10:7 where Japheth is named Sheba and Ham Havilah, Noah takes the name Dedan, cognate with his name Didanu as king of the Amorite "flood people." These relationships suggest that Noah was banished from the urban Mesopotamian world to become a hostile Amorite. As such he could no longer stock Eridu with his Altaic people and yielded the Abzu temple there to his enemy Sidon-Enki, incestuous son of Canaan and his mother Uma (Jobab, white Matriarch), Ham's white wife. The scheme of Ham's family involved forming the symbolically protective loop north of Eridu, thereby excluding Noah from it. Eventually Noah's Asian people, Altaics were banished from Sumer like the Amorites and Elamites and are personified in the *Epic of Gilgamesh* as Gugalanna, the monstrous "Bull of Heaven" whom the hero Gilgamesh (Eber) slays.

Into this tissue of machination against Noah came the divine intervention of the Tower of Babel episode aimed chiefly against Ham and his family of rebels. The true character of this event has been obliterated by the traditional view that linguistic unity existed in the human race from Adam's time down to the confusion of tongues. The text states nothing of the kind but only that linguistic unity existed at the time of the event. Illicit unity of language is the sin under judgment in the passage. It enabled mankind to do whatever they wished in totalitarian fashion without the restraint imposed by linguistic diversity. This illicit unity was the brainchild of Ham. Inheriting the Hamitic stock from Japheth, he determined to teach the Hamitic language as lingua franca to the whole human race on the pretext of recruiting workers to build his city at the end of the sequence north of Shem's Kish but south of Sippar.

At this time Ham's family regarded Cush as the chief priest of Enlil. By means of this authority, he created the Cushite clan as a means of creating universal linguistic unity. He was able to send his vassals wherever he wished. These vassals combined all four male survivors of the Flood with three others—Noah's postdiluvian son Seba, Seba's son Ganesa under the name Sabtah and Shem's fourth heir Peleg under the name Sabtecah. These seven were required to withdraw workers from one of the first seven cities to serve at Ham's city of Babel. Ham taught them to speak enough Hamitic to enable them to cooperate in building the city and tower. As the Cushite vassal Dedan, Noah was required to withdraw his Altaics from Eridu. Seba established his identity as the great Egyptian god Asir (Osiris) by taking charge of the legitimate Hamites, whom their father Japheth had used to colonize Uruk. Shem as Raamah followed suit by guiding his Indo-Europeans the short distance from his city of Kish to Babel at the site of later Babylon. Ham as Havilah now revived his control over his original Semites and taught them Hamitic to join the universal team.

The remaining four Cushites— Sabtah, Sabtecah-Peleg, Sheba(-II)-Japheth and Nimrod (Peleg's nephew and imperial successor Reu) took command of workmen from the four cities founded by female survivors of the Flood. Nimrod established his character as the war god Ninurta by commanding Kali (Ophir, black Matriarch)'s people, the Austronesians, at Nippur. The Polynesian Maori

remember Nimrod's Genesis 11 name Reu as their god Rehua. Peleg's close 8th era alliance with Mahadevi (Havilah-I)-Tiamat as Kingu derived from his having commanded her Amerindians at Lagash. Japheth-Sheba led his mother Uma (Jobab, white Matriarch)'s people the Sumerians and Uralics from Umma. Seba's son Sabtah-Ganesa commanded of the Sino-Tibetans from Ur. Seba and he formed a logical dyad by concentrating on peoples of the sun and moon at opposite ends of the sequence at Sippar and Ur.

Whatever form the judgment at Babel took, it did not result in a disorderly flight to parts unknown. More than two centuries elapsed before mankind had colonized the ends of the earth. Confusion took the form of wars in 2302, 2233 and 2188. In 2338 humanity was still located in Akkad under a regime centering in Shem's city of Kish and appearing in the Sumerian King List as Kish Dynasty I. The text of the King List passes over the first 180 years after the Flood in total silence. There is nothing surprising in that. The task of this document is to record the names of kings. Kingship correlated with cities. For the first century and a half after the Flood, cities could not and did not exist.

In reaction against Ham's dominance in the Tower of Babel era, First Kish was dominated by the family of Shem, founder of Kish. The first ruler the dynasty named in the King List was Gaur, a Sumerian version of Shem's son Gether, who appears as vassal of Aram in Genesis 10:3. Noah himself appears as Etana (***Myth of Etana***, See Appendix-III), a name cognate to his Genesis 10:7 name Dedan. Shem follows as Etana's son and heir Balih, a name cognate to his Ugaritic (Syrian) name Bal, the heroic storm god of Ugaritic mythology. The Sumerian text states that Etana "*ascended to heaven and made firm the lands.*" Whatever this ascent to heaven means, it implies a reversal of Noah-Alalu's having been cast out of heaven in the previous era. Although the damage to Noah's authority was permanent, the seventh postdiluvian era brought with it an improvement of his political condition. The opposed factions of Ham and Shem/Noah agreed to a series of political pendulum swings in which Ham's faction would dominate the even numbered eras and Shem's faction, the odd numbered ones. This agreement held true until Sargon claimed power for two successive eras— the tenth and eleventh— between 2244 and 2188. The king list accurately attributes to Sargon a reign of 56 years.

The dominant figure of the seventh era was Shem's fourth heir Peleg, named in the text by an epithet "He Rules Them All." This pivotal figure refused to surrender power to Ham's faction in 2308, split the world into halves and caused the war of 2302. After the ninth era in 2278, he resumed power in Sumer as Emperor Lugalannemundu (Peleg) and left behind the inscription claiming as his empire the original eight domains founded soon after the Flood. The king list attributes to Lugalannemundu (Peleg) a reign of ninety years, a summation of the seventh, eighth and ninth eras. Those three eras marked three different stages of Peleg's career— his First Kish reign as "He Rules Them All," his schismatic war years at Aratta and finally his reign as Lugalannemundu (Peleg) covering only the ninth era.

Peleg's greatest achievement occurred in the First Kish period when he acquired his identity as Peleg, "Division," "for in his time the earth was divided" (Genesis 10:25). As chief ruler at Kish, he directed the division of

mankind into eleven colonies as shown pictorially and symbolically in the Cernunnus Panel of Celtic Gundestrup Caldron:



The panel shows Peleg as Cernunnus, the “Horned One,” surrounded by a field of animals representing protoplasmic nations analogous to the animals representing the tribes of Israel in Genesis 49. The cartographic dimension of the scheme centers in Peleg at Kish and extends as far northwest as Syro-Phoenicia and as northeast as Gutium in the Iranian Zagros Mountains. The total number of figures is eleven including the fish and rider as separate. That total is doubly meaningful, referring both to the eleven members of the Canaanite clan in Genesis 10: 15-18 and to the eleven families of the Indo-European linguistic stock as summarized in Albert C. Baugh’s *History of the English Language*. In the sixth era, Ham had attempted to reduce the world to a single nation speaking Hamitic. The faction of Noah, Shem and Peleg replied in the seventh era by preserving divisions of the linguistic stocks in eleven colonies under the control of eleven branches of Shem’s original Indo-European or Aryan stock.

The Cernunnus Panel offers a symbolic “snapshot of the world” at whatever time the colonization process was complete between 2338 and 2308. Its figures can be labeled in place with geographic equivalents and then again with Indo-European divisions. The geographic locations were transitory. In the case of places like Tutub or Apishal, the names are anachronistic approximations based on the positions of cities that did not exist until the following century:

Syro-Phoenicia	Tutub	Apishal	Gutium Martu
Kish Agade			
	Umma	Lagash	
	Uruk		
	Ur		

According to conventional scholarship, the corresponding Indo-European terms are also anachronistic:

Indian Aryans	Celts	Illyrians	Iranian Aryans
	Hellenes		
Hittites	Thraco-Italics		
Phrygians			
	Slavs	Teutons	
	Tocharians		

The only rationale for Aryan supremacy of the sort maintained by authors like L. A. Waddell is that these Indo-European divisions served to guide and discipline nations who had been misled by Ham's faction in the previous era. Indo-European prestige arose from their origin in Shem, who now profited from Ham's disgrace at Babel. Significantly Shem appears early in the First Kish Dynasty as Balih and Ham and his son Mizraim late in the period as Enmebaragesi and Aka. In fact William Hallo locates these last two early in the next era of the First Uruk or Eanna Dynasty. This conclusion harmonizes with our view that an orderly pendulum swing brought Ham's family back to power in the even numbered eighth era after 2308. The war of 2302 resulted from Peleg's refusal to recognize this shift of power.

The eleven-point breakdown of the Indo-Europeans, combined with other traditions, makes it comparatively easy to locate these linguistic divisions in the Cernunnus scheme. It is more difficult to analyze the more populous non-Indo-European protoplasts at the same colonies. Everything in this period was transitory and largely obliterated by the massive struggle between Uruk and Aratta in the next era. Still it is necessary to attempt an analysis of the non-Aryan stocks in the 7th era owing to the impact of relationships established at this time. A case in point is the strange interplay between German tribes recorded in the *Geography* of Ptolemy(*) and details of Amazonian mythology as remote from anything German as one might imagine. [* A. E. Nordenskiöld, Facsimile-Atlas, Dover Pub.1973]

What is needed to establish the places of the non-Aryan stocks in this scheme is a thoroughly systematic approach worthy of the patriarchs who created it. There is no lack of approaches. 1. One approach follows local associations between the Aryan and non-Aryan peoples such as the Tocharians and Chinese in parts of the world far from Mesopotamia. 2. Another notes common traditions about the location of non-Indo-European stocks within the geographic field of the scheme such as that of the Semitic Amorites in Martu to the west of Akkad. 3. A third is to follow reinforced views of the zoomorphic figures in the design such as a recurrent match between lions and Hamites, including the Egyptians. These three approaches have served up to now; but one would like to find that a single one of them could account for the whole scheme.

From the methods just summarized, we can locate the Semites at the place of the Stag in Martu as is commonly observed from historical records; the

Hamites at the place of the Lion at Tutub; and the Sino-Tibetans, in association with the Tocharians, in Sumer proper. The Sumerian focus on Kish in this period suggests that their linguistic was located in Akkad at Kish. Two lines of reasoning place the Amerindians at the eastern Lion-Ram at Lagash. First the Amerindian matriarch Mahadevi (Havilah-I) founded Lagash. Second a curious match between certain German tribe names and Amazonian gods such as Oman and the Omani suggests casual interplay between Teutons and Amerindians in Lagash. The complementary locations of Slavs and Altaics on either side of the Ural Mountains in Russia and Siberia suggest a similar relationship established casually at the western Lion-Ram at Umma.

Kali's (Ophir, black Matriarch) Austronesians remain to be placed. This great Oceanic stock includes blacks such as Papuans and Melanesians of Figi. Another major black stock derived from Kali (Ophir, black Matriarch) is the Elamo-Dravidian even though the language(*Proto-Saharan: Dravidian, Tamil, Elamite, Egyptian, Manding, and Sumerian languages) differs from Austronesian.(**) A discrepancy in number exists between the eleven locations in the Cernunnus scheme and the seven non-Aryan stocks sourced in seven survivors of the Flood. Four of the locations will be left without a non-Aryan stock unless we can account for the origin of four more protoplasts such as the Dravidians of India or Austroasiatics of Southeast Asia.

(*) Proto-Nilo-Saharan "Kushite" languages are a proposed family of African languages spoken by some 50-60 million people, mainly in the upper parts of the Chari and Nile rivers, including historic Nubia, north of where the two tributaries of the Nile meet. The languages extend through 17 nations in the northern half of Africa: from Algeria to Benin in the west; from Libya to the Democratic Republic of the Congo in the centre; and from Egypt to Tanzania in the east.

(**)Austronesian languages are a language family that is widely dispersed throughout Maritime Southeast Asia, Madagascar and the islands of the Pacific Ocean, with a few members in continental Asia

Genesis 10:3 lists the names of three vassals of Japheth's son Gomer. These have proved to be three postdiluvian sons of Noah through union with three of the female survivors of the Flood: Riphath, Ashkenaz, Togarmah. The black son Riphath accounts for the Dravidians as Kali's (Ophir, black Matriarch) people within India. The Jewish tradition associating Ashkenaz with Russia suggests that the white son of Noah— a full brother of Shem and Japheth— fathered the Uralic stock located in parts of Russia as well as Estonia, Finland and Hungary. Another associated location suggests that the linguistically independent Caucasians of Georgia derive from Noah's red son Togarmah, whom the nearby Thraco-Phrygian Armenians claim as father. A fourth, yellow race derives from Noah in his own name as distinct from the three named in 10:3. If Noah had begotten a yellow son by his kinswoman Durga (Sheba-I, yellow Matriarch), there is no reason why this son would not have appeared in 10:3. Instead the Austroasiatic stock appears as a complement to Arphaxad I's Sino-Tibetans through Noah's use of this first heir of Shem to raise up a stock proper to himself. This stock may have been organized quickly after the disaster of 2359

in order to compensate Noah for the loss of his original stock— Altaics of the heaven god An.

To complete our picture of the First Kish order, we need only to locate the Austronesians, Dravidians, Austroasiatics, Caucasians and Uralics in the scheme of the Cernunnus Panel. We can show such a set of non-Aryan locations before explaining them:

Austronesians	Hamites	Uralics/ Caucasians	Elamo-Dravidians
Semites	Sumerians	Austroasiatics	
	Altaics	Amerindians	
	Sino-Tibetans		

Presence of the Austronesians in the northwestern corner with the Indians explains the continuity of Indian and Indonesian culture despite the radical difference in language. At the northeastern corner, the lands of Gutium in the north and Elam in the south overlap in a land later known as Luristan. Therefore the Elamo-Dravidians and Aryan Iranians once formed a pair analogous to the Indian Aryans and Austronesians in the northeast.

The two Aryan races at the Fish and Rider hosted non-Aryans associated with them in Eastern Europe. The Illyrians at the Fish Rider occupied a land extending northward from Albania to the border of Pannonia destined to host the Uralic Hungarians in Christian times. We can assume that the Hungarians in migrating from the Urals sought out Pannonia-Hungary owing to knowledge that their ancestors had once shared something in common with the Illyrians. The Hellenes at the place of the Fish inhabited the Lower Danu (Canaan)be region before invading Greece. In doing so they complemented the Caucasians in Georgia at the opposite end of the Black Sea. This alignment of Hellenes and Georgians conforms to a repeated pattern in which Aryans hold lands to the west of their non-Aryan companions on the east: Indians and Austronesians southwest of India (the only exception being the people of Malagasy colonized later from Malaysia); Celts who live northwest of the Egyptians; Illyrians west of the original position of the Uralics to the northeast; Iranians west of the Dravidians of the Indus; Hittites in Anatolia northwest of Semites in Syria and Mesopotamia; Slavs in Russia west of the Altaics in Siberia, Mongolia and Korea; and Tocharians at the west end of China. Adding the Hellenes and Caucasians at either end of the Black Sea, we arrive at what amounts to a deliberate principle in the Noahic design of the world.

An apparent weak point in this analysis is the figure of the Wolf in bringing together such remote peoples as the Aryan Italics (including the Romans) and the Austroasiatics of Southeast Asia. The connection lies in Shem's son and first heir Arphaxad I. As a son of Shem and Durga (Sheba-I, yellow Matriarch), this man was three quarters Asia. As such he served to create the Sino-Tibetan stock in the name of his Asian mother. On the other hand this patriarch possesses an important European identity as the Latin Saturnus, bearing a

name cognate with his Joktanite name Hadoram. Latin tradition traces its eponym patriarch “Latinus” from a genealogy starting with Saturnus and including the intermediate figures “Picus” and “Faunus.” Because those two names mean “woodpecker” and “faun” respectively, we might take the tradition with a grain of salt were it not for an uncanny confirmation of its objective value from across the Adriatic in Albania where we encounter tribe or province names Zadrima, Puka and Fan in a continuous arrangement. Asian type that he was, Arphaxad played a role in the origin of the Italic linguistic stock. The Austroasiatics, like the Sino-Tibetans, reflect his Asian character; but a pairing with the Aryan Italics at the place of the Wolf is clearly indicated.

The First Kish era ended in 2308 and signaled the succeeding dynasty of Eanna at Uruk in Sumer proper. The founder of the dynasty, Meskiaggasher, claimed to be a son of the son god Utu. The Sumerian name is cognate with Meshech, one of Japheth’s vassals in Genesis 10:2. We recall that Uruk owed its origin to Japheth. In effect the eighth postdiluvian era was to Japheth what the sixth had been to Ham and the seventh to Shem. For some reason Shem’s heir refused to accept this arrangement. A good deal of varied thought has gone into attempts to explain why. One element is clearly the genealogical reality we have labeled the “Inanna Succession.”

Of the heirs of Shem listed in Genesis 11, only Shem’s immediate son Arphaxad derives from his male line. The truth emerges from a New Testament verse Luke 3:36 where an extra generation bearing the name Cainan is inserted between Arphaxad and the second heir Shelah. The variant reading derives from the Septuagint Greek translation of the Old Testament. “Cainan” has proved to be a real person and an added generation but without altering the chronology based on information supplied with Shem’s genealogy. The full genetic picture emerges from Indian tradition where Arphaxad—the Sumerian moon god Nanna—is the moon god Daksha. This patriarch begets daughters, one of who Diti mates with the sage Kasyapa and gives birth to the sun god Surya. Kasyapa’s identity emerges from his name derived from the word *kasipu* meaning “throne.” The name parallels the title Karibu, “The Enthroned One,” applied by the Akkadians to the god Ea (Enki-Sidon)-Enki with his Abzu sea throne at Eridu. Thus Kasyapa is the Indian version of Canaan’s son Sidon, the god Ea-Enki. Daksha’s daughter Diti is the great heaven goddess Inanna-Ishtar who is thrown into close cooperation with Enki in a Sumerian text ***Inanna and the God of Wisdom***, narrating what amounts to the beginning of Sumerian civilization.

These relationships mean that the union of Sidon with Arphaxad’s daughter made their son—Akkadian Marduk and Indian Surya—Shem’s second heir Salah, placing the rest of the genealogy of Genesis 11 in the male line of Ham, Canaan and Sidon rather than Shem and Arphaxad. As Shem’s fourth heir, Peleg derived from Salah and Eber in the male line and owed his power to the Inanna Succession. When the Eanna dynasty arose in 2308, Peleg had reason to fear a radical loss of power by the threat of Meskiaggasher’s abrogating the Inanna Succession. That threat arose from the identity of the Sumerian sun god Utu with Arphaxad-Nanna’s son Obal (the Arabian sun god Hobal). A shift of power to a dynasty founded by a “son of Utu” obviously threatened that the

Inanna Succession might be replaced by Arphaxad's male line through Utu-Obal.

Other reasons may also have driven Peleg to adopt the desperate measure he now took. Whatever the reasons, Peleg extended the meaning of his name by splitting the world into separate and hostile halves. The chief evidences for this development are the Andamanese myth of Puluga; several Sumerian texts on the war of Uruk and Aratta; and the climactic section of the *Marduk Epic* where Marduk defeats the forces of Tiamat and Kingu-Peleg. According to the Andamanese myth, Puluga draws away half mankind to the northeast while leaving the rest in the southwest under a figure named Darya. Sumerian accounts refers to Peleg as the *en* or lord of Aratta located somewhere in the mountains northeast of Uruk in Sumer.

The *Marduk Epic* describes the event as a rebellion of Noah's wife Tiamat in league with the leader named Kingu. These two lead an army of "eleven kinds of monsters" against "the gods" identified as the line of Ham in our interpretation of the early tablets of the epic. At this point Hellenic tradition adds insight by emphasizing the alienation of generations between the elder Titans and their offspring the Olympians. By the time the war broke out, the "gods" of the epic were little more than Sidon and his son Salah, who identify not only with Ea (Enki-Sidon) and Marduk but with the Olympians Poseidon and Ares. Ham and his son Canaan have now become the Titans UrAnu (Canaan)s and Cronus, father of the Olympians. Ham and his first generation sons have joined Peleg's rebellion of Aratta with terrible consequences remembered by the Hellenes as the Fall of the Rebel Titans and by the Celts in their gloomy image of Ham in the *Dragon Panel* of the Gundestrup Caldron. Another version of Ham and in four sons of Genesis 10:6, in the aftermath of war, takes shape in Chinese tradition as the five Ocean Dragon Kings.

The ultimate fate of Ham's sons helps us understand how Peleg-Kingu's "eleven monsters" succeeded the eleven colonies of his First Kish Order. The eleven divisions of the Aratta force cannot equate with the eleven Canaanite vassals of the old order because those vassals are headed by Canaan's son Sidon, the heart of orthodox resistance against the rebellion. Instead we can find the eleven heads of Kingu's "eleven monsters" in an Egyptian tradition of another place and time. Four generations— 120 years— after the war, the Egyptian king Narmer took the unprecedented step of executing ten of the original Noahic elite after defeating them at Metelis in the Nile Delta. Six of the ten were "Titan" sons of Ham, consisting of the four listed in 10:6 and two others named Coeus and Kreus in Hellenic tradition. The other four were the Javanite vassals of 10:4— in reality members of the family of Sidon exclusive of his son Salah-Marduk. Narmer could only have acted as he did on the basis that the Hamites and Javanites had incurred guilt worthy of death. That guilt arose from the fact that Ham's sons and the Javanites joined Peleg's rebellion as heads of the "eleven monsters" or peoples.

Peleg's rebellion, therefore, succeeded in splitting the family of Ham above and below the generation of Canaan and Sidon and robbed Sidon himself of his Javanite sons and grandsons. As a Shem-Noah loyalist in the 7th era, Peleg hated Sidon— Noah's "magic circle" destroyer— more than he did Ham and

Canaan. This hatred, combined with ambition, drove Peleg to conspire with the sons of Ham to create a counter-world at Aratta. This ambition becomes explicit fact when we find Peleg, as Lugalannemundu (Peleg) after 2278, claiming a continuous ninety-year reign including the 8th era of rebellion. In Peleg's eyes, he never ceased to reign from the aftermath of the Tower of Babel in 2338, to the eve of Sargon's rise to power after 2248.

The Javanite family would be historically invisible were it not for a single, crucial Hellenic tradition: the family of Poseidon and Libya. This family gives birth to two sons, Belus and Agenor. Belus is Bel Marduk, the loyalist hero of the war. Of Belus' two sons, Aegyptus may be Shem's third heir Eber; but the other, Danaus, is clearly the father of the Javanite Rodanim or Rhodians of 10:4. Belus' brother Agenor is the first Javanite Elishah. Agenor's sons include Phoenix, eponym of the Phoenicians and Tarshish of 10:4, and Cadmus, father of the Kittim. These various names are confirmed by two other traditions: the Egyptian predynastic pharaohs Khetm, Ro and Ka-ap; and the North American Caddoan tribes Eyeish (Aliche), Caddo and Darazhazh (Pawnee).

If Peleg's chief motive was to defend the Inanna Succession, what motivated the sons of Ham and Javanites to join him? The answer lies in a struggle between Ham and Japheth over control of the Hamitic linguistic, chiefly Egyptians descended physically from broad-shouldered Japheth. The Eanna regime of Uruk in the 8th era was unmistakably a Japhethite phenomenon. To defend Uruk Japheth created the clan of Genesis 10:2, who became seven of the eight heroes named in one of the Sumerian narratives. Not only was the founder Meskiaggasher the Japhethite Meshech but the best known king of the dynasty Gilgamesh— Shem's third heir Eber— joined the Japhethite seven as Tubal. Ham and his sons joined Peleg's rebellion in an attempt to regain control over the stock whose language had been the lingua franca of the world in the 6th era. The Japhethite initiative to gain control of the Hamites is confirmed by the way Meskiaggasher claimed to be a son of the son god Utu. The Hamite Egyptians were the people who embodied the solar principle on earth as evidenced by Japheth's identity as Atum Re of Heliopolis and Nimrod's identity with Amun Re of Thebes.

When the war took shape, the main forces of the Erechites consisted of several armies pictured in the Gundestrup Caldron as griffins, mythical creatures with the heads of birds and bodies of lions. These creatures symbolize combinations of Semites— the avian element— with lions, the solar symbol of the Egyptians as incorporated in the body of the Sphinx and in the figure of a lion postured to represent the Nile in the Gundestrup Caldron *Braided Goddess* panel. So Japheth's cause won out to the extent of enlisting warriors of the Hamitic stock to fight against the forces of Aratta. Just how Ham's son Mizraim became the nominal personification of Egypt, the biblical "land of Ham" is another story. For the mean time the exact ethnic makeup of the Aratta alliance— the "eleven monsters" of Tiamat and Kingu— has always posed an interpretive problem.

Peleg extracted individual recruits from all eleven colonies of the First Kish Order. This procedure means that all the stocks display a dualism based on rebel and loyalist factions. A good example is the Hellenic stock. The classic

four Hellenic tribes, who invaded Greece well after the third millennium BCE, took their names from “sanitized” versions of the sons of Ham, the same persons named elsewhere as rebel Titans. An artificial genealogy was constructed in order to cover this renaming of the sons of Ham. In the Titan tradition Ham appears as the heaven Titan UrAnu (Canaan)s; Cush, as the sun Titan Hyperion; Mizraim, as the ocean Titan Océanu (Canaan)s; Put, as the Titan Iapetus; and Canaan, as Titan Cronus, father of the Olympians Poseidon, Hades and Zeus. The synthetic tradition then singles out Iapetus as father of the Hellenic race. He begets Prometheus, Epimethus and Atlas; and Prometheus fathers Hellen, the general eponym of the race. Hellen then begets the fathers of the four tribes— the sons of Ham renamed. The Ionians arose from Ion (Nimrod), son of Hellen’s son Xuthus (Cush); the Achaeans, from Achaeus, new version of Mizraim (Aka of Kish); the Aeolians, from the wind god Aeolus, new version of Put; and the Dorians from Dorus, renamed version of Canaan.

The overall implication is that the Hellenic tribes who invaded Greece and the Aegean derived from the rebel part of the Hellenic stock, obliged to take their names from the rebel sons of Ham at the same time that they derived physically from one of Ham’s two white sons Put-Iapetus. This pattern of dualism can be identified among other races such as the Celts. The insular Celts are firmly distinguished into British and Gaelic branches. The Gaels evidently descend from rebels who “went with Fergus,” their version of Peleg. The British tradition is dominated by Llyr and his son Bran, their versions of the two staunch Japhethite loyalists Gomer and Javan. The rebel offspring of Sidon became vassals of Javan after the war precisely to reward him for his share in the victory of Uruk over Aratta.

Among non-Aryan stocks, this dualism may not be so clear. In China the traditional dualism of superior Mandarin and inferior Han appears to take these names from the Amorite king list where Ham appears as Hanu (or Canaan?) and his son Mizraim as Mandaru. The difference between the two Chinese groups is partly racial. Mandarin skins are yellower and Han skins redder. That racial perspective is consistent with derivations from Ham and Mizraim respectively. Ham was Asian Noah’s son by red Mahadevi (Havilah-I)-Tiamat. Ham begot Mizraim by the Asian Durga (Sheba-I, yellow Matriarch), making him yellower than himself. The Egyptian pantheon identifies Mizraim as Min, a name that also suggests an Asian polarity. If both Ham and Mizraim are reflected in a Chinese dyad, that great race seems to have been involved in the war of 2302 only on the side of Aratta. The best evidence is the Tiamat-Mahadevi (Havilah-I) drew into the rebellion both Kali (Ophir, black Matriarch) and Durga (Sheba-I, yellow Matriarch). We are at a loss to name a loyalist faction of Durga (Sheba-I, yellow Matriarch)’s Sino-Tibetan stock. To that extent the war of 2302 was a race war between white Sumerians and Egyptian loyalists and rebel Amerindians and Asians.

The facts suggest, therefore, that the war split at least some Aryan stocks but not the non-Aryans to the same extent. If we apply the test of distant exile from Mesopotamia as fate of the rebels, the Austronesians belonged to the same rebel group as Asians and Amerindians. Because the Austronesians were

Kali (Ophir, black Matriarch)'s original linguistic stock, we know that Kali (Ophir, black Matriarch) joined Mahadevi (Havilah-I) and Durga (Sheba-I, yellow Matriarch) in the lost cause of Aratta. Other black races are another matter. The Dravidians built a civilization on the Indus geographically analogous to the white Hamites of Egypt. The Elamites of the Elamo-Dravidian stock escaped exile to the extent of remaining in Elam near Sumer. In both respects the Elamo-Dravidian stock shared in the victory of Uruk over Aratta.

African blacks, though dominated by the name of Cush, pose a special problem. Like the Amerindians they exhibit an array of different linguistic stocks such as the Nilotes, Bantus and Khoisans seemingly independent of the eleven non-Aryan stocks of the First Kish Order. Naturally these stocks are difficult to align according to the schism of Uruk and Aratta. Black Hamites and Semites such as the Amharas of Ethiopia clearly belonged to the loyalist faction and probably joined the warriors of the griffin armies. The rest of black Africa calls for careful interpretation. Modern scholarship recognizes four great linguistic stocks in the African continent: Afro-Asiatic, Nilo-Saharan, Niger-Congo and Khoisan. The Afro-Asiatic is the inclusive stock to which all Semites belong; so the Semites assigned to Martu in the First Kish Order could just as well have been labeled Afro-Asiatic with an understanding that it included blacks derived from Ham's son Cush.

This analysis means, however, that three African stocks are independent and large enough— especially the populous Niger-Congo— to be reckoned separately from the eleven assigned to First Kish. In my studies to date, those three stocks have never been adequately explained; and some explanation must be forthcoming before we proceed further with the war of 2302. The griffin armies of the Erechite cause in that war were Afro-Asian in the complete sense of combining Semites with Hamites bound for northeastern Africa. As inhabitants of interior Africa south of the Afro-Asian stock, we might view the three unexplained stocks in either of two ways. Either they were loyalists subordinate to the same griffin armies; or they derived from independent black stocks who, like the Austronesians, followed Kali (Ophir, black Matriarch) into the alliance of Aratta. The choice between these two possibilities lies in whether interior Africa was a region of punitive exile, like the Far East, Oceania and the Americas, or a "domestic" extension of Egypt and the rest of Afro-Asian North and East Africa.

Above all, we must explain how three independent stocks came to be added to the Noahic world after 2308. A strong clue lies in the premise that Shem's third heir and Japheth's fifth vassal Eber-Tubal was a mulatto son of Salah-Marduk and Kali (Ophir, black Matriarch). This patriarch contributed directly to the West African part of the Niger-Congo stock where he is known as the Yoruba god Ebores (a name cognate with his Teutonic name Bor). In fact West Africa can best be explained as reflecting two patriarchs active simultaneously in Sumer in the postwar period— Gilgamesh-Eber king of Uruk and Aka-Mizraim king of Kish and Gilgamesh's antagonist. A share of the West Africans is classified in the linguistic branch known as Akans after Mizraim's name Aka.

As a vassal of Japheth, Eber-Tubal was clearly a member of the Japhethite septad who fought for Uruk against Aratta. He was a charter Erechite loyalist

who must have brought ancestors of the Niger-Congo stock into the alliance of the Erechite griffin armies. If so, all three stocks of the African interior emerge as a black adjunct to the white Egyptians and their father Japheth, founder of Uruk. Without the aid of these black Africans, it is likely that the griffin armies would have failed and Peleg's rebellion would have succeeded in winning the war of 2302. If we see the Brythonic Celts as Erechite loyalists, we can say that the Welsh Thomas Jefferson's United States drew on the West Africans to form an alliance analogous to the force that defeated Aratta. In effect whites and blacks in America conquered Amerindian descendents of Mahadevi (Havilah-I), who led the rebellion. In sum blacks and whites opposed and defeated the reds and yellows, who served the cause of Aratta. Kali (Ophir, black Matriarch)'s rebel Austronesians are hardly an exception because yellows dominate that stock in Indonesia, Malaysia and the Philippines, making the Austronesian blacks the lone exception to a black loyalist rule. The farther away from from Mesopotamia Austronesians dwell the more they give evidence of having belonged to the rebel alliance of Aratta— hence the family of Ham as core of the Polynesian Maori pantheon as the heaven god Rangi (Ham) and his sons Tane-mahuta (Cush), Tangaroa (Mizraim), Tawhiri (Put) and Tu-matuenga (Canaan). In that sense the Polynesians of Hawaii and American Samoa are to the Pacific edge of the United States what the Amerindians of the United States are to the more dominant whites and blacks.

If the West Africans derived from Eber-Tubal, we can search the other members of the Japhethite septad for an explanation of the Nilo-Saharan and Khoisans. We are not necessarily suggesting that these stocks descended physically from Japheth but that they attached themselves to two of Japheth's vassals. This issue is ironic because Japheth's diluvian wife was the black matriarch Kali (Ophir, black Matriarch). Through her relationship to Japheth, the blacks destined for Africa may well have been persuaded to attach themselves to the cause of Uruk despite her adherence to Aratta.

The last two Japhethites Meshech and Tiras are to the Khoisans and Nilo-Saharan what Eber-Tubal is to the Niger-Congo stock. These two are Eber's sons including "Meshech" as the Japhethite name of Joktan. Both he and Eber's heir Peleg are grouped together as eponyms of Asia Minor and sons of Eber's Phrygian counterpart Atys. Tiras appears as Tyrsenus, eponym of the Tyrsenoi; Peleg, under his name Lud as vassal of Shem, Lydos, eponym of the Lydians; and Joktan-Meshech as Car, eponym of the Carians. When Japheth formed his septad of vassals to defend Uruk against Aratta, he added Eber and the two sons exclusive of the rebel Peleg to the four members of his own family—Gomer, Magog, Madai and Javan.

As quadron sons of the mulatto Eber, Meshech and Tiras made logical contributors to black Africa. The Khoe of Southwest and South Africa evidently took their name from the latter part of Meshech Amerindian name Muskogee, reduced from the full Sumerian name Meskiaggasher. Tiras' relationship to the Nilo-Saharan is more complex. This stock reveals names derived from the Javanite family of Sidon. The major Kanu (Canaan)ri tribe of Niger and Nigeria reflect the name Agenor, the Hellenic version of Javanite Elishah. The Kadu subdivision of the stock take their name from the Amerindian form Caddo,

equivalent to Agenor's son Cadmus, the Javanite Kittim. As sons of Eber, Meshech and Tiras just missed being reckoned among the Javanites themselves. The Hellenic tradition so essential to defining the Javanites identifies Poseidon's wife as "Libya," the general Hellenic word for the African continent. In one branch of the family Belus (Salah) begets Aegyptus (Eber), the father of Meshech and Tiras.

Sidon created a complete septad based on his family before Peleg withdrew the Javanite part of it into the Aratta faction. Japheth then retaliated by drawing the remnant of Eber and his two loyal sons into the septad of Genesis 10:2. Eber's Negroid character led him to add the Niger-Congo stock; and the other two stocks, whatever their physical origin became followers of Meshech and Tiras. At this point we can tabulate the ethnic members of the two half worlds. An "A" in parenthesis signifies a branch of the Indo-European stock and "M" branches of the Amerindian stock:

The Alliance of Uruk:

Sumerians
Elamo-Dravidians
Caucasians
Semites
Hamites
Nilo-Saharans
West Niger-Congo
Bantu Niger-Congo
Khoisans
Tocharians
Nadene Basques
Thraco-Phrygians
Indians (A)
Iranians (A)
Pre-Hellenes (A)
Brythonic Celts (A)
Latin Italics (A)
East Slavs (A)
Albanians (A)

The Alliance of Aratta:

Sino-Tibetans
Austronesians
Teutons (A)
Hittites (A)
Andeans (M)
Caddoans (M)
Olmecs (M)
Algonquian-Wakashan (M)
Muskhogeans (M)
Amazonians (M)
Nadene Uto-Athabascans (M)
Iroquoians (M)
Austroasiatics
Scythians (A)
Classic Hellenes (A)
Goidelic Celts (A)
Oscan Italics (A)
West and South Slavs (A)
Illyrians (A)

Before describing the war of 2302, we must offer some brief rationales for this analysis of the opposed peoples in order to achieve a minimal documentation for each point. The linguistic and ethnic groups have been matched to suggest how Peleg and his adversaries planned the schism in typically early postdiluvian, ritual fashion. This note of formality applies to all phases of the war including the climax noted in one of the Sumerian texts. In forming the schism, the adversaries had to agree on a process to keep up the pretense of organizing the world on both sides. Peleg was far from an anarchist. No matter what their individual interests and attitudes, the family of Noah were profoundly opposed to anarchy such as brought the divine judgment

of the Flood. Despite their conflicts, early postdiluvian mankind were devoted to theocratic order.

The Sino-Tibetans must have contested the possession of Sumer with the Sumerians owing to the origin of Ur by the efforts of Asian Durga (Sheba-I, yellow Matriarch) and its great lunar cult of Nanna, her son Arphaxad I, father of the Chinese. Although Arphaxad I turned out to be an Erechite loyalist, the Chinese people joined Peleg's rebellion because of the strong suggestion that the new Eanna dynasty at Uruk was going to secure Sumer for the whites in keeping with Uma (Jobab, white Matriarch)'s original claim to this land. The Elamo-Dravidians not only derived from Kali (Ophir, black Matriarch) but once inhabited Kali (Ophir, black Matriarch)'s domain of Lumma-Elam. Her chief theocratic language, however, appears to have been Austronesian, the language of the war god Ninurta, identified with her grandson Nimrod through Cush. The Dravidians, in contrast, derived from Riphath, her son by Noah rather than Ham. The Austronesians signal their Hamite polarity with the Maori family of Ham-Rangi as noted. Therefore there is little question that the Austronesians were the rebel counterparts to the Dravidians. Modern scholars recognize that Austronesians once inhabited Gangetic India, east of the Dravidians at the Indus in Pakistan.

The Teutonic-Caucasian match derives from Thor Heyerdahl's theory that ancestors of the North Teutons (Scandinavians) once inhabited Azerbaijan east of Caucasian Georgia. Many of the matches follow the principle that all of the African stocks were loyalists just as all of the Amerindians were rebels. These two stocks both reached the Niger Delta from the Mediterranean in ships of the Akkadian Empire. That is one reason why names of the Akkadian emperors turn up in Niger-Congo Africa. These names do not appear in East Semitic form but in a series of matches between the Akkadian emperors and East Indian (Vedic) kings, Sargon with Sagara and his son Manistushu with Sagara's son Asa-Manja. These Indian names correspond to the African Sagara of Niger-Congo Tanzania and the Manja of central Africa. The Amerindians reached America by crossing the Atlantic at the latitude of the Niger Delta.

The Semitic-Hittite match derives from the conviction that Martu, the place of the Stag, was colonized both by Semites and Hittites in the First Kish Order. Heth then joined his half brother Peleg's rebellion owing to his grievance against Japheth for having to yield territory in Martu when Japheth's Hamites demanded to pass westward from Mesopotamia through Martu to Lower (North) Egypt.

To describe the war, we must establish the wartime geography of the *Taranis* and *Medb* panels around a horizontal axis defined by the 35th and 39th parallels of north latitude and confined largely to the longitudinal span of the Euphrates River. In addition the two elephants flanking the face of *Medb* define positions east and west in Hyrcania and Urartu (the region of Lakes Van and Urmia). The two Gundestrup panels are as follows:



Medb Panel



Taranis Panel

Taranis Triangle

Medb Triangle

Urartu

Aratta

(Lake Van)

(Lake Urmia, Tabriz)

(Euphrates)

(Caspian Sea)

Haran

Kurdistan

Hyrcania

(near River Khabur) (River Zab)

Syria (Euphrates) Tidnum

Assur

Media

(River Orontes) (Jebel el Bishri) (River Tigris) (Ecbatana)

(Martu)

(Euphrates)

Akkad (Tigris)

(Euphrates)

Sumer (Tigris)

This scheme does not include the three felines and serpent representing the forces of Aratta. The serpent intervenes between the griffins at Tidnum and Syria and represents a stretch of the Euphrates there. Two felines flank the face of Taranis at Haran and represent enemy forces to the east and west of that location. The one to the west could have been labeled with the name of the mountainous region of Cappadocia north of Syria. The one to the east could have been labeled "Mount Hurum," the mountainous homeland of the Hurrian race near Lake Van to the south of Urartu. "Mount Hurum," figures in one of the Sumerian war texts, *Lugalbanda in the Wilderness*, dealing with the temporary illness and abandonment of Lugalbanda, Sumerian version of Salah-Marduk, father of Gilgamesh and leader of the eight Erechite leaders made up of the Japhethite septad of Genesis 10:2. The locations in red, Urartu and Hyrcania, can be identified with the loyalist forces west and east of Aratta as represented by the two elephants of the Medb panel.

This geographic pattern means that the war was divided into two theaters north of Mesopotamia. Arphaxad I-Taranis established a loyalist camp in the west while other loyalist forces attacked Aratta directly by ascending into the mountains from the River Diyala, a tributary entering the Tigris from the northeast at the latitude of Akkad. As noted, *Lugalbanda in the Wilderness* pictures Salah-Lugalbanda and the seven Japhethites marching north to Mount Hurum at a point intervening between Kurdistan and Haran. The text introduces the seven heroes as heads of troops:

*They were generals of brigades,
Lieutenants of three hundred men each,
Generals of seven šar of men each.
They served their lord as his elite troops.*

Lugalbanda was the eighth of them (Herman Vanstiphout, *Epics of Sumerian Kings: The Matter of Aratta*, 109).

After abandoning the stricken Lugalbanda in "the mountain cave," the seven evidently proceed to Aratta in the east rather than Haran in the west. As they leave, they declare, "When we then later return from Aratta,/ We shall have to bring back our brother's corpse to Kulab, the brickwork" [Uruk]. Furthermore the opening four Japhethite names are located in the classic ethnology of Iran as Luristan, Hyrcania, Media and Kurdistan.

Because the Sumerian texts never mention Ur or Nanna-Arphaxad in connection with the war, we are forced to speculate on how he entered to picture to play the western role attributed to Taranis. To begin with Haran is the northwestern counterpart to Ur as a lunar cult center where Terah and Abram migrated after leaving Ur. It is reasonable to assume that, in that respect, the Hebrew patriarchs were following in the footsteps of their ancestor Arphaxad-Taranis to a land they referred to as Paddan-Aram, the western half of Syrian Mesopotamia west of the River Khabur. However we need a political

explanation of why Arphaxad (Nanna), his son Salah (Lugalbanda) and his grandson (Gilgamesh) became such charter members of the loyalist cause of Japheth's Uruk and of the Eanna dynasty of the eighth era. A partial answer lies in the mysterious name "Sheba" adopted both by Japheth and Arphaxad's mother Durga (Sheba-I, yellow Matriarch). One way to explain that match is that, when Durga (Sheba-I, yellow Matriarch) joined the rebellion with her antediluvian "sisters" Mahadevi (Havilah-I) and Kali (Ophir, black Matriarch), Arphaxad disowned her and gave her name Sheba to the founder of Uruk. That explanation, however, only delays the question of why he refused to join his mother along with their Sino-Tibetan people at Aratta.

As a son of Shem, Arphaxad must have been a devotee of political due process according to which the regime at Uruk was to dominate the eighth era. Furthermore Arphaxad's paternal grandmother through Shem was Uma (Jobab, white Matriarch), original claimant of the domain of Sumer. Evidently Arphaxad preferred his father Shem to his mother Durga (Sheba-I, yellow Matriarch). Not only that but all evidence is that he mated with his grandmother Uma (Jobab, white Matriarch), with the Sumerian name Ningal ("Great Lady"), in giving birth to Inanna and Utu-Obal. Those two children dominated the Eanna regime at its outset with Inanna as the chief goddess of Uruk and Utu as the nominal "father" of the founder Meskiaggasher and his son Enmerkar. In short Arphaxad sided with the white race of Sumer rather than the yellow race of his mother Durga (Sheba-I, yellow Matriarch). That is one reason why the Bible gives him an Iranian name Arphaxad as though he were a political member of his uncle Japheth's family. The Chinese refer to him as their Jade Emperor but he was more politically white than yellow as indicated by the beard the Celts give him in both the Taranis and Sphinx panels. Note that the greater Persian Empire, in Afghanistan, extended all the way to Chinese Sinkiang as though to indicate the Iranian-Chinese link established by Arphaxad.

Arphaxad and Enmerkar must have cooperated in a plan to gain control of the north by working separately on the Euphrates and Tigris-Diyala. In effect Arphaxad's Ur and the Euphrates were to the Semitic west what Japheth's Uruk was to the Iranian east. Because Japheth also laid claim to his original stock, the Egyptian Hamites, he and the Semites under Arphaxad conformed to this cooperative plan by forming the dual griffin armies bound for both theaters of the war. As for the Semites, all three points at the base of the Taranis triangle possess distinct Semitic value: the North Semitic Aramaeans destined to inhabit Syria, West Semitic Amorites at the "Mountain of the Amorites" (Jebel el Bishri) and the East Semitic Assyrians destined for Assyria from the founding of Assur at the point indicated.

The three enemy felines and serpent equate with the four great stocks that made up the bulk of the rebellion: Mahadevi (Havilah-I)'s Amerindians, Kali (Ophir, black Matriarch)'s Austronesians, Durga (Sheba-I, yellow Matriarch)'s Sino-Tibetans and the Altaics alienated from Noah by Canaan in 2359. The leaders of these four armies of Aratta were the four sons of Ham in Genesis 10:6 just as the seven loyalist armies— five griffins and two elephants— were led by the seven Japhethite heroes of 10:2. In fact those two verses are virtually

a record of the Uruk-Aratta since Ham actually had six Titan sons and only four of Japheth's seven primary vassals were members of his family. In other words the design of eleven armies caused Ham to reduce his elite sons to a set of four sons and Japheth to expand his family of elites from four to seven. The three felines, therefore, represent Austronesians, Altaics and Amerindians.

It makes sense that the Altaics and Amerindians took positions in or near the lands originally planned for them in Subaria and Gutium respectively. These lands lay on the upper Tigris north of Assur and the Zagros Mountains south of Aratta. The Altaics are represented by the leopard in the upper right corner of the Taranis panel and the Amerindians by the identically designed leopard below the face of Medb and between two griffins in the Medb panel. Another of these beasts with the same form appears in the upper left corner of the Taranis panel and represents the Austronesians far from Kali (Ophir, black Matriarch)'s Elam in Cappadocia. At that location they complement the location of the Indian protoplast in Phoenicia in the First Kish Order. Clearly Peleg, Mahadevi (Havilah-I) and the other conspirators sent them northwest to a point north of Syria to outflank the Indian loyalists. In a similar action the Altaic protoplast drove the loyal Iranians out of the Zagros. They clearly outnumbered the Iranians by a wide margin as did the Austronesians the Indians. The Iranians and Indians were only fractions of the one Indo-European protoplast.

Two evidences support the view that the Austronesians took a temporary location in Cappadocia in the war era. In the Phrygian tradition of Atys, that version of Eber is matched with the daughter of the god of the River Sangarius, classical name of the River Halys in Phrygia. The name Sangarius suggests a cognate with the most popular Polynesian god Tangaroa (Mizraim son of Ham-Rangi). In addition four different versions of the patriarch Reu-Nimrod appear in Phrygia and Asia Minor: the name Sakarya applied by the Turks to the Sangarius-Halys River as though reflecting Nimrod's Indian name Sagara; the Ionians in the southwestern corner of Asia Minor as the Hellenic tribe of Nimrod-Ion son of Xuthus-Cush; Helius ("Sun") son of Hyperion-Cush and father of the Heliadae on the island of Rhodes south of Ionia; and Orion the Mighty Hunter on the island of Chios off the Aegean coast of Ionia. Nimrod was more than just an Austronesian god Rehua of the Maori. He was *the* god of the Austronesian protoplast Ninurta-Ningirsu, the strong hunter-war god of Sumer, "chief warrior of Enlil," (Cush). Probably no trace of the Austronesians remained in the northwest because they preceded the Aryan Indians by migrating under postwar exile first to Arabia and then to Gangetic India before being spread across Indonesia and Oceania.

The question of which son of Ham generated which rebel army may appear trivial until we realize that this family was destined to become Ocean Dragon Kings commissioned to govern exiled protoplasts from the Aratta alliance. The Austronesian tradition emphasizes Ham and his entire family of six sons as does the Hellenic branch of the Indo-Europeans. Not even the Egyptians, with their linguistic tag "Hamites," make that much of the family of Ham. We have seen that the river name Sangarius points to Mizraim as though to connect the Austronesians in Cappadocia with that second son of Ham. Canaan took over the Altaics in 2359 and logically retained control over them in Subaria during

the war. Cush's Austronesian name Tane-mahuta, "Father of Forests" suggests control of the Amerindians in view of the heavily forested Americas chosen as their colonial destiny. We have seen casual interaction between Amerindians and Teutons at Lagash; and the Teutons also pictured Cush as a forest god, Vidar. Like eastern North America, Germany is heavily forested.

The Sino-Tibetans took the position of the serpent along the east-west course of the Euphrates between Syria and Jebel el Bishri. If Cush is omitted as leader of the Amerindians in the separate theater of Medb, the sequential order of Genesis 10:6 places Put between Mizraim and Canaan at either end of that sector of the Euphrates. Consequently Put led the Sino-Tibetans during the war. Like other sons of Ham, Put established a Chinese identity as an Ocean Dragon King, in his case Ao-Chin. Chinese preoccupation with the dragon image points directly to Ham's family in the Celtic tradition of the Gundestrup Dragon panel depicting Ham's gloomy face with a pair of dragons in his hands.

Like the four sons of Ham in Genesis 10:6, the Japhethites of 10:2 governed their four loyalist armies in keeping with the biblical sequence, meaning that the Bible preserves a tradition formed by 2302. The Japhethite sequence begins with Gomer at the place of the elephant in the upper left corner of the Medb panel and works clockwise through Magog in Hyrcania, Madai in Media and Javan in Kurdistan. These powers encircling Aratta and Gutium are depicted as the two elephants and two griffins of that panel. The last three members of the Japhethite septad derived from Eber and his family rather than Japheth's family. These accordingly took the positions indicated by the three griffins of the Taranis panel at the Tigris, Jebel el Bishri and Syria.

For the purpose of documenting our reasoning, we can sketch out the evidence for these seven Japhethite locations here. Gomer's position in Urartu resulted in the Cimmerian race, who first appear in history north of the Black Sea before returning south through the Caucasus. The name Hyrcania reflects Magog's Amerindian name Hurricano ("Hurricane") equivalent to his Aryan name Rudra as a similar god of the wind. Madai's connection with the Medes of Media is traditional. The Kurds take their name from Javan's "son" Caradoc in the Welsh tradition of Gomer-Llyr and Bran-Javan. In reality the name Caradoc represents Peleg after his defeat when, according to Andamanese tradition, Puluga fell into the water and became a Karaduku or crocodile. Accordingly Peleg appears in Egyptian pantheon as Sobek or Sobdek, the crocodile god, and in the Cushite clan under the cognate name Sabteca.

Eber's location on the Tigris harmonizes with his contribution to the origin of the Assyrian race. In Genesis 10:11 and 10:22, Asshur is just another name for Nimrod in the East Semitic context. Eber was Nimrod-Reu's maternal grandfather and source of his identity as Shem's fifth heir. Eber begot both Peleg and a twin sister Bilika identified by the Andamanese tradition of Puluga. Bilika married Cush and gave birth to Nimrod. Genesis 10:11 attributes the creation of Assyria to Nimrod in parallel with his creation of the Sumero-Akkadian Empire in 10:10. Joktan-Meshech's link to the Amorites of Tidnum at Jebel Bishri emerges with his reign as the Amorite king Emsu, a cognate to his Celtic name Esus, the Gallic version of the Gaelic hero Cuchullain. Joktan's identity with Amorite Emsu is confirmed by the Muskogean major god Emisee

in a linguistic context where the name Muskogee matches his Sumerian name Meskiaggasher and Choktaw matches the Semitic name Joktan. Tiras' relationship to coastal Syria is confirmed by a link between coastal Ugarit and the Phrygian city Troy in a land also inhabited by Tiras' race the Tyrsenoi, the Etruscans prior to their migration to Italy.

We have not yet identified the ethnology of the two elephants on either side of Aratta in Urartu and Hyrcania. These are the only two loyalist armies not to consist of the griffin combination of Africans and Semites. Logically they must have included whatever Sumerians accompanied King Enmerkar in his invasion of Aratta at the climax of *Enmerkar and the En of Aratta*. They also included loyalist fractions of the Indo-European stock as well as loyalist Caucasians and Elamo-Dravidians. The positions of Urartu and Hyrcania imply that the Caucasians belonged to Gomer's western elephant and the Elamo-Dravidians to Magog's eastern elephant in Hyrcania. Since the Elamo-Dravidian zone extended all the way from Elam to the Indus, Hyrcania was well placed to the east of the other wartime armies to feed that zone. Likewise the western and eastern locations of Urartu and Hyrcania account for the Uralics and Austroasistics, assuming that both of these were in the loyalist cause.

Indians and Iranians have divided into western and eastern halves. Ethnologists have discovered two different racial types among the Aryan-speaking Indians—the rounded headed strain known to have inhabited Syro-Phoenicia relatively late and a long-headed group oriented more to the east. The Iranians divided into Medes and Persians. Ancestors of the Medes took their traditional place in Media during the war. Although the Persians eventually settled in Persia southeast of Elam, they claimed to have migrated there from the valley of Parhasa somewhere in the northern mountains and therefore sourced in the western group of Urartu.

Both Teutons and Celts give high importance in their pantheons to the rebel Peleg as Teutonic Frey (Fricco) and Celtic Cernunnus and King Fergus. Our belief that the Brythonic division of the Celts were loyalists during the war takes strength from the fact that the Welsh version of Fergus—Fercos—is less prominent in that tradition than is Fergus of the Gaels. In apparent contradiction of our view of the rebel polarity of Teutons and Gaels, however, the arch-loyalist Joktan-Meshech ranks at the pinnacle of their traditions as Odin and Esus-Cuchullain. These rebel-loyalist equivocations resulted from the overlay of a later war in the early 22nd century when Peleg had joined forces with Shem, Arphaxad and Joktan in the Gallic tetrad opposed to the Akkadian Empire.

To analyze the antagonists in the war of 2302 is one thing. To set them in motion is another. According to Sturleson's Icelandic tradition, the conflict became a war of attrition wearying both sides and leading to a truce in which the Aesir and Vanir exchanged hostages. The most important result of the war was that the losers were banished to the coasts of Arabia and then to the ends of the earth. Some attempt can be made to describe how the four rebel armies were defeated and sent into exile.

In Sumerian tradition two of the armies met defeat at the hands of Tubal-Eber, the hero Gilgamesh. Throughout gentile mythology hostile populations

are often pictured as monsters slain by heroes. In the *Epic of Gilgamesh*, the hero slays the monster Gugalanna ("Bull of Heaven"); and his companion Enkidu kills the monster Huwawa. The Gugalanna, raised up by the heaven goddess Inanna, refers to the Anship of heaven and therefore to its people, the Altaics. Eber, from his position on the Tigris, was located ideally to fight the Altaics in Subaria on the upper Tigris north of Assur. As in the *Marduk Epic*, a "slaying" meant the defeat of an enemy, not a genocide. In the war of 2302 world population remained small enough that every effort was made to preserve life. That is why *Enmerkar and the En of Aratta* climaxes in a duel of champions.

In a Semitic version of the *Epic of Gilgamesh*, the sun god Utu (renamed Shamash) groups together the slayings of Gugalanna (Semitic GutAnu (Canaan)) and Huwawa

in a scene where Enlil is condemning these deeds and Shamash is defending it:

*Then heavenly Shamash answered valiant Enlil:
 "Was it not at my command
 That they slew the Bull of Heaven and Huwawa?
 Should now innocent
 Enkidu die?" But Enlil turned
 In anger to heavenly Shamash: "Because much like
 One of their comrades, thou didst daily go down to them"*
 (James. B. Pritchard, ed. *The Ancient
 Near East*, 56).

The passage confirms the role of Utu-Shamash— Arphaxad's son Obal— in creating the regime at Uruk and then defending it against the rebels of Aratta. Both first two kings of Uruk, Meskiaggasher and his son Enmerkar, claim to have been "sons of Utu." Enlil accuses Utu-Shamash of violating the distinction between gods and men by participating directly in the war of 2302 on the loyalist, Erechite side. Enlil is the patriarch Cush, a son of Ham and therefore a member of the rebel cause of Aratta. In fact Cush took command of the Mahadevi (Havilah-I)'s Amerindian army located south of Aratta and left his stamp on Amerindian tradition as the horrendous Aztec god Tezcatlipoca, god of the smoking mirror— a magical means of deceiving enemies. Possession of the Enlilship, however, empowered Cush to sit in judgment over Enkidu, Eber-Gilgamesh and Utu-Shamash-Obal. Therefore the passage reveals the "epic machinery" operating on both sides of the war. Just how concrete Enlil's tribunal became is doubtful.

The name Enkidu means "Creature of Enki," an apt name for Sidon-Enki's Javanite family. Indian tradition suggests that Enkidu identifies with the Javanite Tarshish-Phoenix, as identifiable with the Indian king Trasa-Dasyu II or Su-Dasa I of the Indian kinglist. As Hellenic Phoenix, Tarshish identified with the Syro-Phoenician colony of the Indians established in the 7th era. In addition, the first part of the name Trasa-Dasyu suggests the Hebrew name Tarshish; and L. A. Waddell identifies him with a Sumerian king named Tarsi. This Indian king is the subject of a battle hymn celebrating a great victory which can be

understood as the defeat of the Sino-Tibetan protoplast on the Euphrates west of Jebel el Bishri. If anyone doubts the presence of early Indian kings in that part of the world, he should consult positive evidence of both Phoenician and Mitannian kings with Indo-Aryan names. The kingdom of Mitanni lay in Syrian Mesopotamia around the River Khabur.

Waddell offers a translation of a text he labels *Battle Hymn of Victory of King Su-Dasa*. In his mistaken but half-true belief that the Sumerians and Aryans were the same masterful people, Waddell assembles the Indian king list as a single document extending through 90 kings and listing Su-Dasa I as 22nd and Sagara (Sargon) as 37th. If that interval of fifteen kings is measured over the sixty years from the war to the rise of Sargon in 2244, a back extrapolation locates the first king toward the start of the 24th century that witnessed the transition from Noah's nomadic family into a set of city states ruled by kings. On the other hand, if Waddell's Sumerian Tarsi is Lugal-Tarsi, this king reigned just a few years before the rise of Sargon. These kings were all early postdiluvians of high longevity and contemporaries over a span of centuries. The Indian king list makes sense as a record of early postdiluvian kingship as recognized solely in the Indian protoplast, just as the Sumerian king list reflects the viewpoint of the Sumerian stock and refers only to kings of Sumerian, East Semitic and Gutian (Iranian) origin.

Because of the primary Indian colony in Syro-Phoenicia, the Indians were ideally situated to observe and participate in the western theater of the war. In fact we might search for them in the design of the Taranis panel. Two figures of that design have not yet been accounted for in ethnic terms—the head of Taranis and his companion Lugh holding a wheel to Taranis' immediate left. The wheel possesses the same symbolic value as the moon as an image of revolving time. It was Taranis' chief attribute as the universal moon god. Lugh is the Celtic version of Japheth, the primary sun god of the Egyptians, Atum Re. Therefore the pair of Taranis and Lugh aptly represents the obsessive concern for lunar and solar lines in parallel in the Indian king list. Throughout most of that list, Waddell gives alternative, often cognate names for kings recorded in the two solar lines of Ayodhya and Videha and the two lunar lines of Puru and Yadu. On East Indian soil this solar-lunar dyad was memorialized by the solar city Ayodhya and lunar Mathura. Waddell believes that the name Ayodhya doubles as an anachronistic reference to Sargon's Agade even though the Sumerian solar cult was at Sippar, near but distinct from Agade.

In any case the Indian tradition reaches into the heart of early postdiluvian times even though the Elamo-Dravidian colonization of the Indus did not begin until after 2278. Gangetic India was not colonized by the Aryans until centuries later. At first the Ganges served as an interim location for exiles such as the Austronesians. Indians remained in the west of the heartland though the remainder of early postdiluvian times and recognized rulers such as Sargon and Manishtushu as their own under their own Indian names. That is L. A. Waddell's view; and his only error is in failing to realize that Sargon and Manishtushu functioned as East Semitic speakers at Agade. In reality they were Noahic imperialists, not confined to any one linguistic stock but masters of many stocks at various times.

A document not yet applied to this study serves Waddell as an introduction to the Aryan *Battle Hymn of Victory*. The document is a Sumerian list of seven kings of Uruk beginning with a son of "Ishzax Gamesh," Gilgamesh, third or fourth king of the Eanna dynasty. If Waddell's list is amplified by his matching names from Sumerian inscriptions and the Indian king list, it looks for all the world like the septad of Genesis 10:2— a group who remain unnamed Erechite heroes in *Enmerkar and the En of Aratta*. In former phases of our study, the opening figure of the list has been identified with Ur Nanshe, who reigned at Lagash, not Uruk. We will deal with Ur Nanshe when the come to the ninth era; but Waddell's first king Uruash can no longer be identified with Ur Nanshe at Lagash.

The seven kings are listed by Waddell under the heading "Old Sumerian King-lists" and "2nd (Erech City)," meaning the Eanna regime, proper to the eighth era and second after First Kish. The names are Uruash, Mukh, Bishir, Ennunnad, Dixxi, Mede and Kiaga. Gilgamesh enters the list indirectly as Uruash's father. The name Mukh is amplified with inscriptional Madgal and Indian Moggalla. Ennunnad is matched with the Indian name Yuvan-ashwa. Dixxi corresponds to the inscriptional name Tarsi. Thus amplified, the list identifies with the Japhethites as follows:

Gilgamesh, father of Uruash	Tubal-Eber
Moggalla-Madgal	Magog
Bishir	[Gomer's vassal Togarmah-Birsha]
Yuvan-ashwa	Javan
Tarsi	Tiras
Mede	Madai
Kiaga	Meshech-Joktam-Meskiaggasher

According to William Hallo, Gilgamesh reigned in the fourth of eight time frames of the Eanna dynasty starting with the sun god Utu. If we omit Utu as present abstractly and allow four years for each time frame, the founder Meskiaggasher reigned from 2308 to 2304; and his son and successor Enmerkar, from 2304 to 2300, allowing two years for him to initiate the war of 2302 by attacking Aratta. Hallo treats Enmerkar and Lugalbanda as contemporaries reigning in the same time frame. Gilgamesh then reigns from 2300 to the end of the war in 2296. His successors, therefore, reign no earlier than the end of the war. It is reasonable to assume that six of the Japhethites shared power at Uruk after one of them reigned over the last four years of the war and performed the deeds interpreted in the *Epic of Gilgamesh* as the slayings of Gugalanna and Huwawa. We are to understand that all of Gilgamesh's successors in Waddell's list participated in the war as Erechite heroes of *Enmerkar and the En of Aratta*.

Waddell's link between the seven kings and Su-Dasa's *Battle Hymn of Victory* is his identification of Su-Dasa I as an eighth king named Tarsi (like the fifth king). Hallo also adds rulers from inscriptional sources rather than the Sumerian King List. Waddell numbers his parallel list of Indian kings 1-8,

identifying Su-Dasa as the eighth. He finds a cognate relationship in Su-Dasa's variant Trasa-Dasyu. We have suggested that Su-Dasa is the Phoenician patriarch Tarshish connected with the land of Syro-Phoenicia which the Indians colonized in the First Kish period. Tarshish belongs to the secondary Japhethite section in Genesis 10:4 and therefore is distinct from the seven of 10:2.

We can evaluate in detail whether the Indian Aryan *Battle Hymn of Victory* actually fits a stage of the war of 2302 when the Indians were living far to the west of India. If we depend on the chronology of Su-Dasa as an eighth king after the successors of Gilgamesh, the events of this text can only refer to events occurring long after the great war. However we understand that Gilgamesh's successors as kings had already served in the war before becoming kings afterward. The same logic applies to Su-Dasa as an eighth king.

One link between our scenario and the *Battle Hymn of Victory* is Waddell's equation between the River Parushni and the Euphrates. According to the text this river parts miraculously at the command of the storm god Indra, equivalent to the God of Storms Yahweh who acts the same part with Moses in the Exodus when the name Yahweh was reintroduced after Abraham had dealt with El Shaddai. The parting of the Euphrates suggests that Su-Dasa's army, named the Tritsus, approached the upper Euphrates from the west in Syro-Phoenicia in order to attack the forces of Aratta gathered north and east of the river after abandoning Aratta itself.

A crux in applying the Indian text to the war of 2302 lies in Waddell's assertion that Su-Dasa faced a confederation of ten hostile kings and conquered them. That number fits our belief that the ten patriarchs executed by Narmer in 2181 were veterans of the lost cause of Aratta, including six sons of Ham and the Javanites. As the Javanite Tarshish, Su-Dasa figures as the one member of the Genesis 10:4 tetrad to have remained loyal to Uruk against Aratta. If that is the case, the ten kings drop to nine and the tenth king is the ringleader of the Aratta rebellion Peleg-Kingu.

In the *Battle Hymn of Victory*, Su-Dasa or his allies face some fifteen hostile tribes. Waddell makes no attempt to interpret the obscure names of these tribes. If the names remain as obscure to modern scholars as they were to Waddell in 1929, we can argue from silence that they represent an Aryan memory of the confederated enemies of Aratta. Because Narmer is the Egyptian version of Mesopotamian Naram Sin (after the close of this Akkadian's reign in 2188), his hatred of the ten victims of 2181 owed something to Naram Sin's deep devotion to the lunar cult at Ur—a devotion re-expressed in the bovine heads that decorate the *Narmer Palette* where the victims are depicted as two rows of decapitated corpses. Although Tarshish served as the loyalist Su-Dasa, he would have been especially hated if he were chiefly responsible for the defeat of the Sino-Tibetans on the upper Euphrates. The Sino-Tibetans were the stock sacred to Durga (Sheba-I, yellow Matriarch) and Arphaxad's lunar principle. When this race rejected the loyalist stand of their father Arphaxad, that son of Shem abandoned them in favor of his white wife Ningal; but that change of heart evidently did not affect his descendent, Shem's seventh heir Nahor-Naram Sin-Narmer. The second part of Naram Sin's name is the East Semitic version of the great moon god, Suen or Sin, Sumerian

Nanna of Ur. The lunar worship persisted in the family of Naram Sin's son Terah and grandson Abram, whose name of God El Shaddai is the Hebrew counterpart to the "moon god," that is, God as ruler of "times and seasons" (Acts 1:8).

In the *Battle Hymn of Victory*, one of the enemy tribes bears the name Anu (Canaan)— exactly what we would expect of the Altaics of the Anship serving the rebel cause on the upper Tigris. Interestingly the sources of both the Tigris and Euphrates lie in the modern nation of Turkey inhabited by an Altaic people who migrated back from a homeland east of the Ural Mountains in the Christian era. In that sense Turkey is the modern counterpart to Subaria with its Altaic inhabitants overthrown in the war of 2302. The text couples the Anu (Canaan) with the Druhyu, suggestive of the Austronesian protoplast paired with Altaics as the western leopard of the Taranis panel:

The Anu (Canaan)s and Druhyus seeking spoil have slept,
the sixty hundred, yea the six thousand,
And six and sixty of their heroes. For his votaries were
all these mighty deeds done by Indra (L. A. Waddell,
Makers of Civilization in Race and History, 56).

Because the victory over the Anu (Canaan)s and Druhyus is attributed to followers of Indra in general, we are free to restrict Su-Dasa's activity to the Sino-Tibetan ram-headed serpent according to a division of labors in subduing the rebels of the western theater. The Indian bias of the text explains why the entire enterprise comes to focus in the Indian leader Su-Dasa.

In the Indian tradition the storm god Indra is pictured as a pot-bellied man and represents Noah as devotee of Yahweh from the moment that he blesses the "Yahweh Elohim of Shem" in Genesis 9:26. Noah and Shem exchanged the priesthoods of Yahweh and El Elyon (Noah's original Anship) in that Shem reappears in the late 22nd century as Melchizedek, priest of El Elyon. This development resulted from Noah's loss of the Anship to Canaan in 2359. As new lord of the Altaics named Anu (Canaan) in the text of the *Marduk Epic*, Canaan led the rebel Altaics on the upper Tigris and was overthrown by Indra-Noah as the Aryan text states. The Indra of the text wields such supernatural power that the name can be taken to represent Noah's God rather than Noah in person as a warrior. However the Aryan text also names Indra's mythic followers, the Maruts, whom Waddell equates with the Amorites of Jebel el Bishri:

The fleers rushed like kine unherded from the pasture,
each clinging to a friend as chance happened;
But the Maruts driving dappled steeds sent down by
Prishni gave ear, these warriors and their harnessed
horses (172).

So the Amorites turn up as Su-Dasa's allies under a separate leader named Prishni. That is exactly what we expect from the location of the Amorites as the

West Semitic portion of the middle griffin army at Jebel el Bishri in the Taranis panel. Waddell, in a footnote, identifies Prishni or Vishni rather vaguely as Su-Dasa's "cousin," using quotation marks himself. We have identified the general of the Amorite griffin army as Joktan-Meshech, founder of the Eanna dynasty. Like Noah and others, Joktan turns up as an Amorite king, Emsu.

If the Sino-Tibetans at the ram-headed serpent were Su-Dasa's main target, they must be represented somehow among the tribe names of the Indian text. A likely representation of the Sino-Tibetans appears in the lines immediately following the ones just quoted:

The king who singly scattered one-and-twenty
houses of both Vaikarna tribes with glory—
As the skilled priest clips the grass within the shrine,
so hath the hero Indra wrought their downfall (173).

The great Sino-Tibetan stock of the Far East is divided emphatically into two branches— Sino-Thais to the east in China and Thailand and Tibeto-Burmans to the west in Tibet and Myanmar. Whether the name "Vaikarna" was ever applied to them is a moot point. The passage on the Anu (Canaan)s and Druhyus follows; so the text groups together the entire body of enemies proper to the western theater of the war. This theater came into existence because of rebel defeat in the original eastern sector around the rebel stronghold of Aratta.

The Location of Aratta

In *The Sumerians* Samuel Noah Kramer speculates on the location of Aratta: "*It is clear from this poem [Lugalbanda in the Wilderness] that Mount Hurum was situated somewhere between Erech and Aratta, and since it is not unreasonable to assume that Mount Hurum was the original home of the Hurrian people from the neighborhood of Lake Van, we may conclude that Aratta lay in the vicinity of Lake Urmia or even farther east. In fact, Enmerkar's campaign to Aratta might be compared to some extent with that of Sargon II more than two thousand years later (714 B. C.) to the land of the Mannai, the account of which, interestingly enough, mentions the crossing of a river called Aratta, a name reminiscent, perhaps, of the city Aratta*" (275-276).

The *Oxford Bible Atlas* (1962) locates the Mannai just to the east of the southern end of Lake Urmia in northwestern Iran. If the Assyrians crossed the River Aratta on their way to this land of the Mannai, the river equates with one of the five streams flowing into Lake Urmia from the south. A Sumerian text places Aratta behind a mountain wall. The most likely such mountain elevation is the one surrounding Mount Sahand south of Tabriz and east of Lake Urmia.

This position remains speculative as archaeologists have not excavated such a site. From that point of reference, we can place the army of the western Medb griffin on the Greater Zab east of Nineveh; the Amerindian rebel leopard in the region of streams south of Lake Urmia; and the eastern Medb griffin toward the River Qezel Owgan that flows eastward into the southwestern coast of the Caspian Sea. The western elephant army can be located somewhere

between Lakes Van and Urmia; and the eastern elephant on the upper Talkeh, the river on which Tabriz stands. The source of this river lies to the east toward the west coast of the Caspian.

Given this geography, we can attempt a scenario placing the different stages of the war in sequence. The ethnic core of the rebel cause was Tiamat's Amerindian protoplast, depicted as the feline trapped between two griffins in the Medb panel. If we accept the premise of *Enmerkar and the En of Aratta* that the first action of the war consisted of Enmerkar's siege of Aratta, the four rebel protoplasts represented in the two Celtic panels are all fugitives from Aratta following an initial defeat caused by the duel named in the Sumerian text. The Amerindians fled southward toward Gutium, the land originally reserved for them as Mahadevi (Havilah-I)-Tiamat's original domain. The Altaics, Sino-Tibetans and Austronesians fled westward to the locations of the two felines and serpent of the Taranis panel, that is, Mount Hurum, the upper Euphrates and Cappadocia.

As Marduk of the Akkadian Epic, Lugalbanda-Salah pursued the Amerindians into the relatively nearby Gutium south of Aratta, defeated them and captured his chief adversaries Peleg-Kingu and Mahadevi (Havilah-I)-Tiamat. Given the early postdiluvian devotion to formality, these separate actions can be dated in a series of distinct summer campaigns beginning with Enmerkar's siege of Aratta in 2302. We can assume that Enmerkar took command of the four members of Japheth's family destined to occupy the four loyalist positions of the Medb panel after the seven Japhethite heroes left Lugalbanda in his "mountain cave" and marched on to Aratta to engage in the primary siege. One of the additional Sumerian texts on the "Matter of Aratta," *The Return of Lugalbanda*, relates that after recovering from his illness, the hero planned to make use of a supernatural bird named Anzud to "put me on the track of my brothers" (Vanstiphout, 137), the seven Japhethites.

The Anzud Bird (Zu Bird) - Shem

If the bird Anzu is the same as the one in the myth of Zu and Ninurta, this creature represents the patriarch Shem as possessor of the "Enlilship" or control of the Semitic stock disputed with the family of Ham. Although we have distributed the Semites into the avian portions of the five griffin armies, nothing has been done with Shem in the context of the war of 2302. The nearest approach is his son and heir Arphaxad as Taranis, dominant loyalist of the western theater. Conceivably Arphaxad is Anzud's "fledgling," whom Lugalbanda ornaments in the nest in Anzud's absence in order to win the great bird's favor. When Anzud discovers what Lugalbanda has done, he is greatly pleased. In interpreting the myth, we should keep in mind that Lugalbanda-Marduk is Arphaxad's grandson through Inanna and Shem's second heir at the head of the Inanna Succession. Consequently the myth can be taken as a glimpse of interaction among Shem and his first two heirs in the early war period. The element "An" at the start of Anzud's name suggests that Shem has already taken over Noah's version of the Anship which the rebel family of Ham has claimed for Canaan. We have noted that Shem maintained the Anship of El Elyon (the God of Heaven) as Melchizedek after Noah's death in 2168.

Anzud's self-description confirms that he is the version of Shem who claims the Enlilship of the Semitic stock. In claiming to be a son of Enlil, Shem confirms the second part of the dual name which Noah applies to the name of Shem's God in the blessing of Genesis 9:26— Elohim, the Creator "Lord Wind," Enlil:

"I am the Prince who decides the destiny of rolling rivers;
I am the helmet of the fertile one who soothes Enlil's heart.
My father Enlil brought me here;
He made me bar the entrance to the highland like a great door" (141).

The original setting of this barring of the highlands would appear to be early in the 7th era when Noah and Shem appeared together as the kings Etana and Balih of First Kish. The statement in the Sumerian King List that Etana "made firm the lands" implies an action such as closing access to the Gutian upland as a possession of the Iranian half of Shem's original Aryan stock. Because that land had originally been claimed by Ham's mother Mahadevi (Havilah-I), dispute over control of Gutium may have been another of the factor provoking the conflict of 2302.

In Iranian tradition, the great king Jemshid is Ham, not Shem. The rebels presumably chose Aratta as a means of securing the Gutian claim of Mahadevi (Havilah-I)-Tiamat. Shem, in contrast had "barred the door" to the mountainous northeast by colonizing Gutium with his Iranian Aryans as the northeastern quarter of the First Kish order, making it the "nest of Anzud."

The Return of Lugalbanda eventually narrates some of the actual siege battle of Enmerkar's army against Aratta. Before we arrive at that point , Lugalbanda and Anzud continue their dialogue. After Anzud claims that he can determine the destinies of men, he offers Lugalbanda several destinies, which the latter rejects. Anzud then agrees to grant the hero a destiny of his own choice— in effect replacing fatalism with prayer. Lugalbanda desires to be strengthened so that he can move rapidly wherever he wishes.

As Anzud grants this wish, he flies above Lugalbanda as he rushes over the ground. They both spy the troops following Lugalbanda's "brothers," the fraternity of Genesis 10:2. "Lugalbanda suddenly stepped into the midst of the troop of his brothers." (147) Together the reunited army approaches Aratta:

Then they again followed the host of Unug [Uruk] as one man;
They wound their way over the hill like a snake over a grain pile.
When the city (Aratta) was but one league distant,
By the *watchtowers* of Aratta,
Unug and Kulab pitched camp.
From the city javelins were raining down as from a cloud;
Slingstones, numerous as the raindrops falling in a whole year,
Were whizzing down from the wall of Aratta.
Days went by and lengthened into months; a whole year *passed*.
(149)

This reference to the passage of a year is quite important. It implies that we have arrived no later than 2301, leaving time for Salah to return to Uruk as Lugalbanda and then to undertake the victorious campaign attributed to him as Marduk of the Akkadian tradition.

Enmerkar and his army are stalemated and “Nobody knew how to get back to the city [Uruk].” The need to do so evidently arose from declining grain supply. “In their midst Enmerkar, son of the Sun,/ Grew anxious and despondent by the unceasing noise;/ He sought someone to travel back to the city.”(151) Eventually Lugalbanda volunteers with the stipulation that he go alone. In the usual Sumerian fashion, Enmerkar dictates what to tell the goddess Enmerkar at Uruk. Lugalbanda will repeat this request word for word like a recording machine. The request includes valuable confirmatory detail for our conception of these events. Enmerkar reminds Inanna that he built up Uruk from a time that it was nothing but a swamp. He dates this building activity relative to the present scene:

“Enki, king of Eridug,
Made me tear out the old reeds and made me drain the water.
Fifty years I was building, fifty years I was working.” (151)

These fifty years fit well between Japheth’s founding of Uruk around 2360 and the beginning of the Eanna dynasty there in 2308. The poem refers to Enmerkar as “son of the Sun” owing to his father Meskiaggasher’s claim of Utu as his father. Although the name Utu generally refers to Arphaxad’s son Obal, Japheth was the original sun god as founder of the Egyptian race Atum Re. It makes sense that Enmerkar, son of Joktan- Meshech, acted as Japheth’s agent in draining a swamp and building “brickwork Kulab” at Uruk. Although Enmerkar appears in the Joktanite section of Genesis 10 under the name Abimael, his derivation from Meshech made him a close ally to the seven Japhethite heroes and therefore a leader of the same attack on Aratta.

Inanna was clearly a double-dealer in the war of 2302. Uruk and Aratta disputed her patronage. The other text *Enmerkar and the En of Aratta* begins by setting the scene of the war in confirmatory detail:

The land of Dilmun did not yet exist,
When the Eana of Unug-Kulab was already well-founded,
And the Gipar of Holy Inana
And Kulab, the Brickwork, glinted like silver in the lode. (57)

Dilmun-India was first colonized by the family of Ur-Nanshe in the 9th era; so it did not yet exist in the time of the war of the 8th. The intense devotion to Inanna arose out of the conflict between Ham and Shem following Noah’s loss of the Anship in 2359. As a heaven goddess she figured as a compromise between Noah and Canaan. The Inanna Succession embodied that compromise by identifying her as Shem’s granddaughter and the mother of Canaan’s grandson Salah-Marduk-Lugalbanda.

According to another text *Inanna and the God of Wisdom*, Enki set up her authority at Uruk. He did so as Sidon, Canaan's son and Salah's father, authorized to propose such a compromise. When Salah's grandson Peleg withdrew to Aratta, his motive was to secure the Inanna Succession making him Shem's fourth heir. Consequently he claims Inanna for his own cause in *Enmerkar and the En of Aratta*:

For Inana did the lord of Aratta
Don his golden crown and diadem,
But he did not please her as well as did the lord of Kulab,
For nothing even resembling the shrine Eana, or the Gipar, the holy
place,
Did Aratta ever build for Holy Inana, unlike Brickwork Kulab!

The fact is that Aratta never really became a city at all. Only six years elapsed from the time in 2308 when Peleg led the rebellion to Aratta and the war began in 2302. That time was sufficient for the populace of Aratta to build a wall and watchtowers like a frontier fort; but it could not compete with the architecture of Uruk after fifty years of building.

In *The Return of Lugalbanda*, Enmerkar complains of Inanna's behavior as an inconsistent ally:

"But here, in this place, my power seems to be finished!
My troops are bound to me as a calf to its mother.
Yet like a child that hates its mother and leaves the city
My noble sister, Holy Inana,
Has run back to Kulab, the Brickwork!
Could she love her city, yet hate me?
She should link the city to me!
Could she hate her city, yet love me?
She should link the city to me!

The Gundestrup Caldron settles the issue of Inanna's loyalty by identifying Medb's face with Aratta as the embodiment of Aratta. This arrangement represents a status quo later than the scene in *The Return of Lugalbanda* when she has returned to Uruk, leaving Enmerkar feeling abandoned by her. Lugalbanda's task at this point is to deliver Enmerkar's complaint to her and determine where she stands.

When Lugalbanda arrives at Uruk, "His lady, Holy Inanna, was sitting there on her *cushion*." The anthropomorphism of her appearance clearly indicates that we are dealing with a concrete euhemeristic deity, Shem's granddaughter. Lugalbanda repeats Enmerkar's complaint. She replies by describing a ritual act by which Enmerkar's army can succeed: "' Then he will be able to end the life force Aratta draws from the subterranean waters!" At this point we can finish the account of the war of 2302 only by building a plausible scenario from the designs of the two Gundestrup panels together with Marduk's victory in the Akkadian epic and the Eddic tradition of the Aesir-Vanir war. The ethnic core of

the rebellion was Tiamat's Amerindian protoplast originally designed for the land of Gutium. In addition to Mahadevi (Havilah-I) and Ham's family, two of the chief rebels were postdiluvian half brothers of Ham, sons of Mahadevi (Havilah-I), Peleg by Eber and Heth by Canaan. Thus the rebellion can be viewed as a "red" alliance with the addition of yellow Sino-Tibetans and Altaics and yellow and black Austronesians. This perspective gives the Erechite loyalists a Caucasoid polarity; and that is no surprise in view of the white matriarch's original claim to the land of Eanna-Sumer.

The three felines and serpent of the two panels figure to be protoplasmic armies sallying from Aratta to various northern locations after the defeat posed by the duel named in *Enmerkar and the En of Aratta*. In the *Marduk Epic* the hero destroys Tiamat by driving an arrow into her after inflating her with an ill wind. He then decapitates Kingu and creates the human race from his blood. All of this is non-literal allegory for a stage or two beginning when Salah returned to action after Inanna told him how to subdue Aratta. A clue to these events is that the three rebel felines of the two Gundestrup panels are all pictured as rushing toward the east. Because Magog in Hyrcania was the Aryan wind god Rudra (and matching Amerindian Hurricano), the ill wind of the Akkadian epic can be taken as some provocative action by his followers at the east end of the eastern theater. The literary source has shifted from Sumerian to East Semitic Akkadian because Salah has now left the Sumerian army before Aratta and joined the East Semitic army which we have placed on the Tigris. After returning to Uruk as Lugalbanda, he has gone up the Tigris as Marduk to join the loyalist force near Assur.

There are two reasons why the two panels picture the three rebel felines as marching eastward. First Inanna has now defected to the rebel cause and taken on the character of Celtic Medb at Aratta at the head of rebel Indo-Europeans such as the Goidelic Celts who "went with Fergus." Second it is likely that Magog, leader of the griffin in Hyrcania, defected along with her. His army is still described as a griffin because of its South Semitic-African makeup. It is just as likely that Magog's defection was feigned in order to play the role of the ill wind in *The Marduk Epic*. Magog was Japheth's son by Mahadevi (Havilah-I)-Tiamat and therefore another "red" half brother to Peleg and Heth. The South Semites under him were destined to become Arabs inhabiting a land known as Havilah in the antediluvian period. Both Ham and his mother Mahadevi (Havilah-I) bear the name Havilah in the Cushite and Joktanite clans of Genesis 10. Therefore it would have been natural for Magog to join his mother and half brothers in the rebellion. His choice of loyalty was between his father and mother.

The workable scenario requires that the freeze frame of the two panels represents a moment after the close of Enmerkar's campaign but before Marduk's victory. The Akkadian epic has succeeded the Sumerian epics because Salah, as Marduk rather than Lugalbanda, now took command of the East Semites from his son Eber-Tubal at the point indicated on the Tigris. We must assume that Magog's defection, specious or real, drew the rebels of the western theater back toward the east to support the converted eastern rebels. Marduk struck the Amerindians of Tiamat after they had been "inflated" by

splitting their forces in hope of fortifying the converted protoplast to the east of them. The western rebels then halted their march eastward when they got wind of the new defeat in the east. However they had been dislodged to the extent that the westernmost rebels in Syria had crossed the Euphrates where Su-Dasa later pursued them and completed both his campaign against the Sino-Tibetans and, as Enkidu, the defeat of the Austronesians (Huwawa). Marduk's victory over the Amerindians thus triggered the collapse of the rebel cause.

In 2296 eighteen years remained to the 8th era as Sumerian kings such as Lugalbanda and his son Gilgamesh reigned at Uruk. We have seen from evidence supplied by Waddell that the seven Japhethite heroes or immediate substitutes reigned as kings of Uruk in this period. The great theme of early postdiluvian history after the war of 2302 was the colonization of the earth, especially by the defeated rebel stocks of Aratta. That process began with Arabia and the Indus. An interpretive question is whether any of this colonization occurred prior to the end of the era in 2278. An argument against that possibility is that Ham and at least one son, destined to become Ocean Dragon Kings, continue to turn up as Sumerian kings at Kish under the names Enmebaraggesi (Ham) and Aka (Mizraim). According to another Sumerian text Aka at Kish posed a threat to Gilgamesh at Uruk before the latter terrified him into submission.

Since Gilgamesh's reign did not extend beyond the 8th era, the presence of his enemy Aka-Mizraim at Kish implies that Ham's family did not leave Mesopotamia as Ocean Dragon Kings until the close of the era. Evidence exists that they took on that role at the start of the 9th era. The seminal figure of the new era was Ur Nanshe, Canaan's son Heth, at Lagash. In an inscription Ur Nanshe identifies his grandfather and father as Gurmū (Ham) and Gunidu (Canaan). The presence of these two only as names implies that the family of Ham has left Mesopotamia at the start of the new, colonizing enterprise in 2278.

Ur Nanshe differs from earlier Sumerian kings in three respects. Extended dynastic genealogies occur in both the First Kish and Eanna periods; but Ur Nanshe appears with an additional set of five immediate sons in a relief artifact known as the *Ur Nanshe Plaque* housed at the Louvre Museum. Waddell makes a great deal of this family. He finds a counterpart to Ur Nanshe at an appropriate place in the Indian king list but finds that this king has five explicitly named sons. Thus the *Ur Nanshe Plaque* becomes Exhibit A in his contention that the Indian and Sumero-Akkadian kings are much the same. The Ur Nanshe evidence is especially fortuitous in that the dynasty runs out with the close of the ninth era on the eve of Sargon's rise to power early in the 10th. The Indian identities of Sargon-Sagara and Manishtushu-Asa-Manja are the logical climax of Waddell's book.

Ninth Era: Lagash and Arabia

Ur Nanshe differs in two other respects. Although his dynasty was clearly the most powerful in Sumer in the 9th era, the Sumerian King List omits any mention of him or Lagash. A ready explanation of this omission lies in the great hostility that existed between his dynasty and other city states in Sumer such as nearby Umma. Ur Nanshe was a survivor of the rebel cause authorized to become a king in Sumer but still hated as a former enemy of the Eanna regime. The chief rebel leader Peleg also returned to power in the 9th era, first as Peli king of Awan in Elam and later as Lugalannemundu (Peleg) emperor of Sumer ("King of Kish") at Adab, a new city in Sumer. These returns to power by two rebel leaders resulted from the principle of regular pendulum swings of political dominance in each successive era. The 9th era matched the 7th of First Kish when Peleg dominated the world as Cernunnus—"He Rules Them All." Peleg also returned to his role as divider of the earth by initiating colonization beyond the original eight domains, which he now reclaimed as his own empire. According to Waddell, Ur Nanshe's sons played a major role in the colonization of India, establishing a connection with the land where kings of India would eventually reign. In early postdiluvian times, however, Ur Nanshe's family served as rulers over the Dravidian colonists while the Aryan Indians remained in the west and continued to treat Sumero-Akkadian kings as though they were their own.

The reversion to power by the rebels Peleg and Heth (Ur Nanshe) shows the power of an elite imperial council of Noah's family in determining power from above rather from the grassroots of the individual city states. Although each city claimed its king and god, Peleg and Heth could never have held power as they did in the 9th era if a greater imperial authority had not been pulling the strings. While concealing the concrete Noahic Council that met at the start of every new era, the Sumero-Akkadian record acknowledges its existence abstractly as a council of the gods. Imperialism connotes divinity; and that is why the atheistic modern mind has shunned imperialism so doggedly since World War II. The principle of Romans 13 that the "powers that be are of God" operates indirectly through precedents in monarchies and democracies but more directly through empires. Peleg could reckon himself an emperor because he was Shem's fourth heir and a charter member of the Noahic Council from the time that that distinction was conferred on him. His heir Reu-Sargon would claim the same sort of imperial authority in the tenth era.

The failure of individual city states to take the measure of the imperial Noahic Council is readily apparent in the way we have had to dig fragmented stages of the war of 2302 from the Sumerian and Akkadian narratives. The Enmerkar-Lugalbanda stage reflects the local mindset of Sumerian Uruk; and the Marduk-Kingu-Tiamat stage, the analogous mindset of Semitic Agade. Neither tradition displays a grasp of the entire war; and that is because the sources of the war were primarily imperial rather than local. True to the

misguided worldview of local nativism, modern scholars cannot perceive that the war of 2302 involved the entire human race. They lack the imperialistic capacity to recognize the scope of Sumerian history in its universal significance. That is the case despite explicit Sumerian passages mentioning many languages in Sumer, “foreign troops” and the like. The *Marduk Epic* professes to describe the origin of mankind. Although I do not take that myth literally, I recognize its foundation in universal, imperial reality. In 1929 Waddell was closer to the truth— despite his deluded Nordic Supremacy— because he was a product of the British Empire and could think about antiquity without the burden of false localism sourced in democratic misconceptions of human origins deliberately purged of the biblical account of monogenetic origins in Adam and Noah. Modern scholarship has suppressed biblical authority; and the result is a silly provincialism of viewpoint.

Because the Noahic Council operated in secret, we must attempt to explain how it functioned from the evidence of its effects. The best evidence for the existence of the Noahic Council in world affairs is the way single dynasties dominated each era from the 24th through the 22nd century despite the prodigious proliferation of dynasties in the ninth era. One reason that the Sumerian King List suppresses political knowledge of Lagash is that it seeks to present a system of eleven dynasties intervening between one at Ur in the Eanna period and the beginning of Sargon’s dynasty only thirty years later. These eleven “dynasties” consisted of three at Kish, two at Uruk and one each at Elamite Awan, Hamazi on the Diyala, Semitic Mari on the Euphrates northwest of Akkad, and Sumerian Akshak, Ur and Adab. These “dynasties” give every sign of being an effort to restore the status quo ante of Peleg’s seventh era with its eleven colonies revealed in the Cernunnus panel. It is no wonder that he proclaimed himself Sumerian emperor as Lugalannemundu (Peleg). This restoration, however, existed side-by-side with alienated Lagash, led by the stigmatized family of Ham.

In matching the two sets of eleven in the 7th and 9th eras, Mari answers to northwestern Syro-Phoenicia; and Hamazi, to northeastern Gutium. Although Lagash was powerfully revived, its omission from the eleven “dynasties” means that it was replaced by Elamite Awan farther east. The three dynasties at Kish correspond to the set formed at the figures of the Stag, Cernunnus and Lion in Martu and Akkad including Kish itself. Adab, in the new position, replaces the Wolf at Nippur. The Serpent of the Lower Euphrates, formerly inhabited by Sino-Tibetans, has shrunk into the dynasty of Second Ur, the city of Sino-Tibetan ancestors Durga (Sheba-I, yellow Matriarch) and Arphaxad I. The only part of the replicated scheme without clear geographic logic is a match between the two dynasties at Ur and the two locations represented by the Fish and Rider. Among the Indo-Europeans of the First Kish order, these locations had been inhabited by Hellenes and Illyrian-Albanians destined to share the Balkan-Adriatic zone of Europe. Why they correlate with Second and Third Uruk must eventually be determined. The original place of the Fish and Rider lay somewhere to the east of Akkad.

What the Sumerian King List does with the dynasties of the 9th era is to replace space with time to the extent that these short-lived “dynasties” were

really distinct in time. Hallo's reconstruction of the period reveals the truth that the dynasty of Awan, for example, covered the entire thirty years rather than the small, opening part of it suggested by the King List. Inscriptional evidence in the hands of scholars like Hallo has largely superseded the King List for this period. All points in the First Kish order existed simultaneously; and the same is largely true of the 9th era despite the refusal of the King List to acknowledge the new supremacy of Lagash.

Perhaps it is going too far to refer to the scheme of the 9th era as the Lagashite order. In deference to the King List, we might label it the Second Kish order. The plurality of three "dynasties" at Kish suggests as much as does the title "King of Kish" claimed by Lugalannemundu (Peleg). Clearly Peleg intended for the regime of the ninth era to duplicate his post-Babel First Kish order even if this goal was an impossibility following the war of 2302. The records of the period are packed with recognizable Genesis 10 elite as were the dynasties of First Kish and Eanna. For Awan Hallo furnishes all the names from inscriptional evidence. In this location Peli is Peleg; Tata, Shem (Dada-Adad of the Syrian tradition); Ukkutahesh, Noah (Finnish Ukko); Hishur, Shem's son Gether (Gaur of First Kish); Shushuntarana, the son and heir Arphaxad I (Taranis); Kikku-siwe-tempti, Noah's son by Kali (Ophir, black Matriarch), Riphath-Seba; and Luh-ishan, Japheth (Lugh of the Celtic tradition). Hallo places Lugalannemundu (Peleg) in the same time frame as Tata, meaning that Peleg reigns at Awan and Adab in immediate succession.

For a complete picture at Kish, we need to back up into the Eanna period to establish a continuous sequence: Enmebaragesi (Ham); his son Aka (Mizraim); Susuda, Zud (Japanese Susanowo at the head of the Mizraim clan as successor to Aka-Mizraim); Dadasig, Shem; Magalgalla, Canaan; Kalbum, Canaan's son Sidon at the start of the 9th era in the same time frame with Peleg at Awan; Tuge, Noah's son by Mahadevi (Havilah-I), Togarmah; and five successors including the female "king" Ku-Bau. Hallo begins the dynasty of Lagash in the first time frame with the name Gunidu in parentheses, indicating Canaan in absentia. After reigning in the last frame of the Eanna period just before 2278, Canaan becomes a mere name at Lagash, suggesting that he and the rest of Ham's family have taken up their identities as Ocean Dragon Kings in Arabia.

In the same third frame, the hegemonist Ilshu at Mari and Lugal-Kitun at Uruk or Ur represent the Javanites Elishah and Khetm, Elishah-Agenor's son Cadmus. At Akshak in the same frame Unzi complements Hishur of Awan as Shem's son Uz. This detail means that three immediate sons of Shem appear in three successive frames after Shem reigns in the second— Unzi-Uz in the third, Hishur-Gether in the fourth and Shushuntarana in the fifth. After the Javanites Ilshu-Elishah and Lugal-Kitun-Khetm, the Javanite Tarshish appears as the hegemonist Lugal-Tarsi at Ur or Uruk in the seventh frame. Ur Nanshe's progeny at Lagash extends to his fourth generation through his successor Akurgal in the third frame, the warlike hegemonist Eannatum and his brother Enannatum I in the fourth, Entemena in the fifth and Enannatum II in the fifth. Since Ur-Nanshe identifies with Ham's grandson Heth, Enannatum II carries the line of Ham down to his sixth generation.

Particular importance attaches to the close of the period with the last two rulers at the Sumerian white matriarch's city of Umma. Like Etana and Balih at the start of First Kish, these two names Ukush and Lugalzaggesi refer to Noah and Shem. These two Sumerian regal names turn up in European pantheons. The name Ukush serves to identify Noah with the Finnish forest god Ukko. This match is reinforced by the fact that the actual ancient name of the Finns was not "Phinni" (an error of tribal identity) but Sitones. That name agrees with Siton, a variant of Dagan, the Ugaritic father of Aliyan Bal (Shem) and his sister wife Anath (Hamath of the Canaanite list). The root name of Ukush's son and successor Zaggesi identifies with the Hellenic king of the Olympian gods Zeus. That identity is a key to the history of Sargon's 10th era. Lugalzaggesi and Sargon became great enemies by the close of the 9th era in 2248.

The third Elamite king Ukkutahesh's name offers another instance of Noah's Finnish name Ukko. The sequence of Tata and Ukkutahesh is one of three instances in which Noah and Shem reign together, this time with Shem as predecessor. The only other name unidentified in the list at Awan is Napilhush, a successor to Shushuntarana- Arphaxad and predecessor to Kikku-siwe-tempti-Riphath, Noah's son by Kali (Ophir, black Matriarch). Two factors suggest that Napilhush may be Shem's third heir Eber-Gilgamesh in a 9th era setting. First Gilgamesh established a particular relationship to Noah by visiting him and hearing from him the story of the Flood and Ark in *The Epic of Gilgamesh*. Noah presence at Awan as Ukkutahesh creates a context in which this relationship takes on political meaning. Second the first part of the name Napilhush suggests Nabu (biblical Nebo), son of Marduk, Eber's father Salah.

Hallo labels his 9th era chart "Rulers of the Early Dynastic III Period" as following the First Kish (7th era) and Eanna (8th era) periods I and II. This body of kings represents the last time that the Noahic elite appear together prior to the rise of Sargon. Consequently it should be documented here by copying out Hallo's chart but with dates and Genesis 10 identities added. It should be understood that the brief three-year module which I apply to these kings represents only a small fraction of what Hallo regards as whole generations of conventional kings with life-spans of little more than 70 years. The kings in all-caps represent those who, like Lugalannemundu (Peleg), claimed imperial hegemony over the whole of Mesopotamia. Genesis 10 names are in italics and colored red:

<i>Date</i>	<i>Kish</i>	<i>Adab</i>	<i>Mari</i>	<i>Lagash</i>	<i>Uruk-Ur</i>	<i>Umma</i>	<i>Akshak</i>	<i>Awan</i>
2278	Kalburn Shamash	Ikun-	(Gunidu)	Mesgande		Peli		
	<i>Sidon</i>		<i>(Canaan)</i>	<i>Ashkenaz</i>		<i>Peleg</i>		
2274	Tuge	LUGAL- ANNEMUNDU	Iblul-II	Ur- Nanshe	Melam- Anna	Enlil-gi	Tata	
	<i>Togarmah</i>	<i>Peleg</i>		<i>Heth</i>	<i>Shem</i>			
2270	Menunna	ILSHU Kitun	Akurgal	Lugal- tahesh	Ush	Unzi	Ukku-	
	<i>Elishah</i>		<i>Khetm</i>	<i>Uz</i>	<i>Noah</i>			

A Continuous Narrative

2266	Lugalmu	EANNATUM+ Enannatum I	Ena- kale	Unda- lulu	Hishur		
					<i>Gether</i>		
2262	Inbi- Istar	Lugal- dalu	Entemena	EN- Lumma SHAKUSHANNA	Ur- Urur	Shushun- tarana	<i>Arphaxad I</i>
2258	Ku-Bau	En- annatum II	LUGAL- kidu	Gisha- Nirah KINGINESHDUDU	Puzur- Napilhush		
					<i>Uma (Jobab, white Matriarch) (Jobab)</i>	<i>Sabtah (Ganesa)</i>	<i>Eber</i>
2254	Puzur-Sin	En- Entarzi	LUGAL- TARSI	Ukush	Ishu-il siwe-tempti	Kikku-	
			<i>Shem</i>	<i>Tarshish</i>	<i>Noah</i>	<i>Riphat</i>	
2252	Ur- Zababa	Meskigal	Uru- kagina	Lugalure/ Argandea	LUGAL- ZAGGESI	Luh-ishan	
	<i>Hul</i>	<i>Mash</i>	<i>Gomer/</i>	<i>Shem</i>	<i>Japheth</i>	<i>Ashkenaz</i>	
2248							

The absence of Ham and his sons reinforces the premise that they became the five Ocean Dragon Kings in this era. The pair of Sumerian names for Gomer and his vassal Ashkenaz— Lugalure and Argandea— turn up in a pair of native Australian tribes, the Alur and Aranda. All three of Gomer’s vassals reign in this era; and each of these is a postdiluvian son of Noah. Shem appears three times. All five of Shem’s sons— including the four vassals of Aram in Genesis 10:23— appear in close association with Shem, first in his Elamite reign as Tata and then in his reign at his own city of Kish as Puzur-Sin. Shem will reappear under the same name of Puzur-Sin in the Gutu dynasty of the 22nd century. The name honors Shem’s diluvian wife Durga (Sheba-I, yellow Matriarch), mother of the lunar family of Ur where “Sin” is the Semitic counterpart to Nanna-Arphaxad I. Ur-Zababa is given as Puzur-Sin’s son and is paired off with Meskigal at Adab as Shem’s black son Hul with another son Mash. Ur-Zababa will play a key role in the Legend of Sargon.

What looks like the isolated appearance of the Cushite Sabtah (Indian Ganesa) as the hegemonist Lugal-kingineshdudu is fully contextual. Noah, Shem, Japheth and Riphath all appear in the Cushite clan of Genesis 10:7 along with Riphath-Seba’s son Sabtah-Ganesa. The only Cushites missing from the chart are Ham and Nimrod, the latter soon to appear as Sargon. After Sidon appears as Kalbum (from his title “Karibu”) in the first frame, his Javanite son and grandson, Elishah and Khetm appear in the third. Sidon and his brother Heth reign at the start of the era for the same reason that they figure as first generation Olympians rather than Titans in Hellenic mythology. As brothers of Zeus in that mythology, they are pictured as close allies to Shem despite the old animosity between Shem and their father Canaan.

Heth holds down a special place as both an Aratta rebel like the Hamite Titans and as the Olympian Hades. The underworld orientation of Hades confirms that he shared an association with his mother Ereshkigal-Tiamat-

Mahadevi (Havilah-I), the empress of the Arabian underworld. Heth participated enough in the Tiamat's Aratta rebellion to have acquired a Titan as well as Olympian name. Aside from the primary Titan sons of Ham, another group of rebels are attached artificially as vassals to the Titan fraternity as sons of Iapetus-Put— Prometheus, Epimetheus and Atlas. Prometheus and Atlas are Titan versions of the rebel half-brothers Peleg and Heth. In the ethnology of Anatolia and Germany, Heth's tribe takes the name Chatti, Hittites and Hessians. In Germany the familiar name Hesse-Kassel captures the fact that Heth's name once ended in *I*. The famous Asiatic invaders of Germany in the 5th century CE— Chuni or Huns— take their name from Heth's Lagashite father Gunidu-Canaan. Accordingly the Hunnish king Attila takes his name from Heth in a form such as Chatti ("Kassel"). Heth's identity with the Hellenic Titan Atlas is reinforced by the myth that he upheld the earth on his back. The same image is applied to his brother as Kasyapa of the Indians. These two fraternal upholders of the earth appear at 2278 as Kalbum of Kish and Ur Nanshe of Lagash in the same context with the name of their father Gunidu-Canaan and at the same time as their "Titan" brother Prometheus-Peleg as Peli and Lugalannemundu (Peleg) of Awan and Adab.

At Lagash Heth's sons and progeny total nine persons. If we add Gunidu and Ur Nanshe themselves, we arrive at another set of eleven, suggestive of an extra-biblical clan analogous to that of the Canaanites to whom Heth belongs. We have seen that the Canaanite eleven served to shape the eleven colonies of the First Kish order of the 7th era. The political design of the 9th era regime was so closely related to that older order that we can easily see Heth's family playing an analogous role in shaping eleven colonies in the 9th. We have seen that the "dynasties" of the 9th era totaled eleven. However we have reason to believe that Heth's family of eleven, at isolated Lagash, turned their attention to Arabia, the Sumerian and Hellenic realm of the underworld.

Noah's family had turned their attention to Arabia after finishing their definition of the upper world of Mesopotamia thirty years after the Flood. Arabia now became an exilic land of the defeated "blood of Kingu" from Aratta. The mysterious omission of Lagash from the Sumerian Kinglist suggests that it became a ritual point of departure for exiles. The Arabian Peninsula exhibits five coastlines: the Persian Gulf, Gulf of Oman, Arabian Sea, Gulf of Aden and Red Sea. This natural pentad dictated the five Hamite Ocean Dragon Kings through the reduction of Ham's six Titan sons to the four listed in Genesis 10:6. The Dragon Kings are named in Chinese tradition owing to the fate of the Sino-Tibetans as Aratta exiles. The design of the five-coast process takes shape in the *Dragon Panel* of the Gundestrup Caldron. Like the *Braided Goddess Panel* of Ham's mother Mahadevi (Havilah-I), the *Dragon Panel* depicts the Arabian Peninsula thematically:



Dragon Panel

The five members of the Ocean Dragon Kings consist of the face of Ham, dragons in each hand and the double headed monster in the act of biting two anthropomorphic figures at the base. The cartographic value of the design is confirmed by two Arabian tribes at the northern end of the peninsula as given in second century CE: Claudius Ptolemaeus' *Geographical Outline* as printed in atlas form in *Ptolemaeus Romae, 1490* (A. E. Nordenskiöld, *Facsimile Atlas*, Dover, 1973). In Chart XXI on the Arabian Peninsula, the Thamyditae appear at the extreme north end of the Red Sea coast and Thamydeni two thirds of the way from the Red Sea to the east end of the Persian Gulf. These tribe names reflect Ham's identity as Dumuzi the Shepherd or Semitic Tammuz. The tribes represent an original settlement by Ham as the Ocean Dragon King Ao-Ping as ruler of the exilic stock assigned to the Arabian coast of the Persian Gulf. The positions of Ptolemy's tribes suggest that their ancestors migrated westward from the original location on the Gulf to the Red Sea and an intermediate location in order to complete a colonization process ending at the north end of the Red Sea.

The dragons in Ham's either hand represent exilic settlements on the coasts of the Gulf of Oman and the Red Sea. The double-headed monster represents exilic colonies at the southern end of the scheme on the coast of the Indian Ocean and Gulf of Aden. The names of the other Dragon Kings are Ao-Shun, Ao-Jun, Ao-Chin and Ao-Kwang.

It is unnecessary to determine which Chinese name belongs to which son of Ham in order to get a complete picture of the scheme by deciding which son took which coast. The assignment of the name Mizraim ("Egypt") to Ham's second son implies that he took the Red Sea coast opposite Upper (South) Egypt. The Gulf of Aden stands at the gateway from the Indian Ocean to Ethiopia perennially named for Cush. A traditional identification of Ham's son Put with the land of Punt among the Egyptians has led to a geographic equation between Put and Somaliland. Although the northern coast of Somaliland lies on the Gulf of Aden, its east coast on the Indian Ocean suggests that it might have been colonized from an original colony father west on the

Indian Ocean coast of Arabia. The Gulf of Oman is named for a tribe, the Omamite, shown by Ptolemy in eastern Arabia. This tribe name suggests both the Indian and Hebrew names of the white matriarch— Uma (Jobab, white Matriarch) and Jobab. Ham's son Canaan became his heir as a son of Uma (Jobab, white Matriarch), Ham's diluvian wife. Therefore the Omamitae suggest that Canaan was the Ocean Dragon King depicted as the Gundestrup dragon to the west on the Gulf of Oman.

The Ocean Dragon Kings took command of the non-Indo-European exiles, leaving the Indo-European rebels to Heth-Ur Nanshe and his family. The non-Indo-European stocks were five in number since the Sino-Tibetans had already divided into Sino-Thais and Tibeto-Burmans. The names of two main divisions of the Chinese, Han and Mandarin, indicate that Ham took command of the Sino-Thais on the coast of the Persian Gulf. The Han and Mandarin take their names from Ham and Mizraim's Amorite names Hanu (Canaan) and Mandaru. We have seen that Ham paired off with Mizraim as Enmebaraggesi and Aka at Kish. Mizraim's Mandaru were subsumed under Ham's Sino-Thai colony. In his own right, Mizraim took charge of the Tibeto-Burmans on the Red Sea coast opposite Upper (South) Egypt. In effect the Arabian Thamyditae are to Mizraim's colony what the Thamydeni are to Ham's colony.

The Austronesian destiny to colonize islands of the Indian and Pacific Oceans places them on the Indian Ocean coast of Arabia under Put. The Austronesian Maori place emphasis on all six sons of Ham-Rangi in keeping with the origin of all the non-Indo-European colonies on the Arabian coasts. Their name for Put is Tawhiri, a wind god comparable to Put-Aeolus of the Hellenic tradition. The Altaics followed Canaan according to the latter's coup of 2359 in wresting control of this stock from Noah. Thus they settled for the time being on the coast of the Gulf of Oman. The remaining son of Ham, Cush, put his stamp on the Ameridians as the great god Tezcatlipoca of the Aztecs in setting them at the Gulf of Aden before they made their way to Libya and attempted to capture Lower (North) Egypt before suffering further exile to the Americas.

Heth's family at Lagash took part in this same colonization process of the 9th era by treating the Indo-European rebels in the same way that these eleven branches of the stock had been spread among the eleven colonies of the First Kish. We have seen that Peleg's desire to replicate the First Kish order led the Noahic Council to divide the Dynasty III regimes into eleven separate "dynasties." This attempt at First Kish replication resulted in the scheme to place Indo-European rebels under the family of Ur Nanshe. Heth himself was an Indo-European speaker as source of the Aryan Hittites. He was the logical choice to deal with Indo-Europeans from his seat of power at Lagash.

Indo-European branches had paired off with non-Indo-European stocks in the First Kish order: Thraco-Phrygians with Altaics at Kish; Teutons with Amerindians at Lagash; Tocharians with Sino-Tibetans on the Lower Euphrates; and Indians with Austronesians in Syro-Phoenicia. Under the new conditions of the 9th era in Arabia, all eleven branches of the Indo-European stock gained representation under the family of Heth in as many locations on the Arabian coasts. The logical design for this colonial process was to place two branches

on all five coasts except for one with three. The long coast on the Indian Ocean was the appropriate location for three such branches in association with the Austronesians. Assuming that rebels derived from all eleven branches, this Indo-European overlay began with Indians and added two branches associated with the Indians by the Satem form of the Aryan language. One of these, the Iranians, are closely related to the Scythians, their rebel counterparts. Another Satem people, the Slavs, are traditionally distinguished into Eastern, Western and Southern groups. To complete the analysis, we must determine which Satem Aryan branches had become rebels and which had not.

Another ancient people the Dacians were Satem Aryans. Assuming that the Indians and Iranians remained loyal to Uruk, three Satem rebel branches consisted of Scythians, Slavs and Dacians. The three Slavic divisions, in turn, can be explained in terms of the Dacian proximity to South Slavs and Scythians to the East Slavs, also known as Sarmatians and Russians. The loyalty of the Indian stock is confirmed by identification of Sargon and Manishtushu with Sagara and Asa-Manja, implying that they regarded themselves as legitimate heirs of Mesopotamian authority. To clarify the exilic picture in Arabia, we must determine where the Slavs stood in the war of 2302. Japheth's family ranks high in East Slavic mythology as the matching family of Svarog - Japheth, Dazhbog - Gomer, Stribog - Magog and Svarogich - Madai. Such a tradition could never have arisen if ancestors of the East Slavs had not been Erechite loyalists.

Two facts suggest that the West and South Slavs— chiefly Poles and Serbs — once constituted a single people united by their part in the Aratta rebellion. The West Slavic Croats migrated to the southern land of Croatia from Silesia in Poland. The Serbs similarly migrated to Serbia from a point on the Upper Dniester not far from the present Polish border. Consequently we can isolate as the three rebel Satem Aryan stocks combined West and South Slavs, Dacians and Scythians. These three branches of the Indo-European race were spread out at three points along the Austronesian coast before finding their way into Eurasia as the Austronesians inherited the islands of the Lower Sea. In this scheme the Scythians replaced the loyalist Iranians and the Dacians the Indians. That last connection may well explain why Gypsies from India settled in large numbers in Romania, the land corresponding geographically to ancient Dacia.

The other coasts of the Arabian exilic system require two Indo-European branches each. Like the Slavs, Teutons are traditionally divided into three linguistically distinct branches— West Teutonic Germans, Dutch and English; North Teutonic Scandinavians; and East Teutonic Goths. Heyerdahl's theory that North Teutons derived from Azerbaijan north of Aratta suggests that they were rebels who escaped capture by taking refuge in the Caucasus before descending to the Caspian coast. The West and East Teutons, therefore, figure as branches who shared the Gulf of Aden of Arabia with the Amerindians under Cush, known to Teutonic mythology as the forest god Vidar.

Historically the Altaic Turks have shared a land once inhabited by Hittites and Thraco-Phrygians. In fact the Thraco-Phrygian Armenians still inhabit part of Turkey. An implication is that rebel Thraco-Phrygians and Hittites joined the

Altaics under Canaan at the Gulf of Oman. Because the Hittites descend from Heth-Ur Nanshe, his family's role in colonizing Arabia came to an early focus here. In fact Canaan-Gunidu figured both as an Ocean Dragon King and a Lagashite, counted as one of the eleven members of Ur Nanshe's family retroactively. He and Ur Nanshe himself headed the colonies of Thraco-Phrygians on the coast outside the Strait of Hormuz. Canaan's relationship to the Thraco-Phrygians at this point helps to explain a major theme of Hellenic tradition. In Greek mythology the first three Olympians are sons of Cronus, the Titan version of Canaan. Poseidon and Hades are his actual sons Sidon and Heth. In contrast the third "son" was Canaan's antediluvian uncle Shem.

At one point in Shem's history, Thraco-Phrygians became vitally important to him. When he was overthrown by Sargon by 2244, they rather than Hellenes became the heart of the "Olympian cause" in colonizing islands of the Aegean and waging war against the Akkadian Empire from beyond its western fringe. This use of the Thaco-Phrygian branch would have been impossible if Canaan had not brought them back from the Gulf of Oman as a member of the Lagashite eleven rather than the Ocean Dragon King responsible for the Altaics. Canaan appears at the head of the Lagashite dynasty in parentheses indicating that he had left that city as an Ocean Dragon King by the outset of the ninth era in 2278. Shem and he had reigned in succession as Dadasig and Magalgalla at Kish. It was here that the "Olympian alliance" between Shem, Canaan and the Thraco-Phrygians was at least foreshadowed. Assuming that the Thraco-Phrygians were actually exiled at the Gulf of Oman soon after 2278, this alliance enabled Shem and Canaan to recall them to play their role as the "Olympian" people after 2244.

We have not yet accounted for the exilic function of the Centum Aryan Celts, Latins, Illyrians and Hellenes. One of these branches, the Illyrians, appear to have been loyalists. The other three joined the Centum Tocharians at four points among the Sino-Tibetans on the northern coasts of the Persian Gulf and Red Sea. The peculiar reproduction of the Latin genealogy of Saturnus, Picus and Faunus as Albanian Zadrima, Puka and Fan suggests that the Italics and Illyrians once existed as mirror images in the rebel and loyalists camps.

This analysis of Arabian colonization is an essential step in grasping the course of early postdiluvian history. We know from an inscription by Emperor Manishtushu that thirty-two kings existed in Arabia before 2188. One way or another, large scale Noahohic enterprise began there during the course of the 23rd century. Insights derived from Hellenic, Sumerian and Chinese mythology all suggest that the Noahic Council attributed punitive value to this part of the world. The fall of Aratta supplied a population large and ritually guilty enough to have colonized the "underworlds" of Greece, Sumer and China.

SUMERIAN MYTHOLOGY

Sumerian mythology adds an important ingredient in the text *From the Great Above to the Great Below*, which narrates **Inanna's descent into the underworld of Ereshkigal**-Mahadevi (Havilah-I). Although this text does not mention penal colonies in Arabia, its seven "gates" of the underworld make sense as the seven locations we have placed short of the Gulf of Aden— two on

the Persian Gulf, two on the Gulf of Oman and three on the Indian Ocean. It also affirms that both Mahadevi (Havilah-I)-Ereshkigal and Inanna were in Arabia in this period. Both women cast their lot with the Aratta rebellion and shared in its fate.

The poem begins hauntingly:

*From the Great Above she opened her ear to the Great Below.
From the Great Above the goddess opened her ear to the Great Below.
From the Great Above Inanna opened her ear to the Great Below.
My lady abandoned heaven and earth to descend to the underworld.
Inanna abandoned heaven and earth to descend to the underworld.
She abandoned her office of the holy priestess to descend
to the underworld.*

(Diane Wolkstein and Samuel Noah Kramer,
Inanna Queen of Heaven and Earth, 52).

The poem offers no immediate explanation of why she heads for the underworld. Instead she appeals to her servant Ninshubur to seek out the gods Enlil, Nanna and Enki to save her from death if she fails to return.

Her destination, according to the text, is the *kur* or uplands to the east of Sumer, not explicitly Arabia. However we understand that the eastern land of Persia proper was the point of entering Arabia as Noah's family had done thirty years after the Flood. The story is linked to the wartime legend of **Gilgamesh's slaying the Gugalanna** ("Bull of Heaven") symbolic of the Altaic stock which both she and Canaan claimed as masters of the Anship of Heaven. She informs Neti, gatekeeper of the underworld, that she has come to attend the funeral of Gugalanna, husband of Ereshkigal. Since we have placed Canaan at the head of the defeated Altaics on the Gulf of Oman, Inanna's eastern destination takes on precise meaning.

Informed of Inanna's arrival, Ereshkigal instructs Neti to "bolt the seven gates of the underworld," then allow Inanna to enter through a crack in each gate as Neti removes the visitor's royal garments. In preparation for the journey, Inanna has dressed in seven ornaments or garments signifying her authority. Each of these is removed as she enters one of the seven gates. When she questions why, she is always told, "The ways of the underworld are perfect. They may not be questioned." This formula signifies that the design of penal colonies was established by a decree of the Noahic Council in 2278 as ritually complete and beyond appeal in the same way as Noah's curse in Genesis 9.

After being stripped of her regalia, Inanna enters Ereshkigal's presence and is judged, condemned and executed for unstated, mystical reasons like the mysterious albatross slaying of Coleridge's *Rime of the Ancient Mariner*:

*The Annuna, the judges of the underworld, surrounded her.
They passed judgment against her.
Then Ereshkigal fastened on Inanna the eye of death.
She spoke against her the word of wrath.
She uttered against her the cry of guilt.*

She struck her.

Inanna was turned into a corpse,

A piece of rotting meat,

And was hung from a hook on the wall (60).

The stark finality of the passage is highly characteristic of the ritualistic, symbolically reinforced character of the Noahic theocracy, so different from our world of sentiments injected casually into fragmented circumstances.

At this point the funeral of Gugalanna is not mentioned. We are left mystified by the nature of Inanna's guilt. **Of course our reconstruction derives her guilt from the rebellion of Aratta.** In that sense Inanna's death belongs to the same class as Peleg-Kingu's in the *Marduk Epic*. It is political rather than physical despite the graphic imagery. The hanging carcass should be understood in the same way as Kingu's blood. That conclusion gains support from the parallel between Inanna's "death" and that of her husband Dumzi the Shepherd. That name referred to Ham from the antediluvian period when he reigned as king at Badtibira in Sumer. Ham was destined to live on at least until the close of the 22nd century; so his "death" as Dumuzi was non-literal and referred to his departure to Arabia as an Ocean Dragon King.

In *The Epic of Gilgamesh* Inanna calls on the heaven god An to raise up Gugalanna to punish Gilgamesh for insulting her by recalling her amours with a series of illicit lovers. She is so angry that she threatens to "smash the doors of the underworld" if An does not comply with her request. In concrete terms the alienation of Inanna and Gilgamesh at Uruk marks the moment when the Altaics were enlisted into the Aratta rebellion as the people of the Anship subservient to Inanna-Medeb as heaven goddess. Gilgamesh's subsequent act of slaying Gugalanna means the defeat of the Altaics. Inanna's ritual guilt in the underworld arose from her threat to smash its doors or gates.

These seven gates make sense as the seven penal locations on the coasts of Arabia short of the Gulf of Aden. These could have been defined as early as the period of Noah's family in Arabia between 2488 and 2458. As prelude to her trial and execution, Inanna is ritually stripped of her regalia one at a time as she enters each gate. The poetic impression is rather like the series of sinister doors in Bartok's opera *Bluebeard's Castle*. If exilic Arabia is understood as a prison, these "doors" represent the mandate to keep each defeated stock in one part of the peninsula. Inanna's threat to smash these doors meant her refusal to agree to the decision of the Noahic Council to make a prison of Arabia. However the sequence of these events is in doubt because the threat logically predated the political conversion and defeat of the Altaics by 2296, eighteen years before the Council met in 2278.

The hazard of lost authority that Inanna ran in going to Arabia raises the issue of her motive in doing so. The "funeral of Gugalanna" implies an "incarceration" of the Altaics at an early stage in the exilic process. Assuming that the Noahic Council had already decided on this plan, she must have felt that her personal intervention could have freed the Altaics even after they had reached the coast of Oman. According to the logic of the *Braided Goddess* panel, Mahadevi (Havilah-I)-Ereshkigal's authority was unlimited. Inanna's

ritual act of visiting each gate makes sense as concrete fact. Her motive was to recruit exilic stocks to return with her to Mesopotamia and revive her version of the Aratta rebellion. She was free to do this because of the great power that Enki had granted her according to ***Inanna and the God of Wisdom***. In that text Enki grants an array of *me* or concrete powers to rule the world from Uruk. When she prepares in ***From the Great Above to the Great Below*** to visit Ereshkigal, her regalia are named the “seven *me*”:

She gathered together the seven me.

She took them into her hands.

With the me in her possession, she prepared herself (53).

The seven *me* equate with ornaments and garments without thematic meanings such as are given to the *me* in the other text. Since she loses each item as she approaches a separate gate, the seven clearly imply a power by which she hopes to recruit the prisoners of each gate.

This process can be interpreted concretely as a symboloic means of claiming power over all the exilic stocks dating back to the moment when she controlled them as Medb at Aratta. Ereshkigal-Mahadevi (Havilah-I) agreed to allow her to attempt to convert each stock and violate the decree of the Noahic Council at the risk of losing a particular *me* or power related to each stock. The Noahic Council would never have agreed to this further rebellion; but Mahadevi (Havilah-I) had been the chief Aratta rebel herself. She retained her power as Empress of Arabia through a treaty that brought the war of 2302 to an end and would not jeopardize this power by offering each exilic stock to Inanna outright. Instead she agreed to the process revealed in the text.

According to the underworld story, Inanna failed totally to convince any of the stocks to join her new rebellion. However we can suggest one partial exception. In analyzing the Indo-European overlay at the three “gates” on the coast of the Indian Ocean, we concluded that all three were exilic members of the Satem Aryan stock— Scythians, Dacians and West and South Slavs prior to their separation into two groups. By bringing Inanna to bear on this scenario, we can propose a modification. If the ancestors of the West and South Slavs (Poles and Serbs) had already been distinguished and located at two of the “gates,” the Scythians took the other and left the Dacians as yet undefined. There are reasons for associating Inanna with the Dacians as though this tribe took shape from Satem Aryan individuals recruited from one or more of the gates on the Indian Coast.

Tenth - Eleventh Eras: The Akkadian Empire

The Dacians inhabited the land extending northward from the Lower Danu (Canaan)be. The ethnic name suggests Daksha I, Satem Aryan name of Inanna's father Arphaxad I, Sumerian Nanna of Ur. In classical times the Danu (Canaan)be was known as the Ister, as though derived from Inanna's Semitic name Ishtar. In Austria two rivers, the Enns and Inn, both suggest Inanna's Sumerian name. One of these, the Enns (ancient Aenos) flows northward into the Danu (Canaan)be. Another river nearby and flowing into the Danu (Canaan)be, the Ybbs, was classically known as the Juvavum, suggesting the Joktanite name (Jobab) of Inanna's mother Ningal-Uma (Jobab, white Matriarch). In Ereshkigal-Mahadevi (Havilah-I)'s panel of the *Braided Goddess*, the land of Hadramaut on the Indian Ocean coast of Arabia is represented by a corpse cradled in the goddess's left arm. Hazarmaveth ("Village of Death"), the Joktanite patriarch of Hazarmaveth appears in the Ugaritic pantheon as Mot, "Death." That monosyllabic name, in turn, suggests a major people of the Lower Danu (Canaan)be, the Moesians. Ptolemy shows Mysia or Moesia along the entire south bank of the Lower Danu (Canaan)be opposite Dacia.

This association of major, structural names along the Lower Danu (Canaan)be implies a strong connection between the people living there in classical times and our theme of Inanna in Arabia. As for other evidences placing her there are the appearance of the whole triad of Ur in the Joktanite clan as Hadoram-Arphaxad I-Nanna, Obal-Utu (the Arabian sun god Hobal) and Uzal-Inanna. The beni-Khitan or "sons of Joktan" are universally associated with Souther Arabia in local and biblical tradition. When we consider that Joktanite was also Japheth's vassal Meshech, Sumerian Meskiaggasher, founder of the Uruk I dynasty, the cities Ur, Uruk and Mahadevi (Havilah-I)'s Lagash almost figure as the north end of Arabia. The concentration of names on the Lower Danu (Canaan)be suggests that Inanna won over a body of converts from the Satem Aryan exiles on the outer Arabian coast and gave them identity as Dacians and Moesians wedded to the Danu (Canaan)be-Ister once Europe was fully colonized by Indo-Europeans returning from exile in Arabia when South Semitic Arabs became heirs of the southern land.

After the ninth era, exiles in Arabia followed two radically different courses. The non-Indo-European Sino-Tibetans, Altaics and Austronesians were shipped to India where they settled temporarily at locations along the Ganges. They were accompanied by Indo-European stocks destined to inhabit Eurasia such as the Tocharians and Scythians. The other body of exiles made their way north and west by violating the exilic plan. The Amerindians were destined to settle in Libya, fail in war against the Egyptians and colonize the Americans under further exile. Additional members of the northern movement included Semitic Canaanites and Centum Indo-Europeans such as Celts and Teutons.

This separation into two classes of exiles resulted from a Noahic development that culminated in Manishtushu's campaign against thirty-two

Arabian kings. That total was the product of decisions taken by the Noahic Council at the openings of the 9th, 10th and 11th eras in 2278, 2248 and 2218. We have suggested that the Indo-European overlay of the 9th era was based on the formation of a Hittite eleven modeled on the Canaanite eleven of the First Kish order and consisting of the rulers at Lagash. Presumably these rulers left for Arabia after the close of their terms in Sumer. This design arose from a strict decision of the Noahic Council, who recognized in the Lagashite rulers members of the Aratta rebellion. In 2248 and 2218 they added additional sets of eleven beginning with a version of the Canaanite eleven and one more such group. Because Heth-Ur Nanshe doubled as both a Lagashite and Canaanite, his duplication meant that the second set of eleven in 2248 added only ten new rulers, reducing the total in 2218 to thirty-two rather than thirty-three— the thirty-two kings of Manishtushu’s inscription.

The split between western and eastern exiles resulted from the distinction between Lagashite and Canaanite leaders before and after 2248. In the Lagashite group, for example, Heth-Ur Nanshe’s five sons became the Wu-di emperors of Chinese tradition by dealing with the Sino-Tibetan stock. The western exiles, in contrast, fell under the renewed control of the Canaanite clan including the “Olympians” Sidon, Heth and Shem and other high-ranking notables such as Eber-Gilgamesh (the “Girgashite”), Peleg (the “Hivite”) and Noah’s great son Ashkenaz as the “Arkite” from his 9th era name Argandea. The movement northward from Arabia via the Red Sea to the Mediterranean coast resulted in both the Semitic Canaanite settlements of Palestine and the Phoenician ports of Sidon, Tyre and Arvad. This set of eleven also includes four postdiluvian daughters of Noah appearing at the conclusion of the Canaanite list.

Sargon’s rise to power in 2244 was identical in theme to the creation of Nimrod’s empire in Genesis 10:10-11. It resulted from Sargon’s personal victory over Shem in a struggle over control of the Semitic linguistic stock as recorded in the Sumero-Akkadian *Myth of Zu* in which Shem appears as the bird Zu (equivalent to Anzud of *The Return of Legabanda*) and his fifth heir Reu-Sargon as the mighty hunter Ninurta. Samuel Noah Kramer recounts the same set of events as sober Sumerian history in which Shem takes the name Lugalzaggesi. The conflict between that version of Shem and Nimrod becomes clear enough when Lugalzaggesi attacks Lagash, wrecks the cult of the god Ningirsu there and receives the curse of its priest Urukagina. Ningirsu is simply the Lagashite name of the hunter-war god Ninurta. Thus myth, Sumerian history and the Bible converge on a single point— the rise of Sargon at the expense of Shem.

To interpret this turning point in early postdiluvian history fully, we must focus on the Inanna Succession as revealed in the Hurrian *Song of Kumarbi*. Sargon was Shem’s fifth heir and, therefore, a beneficiary of the Inanna Succession like his uncle and predecessor Peleg. According to the *Song of Kumarbi*, the Inanna Succession figured as a disaster for Shem, who would have preferred to see the succession pass through his male line grandson Obal, son of Arphaxad-Nanna. In this myth we have seen that Noah takes the name Alalu and Canaan the name Anu (Canaan), the heaven god as usurper of the

Altaics in 2359. Shem and Nimrod take the names Kumarbi and Tasmisu. Shem has inherited his father's conflict against Canaan-Anu (Canaan). In a bizarre action, Kumarbi "swallows the manhood" of Anu (Canaan) and gives birth to five sons. Anu (Canaan) retaliates by warning Kumarbi that these sons will become a disaster to him. The myth refers to the Inanna Succession by which Shem's heirs derived from the male line— "manhood"— of Canaan.

Another step in understanding the rise of Sargon is to distinguish clearly between the original Ham-Shem conflict and the later one between Uruk and Aratta where Japheth played a major role. This difference can be seen by taking stock of how Shem's heirs aligned themselves in the war of 2302. The first three were staunch Erechite loyalists, Arphaxad as Taranis, Salah as Lugalbanda (and Marduk) and Eber as Gilgamesh. The fourth heir Peleg became the arch-rebel, not as a devotee of Ham's original cause, but as peculiarly motivated adherent of Shem's cause. We can easily recognize his position by noting his return to power as Lugalannemundu (Peleg) in the 9th era and his attempt to revive a counterpart to his First Kish order of the 7th. The odd numbered eras were distinguished as periods of Shem's dominance in primeval conflict with Ham and Canaan. The even numbered 6th, 8th and 10th eras all called for Ham's dominance.

The war of the 8th era resulted in ironic confusions on both sides. The chief power lay with the Japhethites, who were neither fish nor fowl. This arrangement took the form of Meskiaggasher's claim of being a son of the sun god Utu. That claim meant that he identified with the same Hamite stock whose language had been the centerpiece of Ham's Tower of Babel scheme in the 6th era. Peleg rebelled against this 8th era arrangement because the name of Utu was appropriated by Arphaxad's son Obal, threatening to put an end to the Inanna succession through Salah. This effort to secure the Utuship explains why the Akkadian epic refers to Marduk as "sun god of the gods." The same is true of the Indian tradition which refers to Salah as the sun god Surya. Peleg's zeal for the Inanna Succession threw the political logic of the times into confusion. According to him, the Inanna Succession meant loyalty to the overlord Shem from the time that he reacted against Ham's Tower of Babel and reaffirmed division and diversity. On the other hand, the Inanna Succession established Ham's male line through Canaan and caused Ham's immediate family's to become Peleg's allies in the Aratta rebellion. It led to that conclusion while preserving Shem's nominal supremacy. In the *Song of Kumarbi* the Inanna Succession is both a victory and curse for Shem. Peleg persisted in viewing it as a victory and tried to make good on that claim in the 7th and 9th eras.

This equivocal nature of the Inanna Succession explains what happened at the outset of the 10th era in 2248. After Noah and Shem came to power late in the 9th era as Ukush and Lugalzaggesi, they tried to accomplish the same goal that Peleg attempted at the close of the 7th era. In both cases Shem's political faction attempted to suspend the rule of alternating Shemite and Hamite eras of dominance. Shem's act, late in the 9th era, of wrecking the cult of Ningirsu at Lagash was an insult to Ham's faction in general and to Nimrod's followers in particular. Shem evidently realized that his fifth heir Reu-Nimrod was going to

dominate the 10th era unless he could be discredited in theocratic terms. As the original priest of the Yahweh cultus or Storm principle, Shem took on himself the role of an iconoclastic prophet like Elijah. He was evidently seeking to sway the Sumerian people of his mother Uma (Jobab, white Matriarch) to forsake the cause of Ham once for all. Unfortunately Uma (Jobab, white Matriarch) was Ham's diluvian wife and evidently preferred her husband to her son Shem. Whatever the cause, the Sumerians submitted to Nimrod-Sargon rather than to Shem-Lugalzagesi after 2244.

We have still not explained fully why Shem's fifth heir became his chief enemy at this time. One clue to the situation is that the Akkadian Legend of Sargon suppresses all knowledge of the emperor's genetic and political origin. He is supposed to have come out of nowhere as cup-bearer of Ur-Zababa, a son of Shem reigning at Kish. The Legend refuses to acknowledge that Sargon was a son of Cush by Peleg's twin sister and Peleg's successor as fifth heir. This silence is clearly conspiratorial. It is related to Nimrod's adoption of the East Semitic rather than Sumerian language. In the 9th era both Peleg and Shem reigned under Sumerian names incorporating the Sumerian word for king, *lugal*. They cast their lot with the Sumerians and were defeated by the East Semites. Nimrod's father Cush was the chief priest of Enlil, the Sumerian deity whose name indexes the Semitic linguistic stock of Elohim. As the "chief warrior of Enlil," Ninurta-Nimrod made common cause with his genetic father, the mulatto son of Ham.

In the Hurrin story, Anu (Canaan)'s warning to Kumarbi implies that the conspiracy was in the planning stage well before the start of the 10th era. As Cush's son and Canaan's nephew, Nimrod must have been the chosen agent from the outset of the scheme and all the more so because he became Shem's fifth heir without being the immediate son of Peleg. We can derive more perspective on the rise of Sargon by reviewing whatever is knowable about Nimrod's career before 2248. Indian mythology identifies him as Varuna, a god who carries a noose for taking captives. The implication is that he served the Erechite cause by gathering in dispersed Aratta rebels. That role meant that he cooperated with Ham's family in their roles as Ocean Dragon Kings. If Lagash was the point of departure for the exiles headed for Arabia, we can understand why Nimrod became the cult god of Lagash as Ningirsu. If he brought captives to Lagash in an unsorted state caught at random, Ham's family sorted them back into their stocks and took command of them as Ocean Dragon Kings.

This activity took place in the balance of the 8th era between 2296 and 2278. If possible, we should place Nimrod in the 9th era during which he put himself in a position to come to power in 2244. If he joined the East Semites at Agade in this period, he failed to show up in the king list in this era because Agade does not appear until the 10th. A clue to Nimrod's position in the 9th era comes from black African tradition. Nimrod occurs at both the east and west ends of the Niger-Congo region as the god Olorun of the Yoruba of Nigeria and the Bantu Sagara of Tanzania, bearing Sargon's Indian name Sagara. The Bantus extend southward in to South Africa where they border on the Khoisans. The chief Khoisan god Cagn bears a name suggesting that Nimrod became the indignant priest Urukagina at Lagash in the same time frame with his enemy

Lugalzaggesi. As Sumerian Urukagina before taking up his Semitic identity as Sargon, Nimrod served as a priest of the god whose euhemeristic identity he bore.

Kramer's account of the rise of Sargon begins with the bitter clash between Shem as Lugalzaggesi and Nimrod as Urukagina. That clash expressed in theological terms what was about to happen in military and political terms when Nimrod changed roles to become Sargon. If Shem thought that he could defeat Nimrod by destroying the cult of Ningirsu, he failed to reckon with the East Semitic stock as subject to Nimrod's control. But how had Nimrod gained his control over these Semites? We know that the Semites owed their origin to Ham and Canaan before Noah transferred the stock to Shem. An interpretive issue is whether Ninurta's "recovery of the Enlilship" occurred in some form prior to the rise of Sargon or coincided with that takeover of Mesopotamia. At some moment the East Semites gave their loyalty to Nimrod-Asshur instead of Shem.

Linguists affirm that divisions of the Semitic stock were far less distinct in language than the eleven divisions of the Indo-European stock. Whatever their distinction, the East Semites became the Akkadians and Assyrians of history. Nimrod's Shemite name Asshur identifies him with the Assyrians as though the conversion of the East Semitic stock began there. In the Assyrian pantheon, the god Assur outranks the storm god version of Shem. The conversion must be traced back to the war of 2302, when ancestors of the East Semites were distinguished as the Semitic portion of the griffin army under Tubal-Eber on the Tigris near Assur.

To understand how the Akkadians were alienated from Shem, we need to return to the war of 2302 in detail and analyze it further by means of the logic provided by Shem's selection of five vassals in Genesis 10:22. The year 2302 ended with Enmerkar's failed campaign as recounted in *The Return of Lugalbanda*. In 2301 Shem agreed to accept the oaths of allegiance by five vassals in order for them to assure the loyalty of the five Semitic portions of the griffin armies. The Japhethite leadership applied only to the African portions of each army. The five armies, with their dual character, now came into existence as joint African-Semitic bodies to take equal responsibility for waging war in service of the Eanna regime.

The five vassals then shared in five successful summer campaigns over the years 2300-2296 in the sequence given in 10:22:

Elam (Tubal-Eber-Gilgamesh) leads East Semitic Assyrians and defeats the Altaics (Gugalanna) on the Tigris. 2300

Asshur (Nimrod-Reu-Sargon) leads West Semites and defeats the Sino-Thais
on the Euphrates near Jebel el Bishri. 2299

Arphaxad II (Salah-Marduk-Lugalbanda) leads East Semitic Akkadians and defeats the Amerindians under Peleg (Kingu) in Gutium. Peleg converts to the Erechite cause according to his Shemite name Lud. 2298.

Lud (Peleg-Kingu-Lugalannemundu (Peleg)) leads North Semites and defeats the Austronesians in Cappadocia. 2297.

Aram (Joktan-Meshech-Meskiaggasher) leads South Semites and defeats Tibeto- Burmans in Hyrcania. 2296

Of the five vassals, three were kings of Uruk either before or during the war— Elam as Gilgamesh, Arphaxad II as Lugalbanda and Aram as the founder Meskiaggasher. The other two were Shem's fourth and fifth heirs. Both began the war on the side of Aratta. Of the two, Nimrod-Asshur converted to the Erechite cause when he lost the duel named in *Enmerkar and the En of Aratta*. As followers of Nimrod-Asshur, the West Semitic Amorites were less firmly attached to the Erechite cause than the other Semitic branches. In the First Kish order, they had shared the land of Martu with Heth's Hittites. Heth became a leader so deeply attached to the cause of Aratta that he carried that cause into his Lagashite regime after the war. Nimrod appears in the Amorite king list as Iangi.

Once he persuaded the West Semites to join him against Shem, this rebellion spread to the East Semites, who were clearly linked to the Amorites in the Assyrian documentation of the Amorite king list and in the second millennium creation of the first Babylonian empire by Amorites such as Hammurabi. From that point, Nimrod converted the entire Semitic linguistic stock to his cause, thus "recovering the Enlilship" from Shem.

Sargon could never have created his empire by means of the East Semites alone. Instead he controlled all five griffin armies, including the entire Semitic linguistic stock together with the entire body of nations destined for Africa. In short he and his successors controlled the entire body of Afro-Asiatic people who were to dominate both Mesopotamia as the biblical "land of Nimrod" and Egypt as the biblical "land of Ham." By defeating Shem-Lugalzaggesi, Nimrod converted the Afro-Asiatic world to the nominal control of Ham. Shem had recourse only to his original Indo-European and not even to all of them.

The great movement toward Nimrod's takeover of the Fertile Crescent began with his curse, as Urukagina, against Lugalzaggesi for destroying the Ningirsu cult of Lagash:

Because the Ummaite [Lugalzaggesi] destroyed the bricks of Lagash, he committed a sin against Ningirsu; he [Ningirsu] will cut off the hands lifted against him. It is not the sin of Urukagina, the king of Girsu [Lagash]. May Nidaba, the personal goddess of Lugalzaggesi, the ensi [governor] of Umma, make him bear all those sins (Kramer, The Sumerians, 58).

Nidaba was the Sumerian goddess of writing, analogous to and identifiable with the Indian goddess of high culture Saraswati. She was not just Shem's personal goddess but, euhemeristically, his sister-wife, a daughter of Noah by Shem's mother Uma (Jobab, white Matriarch). She is clearly identified in the

West Semitic pantheon of Ugarit as Anath, a daughter of Dagon (Noah) and sister-wife of Aliyan Bal (Shem).

By means of the curse, Nimrod built a theocratic case against Shem at a time when both were functioning as Sumerians at the rival cities of Lagash and Umma. Kramer adds intensity to this theme by describing Urukagina as a lawgiving reformer. The net effect of these texts is to picture Nimrod as a righteous man confronting the lawless Shem with spiritual weapons. One doubts that the Hebrew version of this clash would read the same way. Instead Nimrod would have figured as an idolator and Shem as a righteous iconoclast.

However what can we make of Nimrod's charge that Shem "sinned against the god Ningirsu"? Setting aside for a moment the Hebraic premise that Ningirsu-Ninurta was a false, idolatrous version of God as El Gibbor, the "Strong God," Urukagina's curse meant that Shem had offended the god of war and incurred a guilt which would eventually be punished by the god of war. Drawing on inscriptions copied by a scribe from non-extant statues, Kramer narrates the fall of Lugalzaggesi in graphic terms:

Sargon's first goal was to eliminate Lugalzaggesi from the political scene. To this end he made a surprise attack against Lugalzaggesi's capital, Erech. "smote it," and destroyed its walls. The Erech defenders seem to have fled the city, and after getting strong reinforcements— fifty ensi's from the provinces came to their help, according to the inscription— took their stand against the pursuing Sargon. In a pitched battle, the latter routed the Erech forces. It was only then, it seems, that Lugalzaggesi, who must have been away from Erech on a distant campaign, came upon the scene with his army. This time, too, Sargon was victor, so overwhelmingly that he could bring Lugalzaggesi in chains, or rather in a neckstock, to the gates of Nippur (60).

The specific cities tell a tale. Sargon's base Nippur was the city founded by his grandmother Kali (Ophir, black Matriarch) and ruled theocratically by his father Cush as chief priest of Enlil. As the city of Enlil Nippur served as appropriate Sumerian entrance point for an East Semitic ruler representing the stock sacred to Enlil whether or not the Sumerians realized that fact about *their* god. Instead of turning on Umma, Sargon attacked Lugalzaggesi's forces at Uruk (Erech), the city that the griffin armies had defended in the war of 2302. The conversion of the Semites from Shem to Nimrod meant that Uruk was no longer what it had been in the days of Enmerkar. It was a purely Sumerian city that Semites could now attack with impunity; and Shem-Lugalzaggesi was now viewed as a purely Sumerian enemy. Nimrod's war now pitted Semites against Sumerians.

The fifty *ensis* (governors) who tried to rally to the support of Lugalzaggesi's Uruk are as intriguing as the thirty-two "Arabian kings" defeated by Sargon's son Manishtushu in the next era. This group of fifty could very well represent the Noahic Council as it existed at the time Sargon came to power. By our reckoning the Noahic elite of Genesis 10 number fifty-four distinct persons, forty-two men and twelve women. If Ham returned from Arabia at the start of the era in 2248 and left his four sons there in the

continuing role as Ocean Dragon Kings, the elite in good standing that year numbered just fifty. As for the Sumerian term *ensi* in the light of Genesis 10:5, that term could very well have been the Sumerian term for each of the persons named in Genesis 10. It makes sense that the elite should rally in defense both of the city of Uruk and the high antediluvian patriarch Shem. They found themselves faced by a rebel at the head of the powerful military force that had once defended Uruk against Sargon's predecessor Peleg. Now they attempted too late to defend against the great usurper Nimrod-Sargon. The sober facts summarized by Kramer translate into the greatest single threat to the primary authority of Noah's family. A man of the second postdiluvian generation, Cush's son, now fought openly against the entire body of legitimate patriarchs and matriarchs recorded in Genesis 10. The rise of Sargon constituted the chief crisis of early postdiluvian mankind as a world governed by legitimate and orderly tradition. Kramer notes that the fifty *ensis* continued to resist Sargon after their defeat at Uruk.

The Noahic Council naturally turned to Shem as the one leader who could revive the legitimate tradition. Kramer is not sure whether Lugalzaggesi might have been slain at Sargon's order. To do so would have been such an outrage that Sargon's empire could never hope to gain a semblance of legitimacy. Shem had to survive and be set free as an imperishable symbol of legitimacy. Sargon was himself Shem's fifth heir Reu. Sargon came to power according to his own interpretation of legitimacy. To preserve this pretense he had to allow Shem to live to fight another day.

At this point we turn to Hellenic tradition as a source of vital early postdiluvian insight despite the relatively late date of classical Greek culture in the mid-first millennium BCE. Because of that late perspective, the empiricist Robert Graves considered that the Greek myths possess little real antiquity. He is mistaken. We have already pointed out the early postdiluvian significance of the family of Poseidon and Libya as well as the Titan sons of UrAnu (Canaan)s. We come now to the central feature of Hellenic mythology— the Twelve Great Olympians.

The Hellenic double emphasis on Ham and his sons implies that the Hellenes shared the fate of other Aratta rebels in spending time in one of the penal colonies of the Arabian coasts— the realm of Hades in Greek mythology as well as the Sumerian underworld and the fearsome Chinese Fengdu. This period of Arabian exile lasted chiefly throughout the ninth era and gave the Sumerians a respite from war aside from the conflicts raised by the kings of Lagash. The beginning of the tenth era signaled the breakup in the Arabian stage of the punitive scheme as Altaics, Sino-Tibetans and Austronesians were withdrawn to the Ganges. In contrast the Amerindians, rebel Semitic Canaanites and Centum Aryans returned to the north to play various roles in Akkadian times. It is uncertain how many of these groups left Arabia since Manishtushu met resistance from thirty-two Arabian kings. Nevertheless the returning exiles gave Shem a force sufficient to oppose Sargon from positions in and around the Aegean Sea.

The standard version of the Olympian sect consists of twelve deities, six gods and six goddesses. Identifications with Genesis 10 elite are clear and

unequivocal. For example the Sumerian siblings Utu and Inanna reappear as the Olympian sun god Apollo and his sister Artemis. Inanna, having lost her status as heaven goddess under Ereshkigal in Arabia, now became the Olympian goddess of the moon Artemis, taking over the Nannaship from her father Nanna-Arphaxad I. Shem selected the Olympians from the larger set of fifty *ensi*'s named in the Akkadian record of the deeds of Sargon.

Knowing how important Shem was to maintain any version of legitimacy, Sargon allowed him to withdraw to the west after selecting a typical clan of eleven from the Noahic elite. With Shem himself included as Zeus, the new clan made up the Olympian twelve. Zeus was both a sky god and storm god, suggesting that Shem had already taken over the Anship from his father and/or Canaan and combined it with his original Ishkurship, in effect worshipping "Yahweh El Elyon." The selection of a new clan of eleven followed the precedent of the eleven Canaanite vassals in the First Kish period and Heth-Ur Nanshe's clan of eleven in the ninth era. The goal of all three clans was to colonize regions of the earth.

We will soon see that the Noahic Council conceived of the Aegean, Balkans and Danu (Canaan) as counterparts to the Arabian Sea and India, a land now engaged in receiving the non-Indo-European stocks assigned to the East. Therefore the shift of attention to the Aegean was originally conceived in 2248 as the Western or Upper Sea counterpart to the Eastern colonization process on the Ganges. Owing to the hostility between Shem and Nimrod after 2244, the Western colonization process became a hostile land rush worked out by compromise between the two warring camps.

The opposed forces in the Aegean War of 2233 approached the West by two entirely different routes— again by compromise. Shem's Olympians proceeded by sea from Phoenicia to Cyprus, Libya, Crete, Delos in the Cyclades, the Greek mainland at two locations, the large island of Euboea, Lemnos, the mainland of Thrace, Chios, Samos and Rhodes. Sargon's forces advanced westward by land to Purushkhanda in Anatolia, the River Sangarius in Bithynia, Ionia on the coast of Asia Minor and the same two islands of Chios and Rhodes. Because Chios and Rhodes were also part of Shem's plan, these islands became flash points in the war. In fact the war took the form of a colonial land rush climaxing at these two islands.

The date of 2233 derives from Waddell's identification of Sargon with Indian King Sagara. In the eleventh year of his reign, Sagara undertook a campaign against the Yavanas, an Indian tribe name for the Javanite tetrad and by extension Shem's alliance in the West. Waddell identifies the Yavanas with Ionians from the perspective of times when the Indians were living in Phoenicia or Cappadocia. The Javanites found themselves allied with the Olympians through their father and grandfather Sidon, the Olympian Poseidon. The alliance between Shem and Sidon in this period emerges clearly from the mythology of Ugarit on the Syrian coast where Sidon as Kothar-wa-Khasis helps Aliyan Bal (Shem) build his own "temple." I have dated the close of the war in 2222 on the basis of another orderly concept of summer campaigns or rival activities including the settlement of twelve Olympians as a coordinated colonial clan.

All twelve locations in the Olympian scheme are recognizable according to Hellenic tradition. Aphrodite was “born” from the sea near Cyprus. That is, the expedition began with a voyage from Phoenicia to Cyprus in 2233 and assigned the island to Arvad-Aphrodite and her followers. Athene was “born” in Libya and made her way to Attica (the land of Athens) via Crete. Zeus was “reared” at Mount Dicte in Crete and, according to Euhemerus, left an inscription on that island at the southern edge of the Aegean between it and the Mediterranean. The small island of Delos in the heart of the Cyclades became a sacred shrine to the Hellenes as the “birthplace” of both Apollo and his sister Artemis. The placement of both siblings on that small island is association with the role of Chios as a flash point. Artemis was assigned to Chios but may never have settled there owing to the arrival of Sargon’s hostile force. This interplay emerges from the mythology of Orion, Chios and Artemis.

The cult center of the chaste goddess Hestia was at Eleusis west of Athens, suggesting the location of her colony there. Farther west in Arcadia of the Peloponnesian Peninsula stood the birthplace of Hermes (Ham) and cult center of his son the shepherd god Pan (Cush). If Cush actually joined Ham in the Olympian effort, this breach of the agreement for the sons of Ham to continue their roles in Arabia may well have acted as pretext for Narmer’s execution of all six of Ham’s sons in 2181. Poseidon was thought to have built an undersea palace of the coast of Euboea at Aegea. The Olympian Hephaestus became a cripple after falling from the sky and breaking both his legs on to the island of Lemnos. Hellenic tradition referred to the war god Ares as Thracian.

Chios poses a special problem. Twice this island is associated with the mighty hunter Orion, one of the localized names Nimrod-Sargon received as a result of the western campaign. According to one story Orion came to Delos where Artemis killed him with her huntress’ bow and arrow. A logical explanation is that one of Sargon’s armies reached Chios before Artemis could plant a colony there. Following up this advantage, the army pursued Artemis back to Delos and met defeat there, giving that small island its sacred value in Greek religion. Hera was “born” on Samos at the north end of the Sporades intervening between Chios and Rhodes.

The island of Rhodes poses another special case. If one of Sargon’s armies had not arrived first, the colony would have gone to the grain goddess Demeter. The only evidence for this intention is that Demeter was reckoned the wife of Hades, a kind of thirteenth Olympian as Poseidon and Zeus’ brother. As biblical Heth, Hades fathered the Hittite race, whose empire extended to the southwest corner of Asia Minor in Arzawa in the direction of Rhodes. As feeble as that connection may be, Demeter like Artemis never managed to colonize Rhodes. One of Sargon’s armies, made up of white Hamite proto-Egyptians, occupied Rhodes and established the tradition of the seven Heliadae, “sons” of Helius, Nimrod’s name “Sun” as son of the Sun Titan Hyperion-Cush. The seven Heliadae were the same Japhethite septad of Genesis 10:2 who had once governed the African portions of the five griffin armies. Now they converged on Rhodes where they established a traditional link to Japheth-Atum Re’s city of the sun Heliopolis in Lower (North) Egypt. Both Crete and Rhodes belonged to the sphere of Egypt, Crete appearing in the Mizraim section of Genesis 10 in

the form of the Caphtorim. The Egyptian version of Sidon, the wisdom god Ptah, claimed to possess Crete. A port named Sidon was built in Crete as in Phoenicia. This port figures as setting in Mozart's opera *Idomeneo Re di Creta*. The Minoans of Crete spoke a language akin to the Luwian language of Asia Minor related to Hittite and Lydian.

With one or two exceptions, the twelve Olympians identify readily with Genesis 10 counterparts. We have mentioned the case of Apollo and Artemis as altered version of the siblings of Ur. These two appear in turn in the Joktanite section of Genesis 10 under the names Uzal (Inanna) and Obal (South Semitic name of the the sun god Utu-Apollo). A special feature of the Olympian sect is that it features the four daughters of Noah appearing in the Canaanite list in 10:17-18. These four complement their antediluvian mothers listed at the close of the Joktanite list. Both sets of four women rank high as the Mahadevi (Havilah-I) tetrad and the important goddesses Lakshmi, Parvati, Ganga and Saraswati. Their importance owes something to the original location of the Indian protoplast in Phoenicia where one of them gave her Semitic name to the port of Arvad. This daughter of Noah and Kali (Ophir, black Matriarch) married her full sibling brother Riphath-Seba in the same way that another of them Hamath (Anath) married her full sibling Shem (Aliyan Bal). These two sibling couples appear as such in the last generation of the Egyptian Great Ennead as Isis and Asir (Osiris) and Seth (Shem) and Nephthys (Anath). These couples in the Indian tradition they are Shiva and Parvati and Brahma and Saraswati. The second of these couples appears in the Olympian tradition as Zeus and Hera.

The importance of Noah's daughters calls for a tabular summary:

Mother: Hebrew Name: Indian Name: Hellenic Name:
Location:

Durga (Sheba-I)	Sin-ite	Lakshmi	Demeter	Rhodes
Kali (Ophir)	Arvad-ite	Parvati	Aphrodite	Cyprus
Mahadevi (Havilah-I)	Zemar-ite	Ganga	Hestia	Eleusis
Uma (Jobab)	Hamath-ite	Saraswati	Hera	Samos

Parvati's name means "From the Mountain." Because her husband Shiva-Osiris appears in the Canaanite list as the Amor-ite, the mountain in question may well have been Jebel el Bishri. However another possibility exists. This couple appears together with their father Noah as the Colchians Absyrtus and Medea in the Hellenic tradition of the *Argonautica*. Absyrtus's name agrees with the Egyptian counterpart Asir (Osiris). Medea, like the corresponding Isis, was a magician. Colchis lay at the west end of Georgia on the Black Sea; so the name Parvati could just as well refer to the Caucasus including the seminal Mount Ararat in Urartu-Armenia. Parvati's Olympian reputation as Aphrodite, goddess of sexual love, harmonizes with Indian statuettes of Shiva and Parvati as a loving couple.

The identity of Athene poses more of a problem. The solution has a strong bearing on the origin of postdiluvian Egypt. Athene's wisdom attribute places her in the same class with Enki-Sidon. In fact Poseidon and Athene divide

between themselves the two chief attributes of the Enkiship— water and wisdom. This complementary relationship suggests that Athene is the Olympian version of the white matriarch Uma (Jobab, white Matriarch), Sidon's incestuous mother twice over (both grandmother and mother). In the Egyptian pantheon Uma (Jobab, white Matriarch) appears as the vulture goddess Nekhebet at Nekhen in Upper (South) Egypt. The Upper (South) Egyptians took as their symbol a white banner in contrast with the red banner of Lower (North) Egypt based on red Mahadevi (Havilah-I)'s presence in the pantheon as Wazet of Buto in the Nile Delta. The implication is that Athene's "birth" in Libya meant that she planted a colony of white Hamites there destined to settle in Upper (South) Egypt.

Athene's Olympian alliance with Shem-Zeus explains why Egyptian culture identifies Shem as Seth, the Upper (South) Egyptian enemy of Lower (North) Egyptian Horus. Lower (North) Egypt was colonized from Sargon's army of the Heliadae in Rhodes. Thus Horus is somehow identifiable with Sargon's Akkadian cause. The Horus symbol, a falcon, conforms to the general avian sign of the Semitic linguistic stock in keeping with Sargon's East Semitic culture. The great divide between Semite and Hamite breaks down at this point in an affirmation of the Afroasiatic unity of the two linguistic stocks. In completing the Akkadian conquest of Egypt, Manishtushu-Menes and Naram Sin-Narmer invaded Upper (South) Egypt by means of the Lower Sea imperial fleet. Before that time Sidon of the Olympian alliance reigned as a predynastic pharaoh Ka-ap (Indian Kasyapa) together with his Javanite grandsons Khetm (Cadmus) and Ro (Rodan-Danaus). Narmer obliterated this regime by executing all four Javanites together with the sons of Ham in the Nile Delta at the nome of Metelis in 2181.

The Olympian alliance reconciled the old enemies Shem and Ham in a common cause against the Akkadian enemy. This reconciliation demonstrates how appalled the Noahic Council— the fifty *ensi's*— were at seeing the great antediluvian patriarch Shem humiliated in a neck stock at Nippur. Ham became the Olympian Hermes; and Uma (Jobab, white Matriarch), as Athene, no longer had to choose between her diluvian husband Ham and son Shem. The personal alliance between Shem and Ham persisted in the 22nd century when they reigned in succession as Hablum and Puzur-Sin of the Gutti. Shem's moral-spiritual complaint against Ham, however, lingered on to emerge in the interaction among Shem-Melchizedek, Bera-Ham and Abraham at the close of that century.

To put the conflict of 2233 in perspective an essential step is to reflect on the implications of the Sumerian concept of the Upper Sea-Lower Sea dyad— the polarity of Mediterranean and Persian Gulf. The family of Noah did not reason like modern empiricists. They were consciously engaged in building a *kosmos* according to systematic theocratic ideas. Symbolic equations were instinctive to this end. It is easy to perceive an extended set of analogies between the land masses or regions on opposite sides of the dyad. The land mass of Turkey answers to Arabia; the Aegean., to the Arabian Sea; Balkans, to India; Danube, to the Ganges; Italy, to Southeast Asia; Germany, to Altaic Siberia; Slavic Europe, to Uralic Europe; Gaul, to China; Britain, to Japan; the

Iberian Peninsula, to the Malay Peninsula; Africa, to Australia; and the Americas, to Austronesia beyond Malaysia. In fact South America corresponds to Indonesia; and North America, to Polynesia. Historical conclusions can be drawn from this model. For example America was colonized from the Atlantic extension of the Upper Sea, not from the Lower Sea extension of the Persian Gulf to the Indian and Pacific Oceans. For independent reasons we know that the Amerindian protoplast joined the Upper Sea group of exiles rather than the Lower Sea and Eastern set of Altaics, Sino-Tibetans and Austronesians.

A conclusion from the model immediately relevant to the war of 2233 is that the Elamo-Dravidian extension to the Indus on the east corresponds to the east-west extension of the Thraco-Phrygians from Armenia through Phrygia, Thrace and Macedonia in the Upper Sea West. In the First Kish period, Thraco-Phrygians served Peleg as his colony at Kish. Whatever their role in the war of 2302, we have reason to believe that they attached themselves to Peleg-Hephaestus and the Olympian cause in the conflict of 2233. As Hephaestus, Peleg took the position at Lemnos in the northern Aegean at the approach to the coast of Thrace. The myth concerning his broken legs suggests an allegory of his failure to make good on the effort to colonize the Aegean islands with Thraco-Phrygians. The Aegean was the prize sought both by the Olympians and the Akkadians. Possessing it was analogous to control of the Arabia Sea in order to colonize the Indus and create a civilization by the Elamo-Dravidians in the East.

The Akkadians sought the Aegean to secure the sphere of Lower (North) Egypt from Rhodes and Crete southward. The Olympians sought to create a Hellenic and Thraco-Phrygian homeland secure from the Akkadian power of Mesopotamia. If they had succeeded, the Hellenic tribes would never have had to spend a millennium on the Danu (Canaan)be rather than in classic Greece. If that had occurred, dynastic Egypt would not have become the great power that it was.

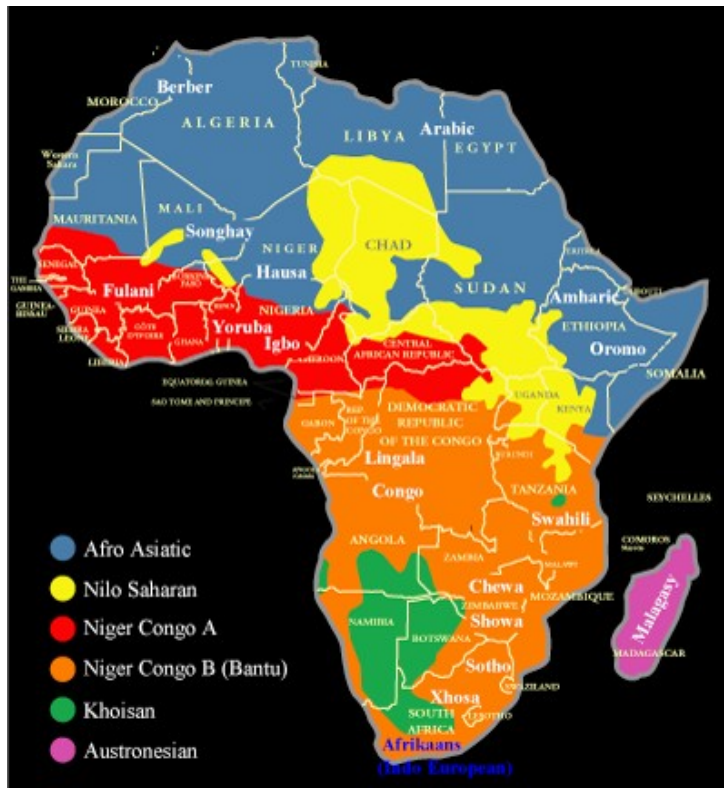
The twelve Olympian colonies had a strong bearing on the ethnology of both Europe and Africa. Both the Thraco-Phrygians and Hellenes offer tetrads accounting for eight colonies. The total of twelve clearly implies a third tetrad of some other ethnic origin. We have already determined that Athene settled in Libya with white Hamites destined for Upper (South) Egypt. This Hamite unit expands to a tetrad by simply recognizing that she or others of the alliance drew off to the west representatives of the three great black stocks bound for Africa. If that is true, we should find evidence that each of these stocks display a dyad like that of the two Egypts. In other words, the four stocks of Africa were each split by the Akkadian-Olympian conflict. Two of the black stocks are now labeled as hyphenated dyads, Niger-Congo and Nilo-Saharan.

The Niger-Congo dyad is easy to interpret in terms of the Olympian-Akkadian conflict. Three of Mizraim's names play a major role in West Africa (the Niger-Congo A stock). His name at Kish, Aka, accounts for the Akan branch of the stock even as it accounts for the Achaean tribe of the Hellenes. Mizraim's Amorite name Mandaru accounts for the West African Mende. The

Hebrew, Semitic name Mushri (basis of the dual form "Mizraim") translates into the Mossi.

These West African names Akan, Mende and Mossi are not tribe names but labels of whole groups of tribes taking up most of West Africa. In view of Ham's membership in the Olympian alliance as Hermes, we conclude that the West Africans descended from the Olympian branch of the Niger-Congo group. As correlative the Bantu or Central and South African half of the stock gained their distinction from membership in the Akkadian alliance. As confirmation the Bantu Sagara of Tanzania took their name from the Indian version of Sargon, King Sagara. A Central African people of uncertain linguistic affinity, the Manja, take the Indian name of Sagara's son Asa-Manja, the Emperor Manishtushu.

The Nilo-Saharans and Khoisans can also be studied with a view to dyads. The Nilo-Saharans, as the name suggests, inhabit two clearly distinct regions of Africa, one defined by the Nile in Sudan and the in the northwest defined by the River Chari and including Chad, Mali a part of Algeria. An outlying tribe of the stock farther west in Nigeria take the name Kanu (Canaan)ri, suggestive of "Agenor," the Hellenic name of Javanite Elishah and consequently the Javanite correlation with Sidon's Olympian identity as Poseidon. Another subdivision of the stock, the Kadu, suggest Agenor's son Cadmus (Khetm) with a specifically Hellenic twist as though ancestors of this stock lived in proximity to Hellenes on the Olympian side of the conflict. Some scholars regard the Kadu as independent of the Nilo-Saharan stock. If we combine that suggestion with the outlying location of the Kanu (Canaan)ri, the suggestion is that these peoples represent an Olympian minority within the larger body under control of the Akkadians. That belief is strengthened by the location of the Kanu (Canaan)ri in Nigeria as though connected politically with the Olympian half of the Niger-Congo stock in West Africa.



Linguistic Stocks of Africa

www.nationsonline.com copied April 19, 2009

The Khoisans display a similar west-east breakdown with the great bulk of the stock in the Khoe division of Southwest Africa and an outlying branch, the Sandawe, living in Tanzania in the east. If this breakdown follows the same west-east implication of the other two black stocks, the Khoe descended from members of the Olympian alliance; and the eastern Sandawe, from the Akkadian alliance. However we get an inconsistent result in this case. The god Cagn, matched with Nimrod-Urukagina, is a god of the Bushman branch of the Khoe group in the west. At the same time the name Khoe suggests Ham's son Coeus, one of the two first generation "Titans" excluded from Genesis 10:6. The Khoisan family of Ham is reinforced by the existence of an extinct people, the Kwadi of Angola, thought to form a common branch with the Khoe of Southwest Africa. The name Kwadi is identical to Ptolemy's ancient German tribe name Quadi and the matching Amazonian god Kuat, both representing Ham's son Canaan.

Once again we reach an equivocation in seeking a Khoisan dyad correlative to the conflict of 2233. Two tribes of the Khoe branch, the Nama and Naro, suggest the third great Akkadian Emperor Naram Sin with a name transmitted in Akkadian rather than Indian form. Since we picture the Olympian branch of the Nilo-Saharans in the small minority of the Kanu (Canaan)ri and Kadu, we

might argue similarly that the isolated Sandawe branch of the Khoisans also represent an Olympian minority with the bulk of the stock under control of the Akkadians as represented by the god Cagn-Urukagina and the Nama and Naro tribes.

As for the Aegean, the twelve locations we have drawn from Hellenic tradition, do in fact fall into three appropriate sets of four. The African zone in the south consists of Cyprus, Libya, Rhodes and Crete. Four locations fall within or near the Greek mainland: Delos, Eleusis, Arcadia and Eboea. The remaining four locations approximate well to Thraco-Phrygian territory: Lemnos, Thrace, Chios and Samos. This breakdown contains no equivocations; and it is important to recognize that we derived these locations from distinct Hellenic traditions such as Athene's "birth" in Libya or the "births" of Apollo and Artemis at Delos.

Another valuable Hellenic tradition is the myth of Aphrodite's adultery with Ares and the cuckoldry of crippled Hephaestus. In both Indian and Egyptian traditions, Arvad-Aphrodite's husband is not Peleg-Hephaestus but her full brother Riphath-Seba-Shiva, son of Noah and Kali (Ophir, black Matriarch). Riphath-Seba appears on the edge of the Olympian tradition as the wine god Dionysus, equivalent to his matching identities as the Egyptian wine god Osiris and his Thracian identity as the wine god Sabazios. Furthermore we have seen that the adulterous war god Ares is termed "Thracian." Clearly this pattern of associations relates to something that happened at the north end of the Olympian zone at Lemnos and Thrace. Furthermore the sibling couples Arvad-Isis and Seba-Osiris reappear as Absyrtus and Medea in Colchis at the opposite end of the Black Sea from the Balkans of Thrace. In addition Herodotus reports observing a woolly-haired, presumably Negroid, people in Colchis. Seba and Arvad were the one substantially Negroid pair to attach themselves to the Olympian alliance.

All of this would come clear if we possessed texts like *Enmerkar and the En of Aratta* or the *Marduk Epic*. The Hellenic traditions enable us to determine geographic locations but offer no unifying narrative. The only relevant material consists of allegorical fragments such as Hephaestus' broken legs or his cuckoldry. Nor does the Celtic mastermind behind the Gundestrup Caldron show any awareness of the conflict in the Aegean. The *Teutates Panel* is governed by the Gallic tetrad rather than the Olympians and refers to a conflict later, in the 22nd century, when the former Olympians Shem and Peleg became the gods Teutates and Cernunnus and joined Arphaxad I and Joktan as Taranis and Esus-Cuchullain. This later conflict was linked thematically to the Aegean war but only as a reflection of events that can only be hypothesized without a guiding text. What know for sure is that Shem became the enemy of his fifth heir Sargon and led westward to the Aegean a sect of eleven Noahic elite to establish twelve colonies combining Africans, Hellenes and Thraco-Phrygians.

A step forward is to determine the specific members of each colony. We have already determined that Athene's colony in Libya consisted of white Hamites destined to inhabit Upper (South) Egypt. The substantially Negroid Arvad-Aphrodite accounted for one of the three black African stocks at Cyprus. We can determine which stock this was if we can place the Isa tribe, bearing

her Egyptian name Isis in its original form before being Hellenized with the *is* ending. Another such clue is that an alphabet used in Minoan Crete recurs in Mende West Africa. If this association has comprehensive value, the Niger-Congo A (West African) members of the Olympian branch settled briefly in Crete under Shem-Zeus. The Nilo-Saharans and Khoisans were divided between the colonies in Cyprus and Rhodes.

Given the tribe names Kanu (Canaan)ri and Kadu, the Olympian minority of the Nilo-Saharans settled in the 10th era at Arvad-Aphrodite's Cyprus, an island closely associated with Phoenicia and the Javanites, including Agenor and Cadmus. The patriarch of Phoenicia, Tarshish-Phoenix, was Agenor's son and Cadmus' brother. Cyprus took the name Alashiya from Agenor's biblical name Elishah; and its chief city Citium, from Cadmus' biblical name Kitt-im (Egyptian Khetm). These relationships spell out the island's association with Negroid Aphrodite-Arvad and the Nilo-Saharan Kanu (Canaan)ri and Kadu. The first colony at Cyprus was followed by Uma (Jobab, white Matriarch)-Athene's colony of proto-Egyptians in Libya; a Khoisan minority in Deneter's abortive colony at Rhodes linked to the Javanite Rodan (Egyptian Ro); and West Africans in Zeus's colony at Crete.

The four colonies in the western third of the scheme were colonized by ancestors of the traditional Hellenic tribes even those these tribes were soon driven north to the Danu (Canaan)be. Nevertheless Ham's colony in Arcadia left a mark on how that region of Greece was colonized by the invasion of the Achaeans. In the Sumerian record Ham and Mizraim paired off in Kish under the names Enmebaragesi and Aka. The name Aka lives on in Hellenic Achaeus and the Achaeans who settled in Peloponnesus immediately north of Arcadia. In modern Greece these regions still bear the provincial names Akhaia and Arkhadia.

Over the interval of a millennium, the Peloponnesus was inhabited by a pre-Hellenic people known to the Hellenes as Pelasgians. Hestia's colony farther east at Eleusis defined a region settled over the long interval by pre-Hellenes known as Mycenaeans from the city of Mycenae or Mukana lying between Eleusis and Arcadia. Additional pre-Hellenes or non-Hellenes took possession of the other two colonies at the Cyclades and Euboea just as the Minoans took possession of Crete. The Minoans spoke an exotic or "primitive" variety of Indo-European related to the Luwian of Anatolia. The eventual invasions of the Hellenic tribes from the Danu (Canaan)be Valley encompassed a larger sphere than the one marked by the four Olympian colonies in the west. The Ionians and Aeolians inhabited the coastal region of Asia Minor near Lesbos and Chios. The Dorians settled in the upper part of Greece south of Thessaly and Macedon and north of the Gulf of Corinth.

After losing their foothold on Hephaestus' Lemnos by 2222, the Thracophrygians of the northern Olympian sector presumably settled in Thrace from which they spread westward to Macedonia and eastward to Phrygia and Armenia. The migration to Armenia followed the same track that brought Noah and his mulatto children, Seba and Arvad, to Colchis where the family appear in Hellenic tradition as Aetes, Absyrtus and Medea. In the period of the Persian Empire in the early history of Greece, Armenia lay straight south of Colchis. At

the same time, the former Hittite territory, Phrygia and Thrace were all part of the Persian Empire as though to designate two thirds of the Thraco-Phrygian region as subject to the Persian heirs of the Babylonians and Akkadians of Sargon. To that extent we can measure the proportions of Sargon's victory in the 10th era. Known as Skudra, Thrace extended northward all the way to the Danu (Canaan)be Delta.

For an overall perspective on the geography of the Olympian alliance, a north-south axis runs from the Lower Danu (Canaan)be through Thrace, the Aegean and eastern Crete to Libya. In Persian times the Greeks had been overrun in Ionia and Aeolis in Asia Minor but maintained independence in Crete, the Aegean islands including Chios and the Greek mainland. We are familiar with how the Battle of Thermopylae secured this Hellenic independence at a time when the Persians were playing a role analogous to that of Sargon's Akkadian Empire. Beyond this point, it is impossible to detail the Aegean War except to conclude that the Akkadian Empire prevailed to the extent of driving Africans out of Cyprus, Rhodes and Crete and the Hellenes from Greece to the Danu (Canaan)be.

Working consciously from the analogy between the Danu (Canaan)be and Ganges, the Noah Council of the 11th epoch in 2218 decreed that Indo-Europeans should take up interim positions on the Danu (Canaan)be and the non-Indo-Europeans on the Ganges. The interim colonies on the Ganges can be identified as a series of Gangetic tribal lands in Indian tradition. Of these the Videha land toward the Ganges Delta was inhabited by Austronesians eventually bound for Malaysia, Indonesia and the Pacific Oceania. Some modern scholars have discovered evidence that ancestors of the Austronesia once inhabited Gangetic India. Altaics, Sino-Tibetans and the exotic Indo-European Tocharians and Scythians colonized other Gangetic tribal regions in this interim period.

If we can determine which non-Indo-European protoplasts colonized which Gangetic tribal zones, we can establish a formal sequence by which to recognize matching colonies on the Danu (Canaan)be. For the locations of the tribal zones see the map of Gangetic India at www.viewzone.com (page 70 below). Working westward from Videha north of the Ganges Delta, the other three main tribal zones are Kosala, Panchala and Kuru. Waddell identifies his Indian version of Ur Nanshe of Lagash— our Heth son of Canaan— with the Panchala tribe. The scholar also believes that the name Panchala is cognate with "Phoenix" and identifies the Ur Nanshe dynasty as specifically Phoenician. That view harmonizes with the tradition at Tyre that Phoenicia was colonized from the Persian Gulf via the Red Sea. That tradition has strengthened our view of a penal system along the coasts of Arabia in the 9th era of the Ur Nashe dynasty. Waddell is so convinced that the Ur Nanshe dynasty also colonized India that we can bring the Panchala region into alignment with what we know of Heth and his sons. For one thing, Heth-Hades is reckoned a "thirteenth Olympian" without an Aegean colony because he was located in the region of Hades, the Greek underworld equivalent to Arabia and possibly to India as well. As capstone of these associations, Tyre or Sur was named for Salah under his Indian name as the sun god Surya. Interplay between the original Indian colony

in Phoenicia and both the Ur Nanshe dynasty and the tribal region of Panchala is clearly indicated from a time long before Gangetic India was inhabited by Aryan Indians.

Which of the Eastern stocks inhabited Panchala? Evidence suggests that this Gangetic colony housed the exotic Indo-European Scythians and Tocharians. A clue to the early postdiluvian location of the Scythians is that, after settling in southern Siberia, they invaded India around 200 BCE to become the Indo-Scythians of history. The map of Indo-Scythia on the following page shows that their empire in the west of India expanded eastward not much farther than the lunar cult center of Mathura. We can compare this map with the one showing the Gangetic tribal zones.

The map of Gangetic India fails to show the position of Mathura. However Mathura lies on the Yamuna, a tributary of the Ganges, well within Panchala territory. If the Indo-Scythians made a point of reaching far enough eastward to encompass Mathura, we can argue that their tradition informed them of an ancient origin in Panchala. Waddell's view of Ur Nanshe as a member of the Panchala tribe derives from his version of the Indian king list where he identifies Ur Nanshe with the fifteenth king Haryashwa. This ruler is described as founder of the Panchala dynasty in the lunar tradition of Puru, presumably associated with the lunar cult center Mathura.

Waddell introduces his concept of the "Phoenician" Ur Nanshe Although Waddell's Nordic supremacist view early in *Makers of Civilization in Race and History*:

"He had his capital at the seaport city 'Lagash' at the head of the Persian Gulf, where the Fish-men legends of the later Chaldeans are probably based to some extent on the memory of the early conquests of the sea there by this famous sea-emperor and his dynasty, most of the emperors of which bore the title of "Sea-king.

"He was also shown to be identical with the great sea-going Early Aryan emperor Haryashwa (the Indian writing for the Sumerian 'Uruash') of the Indian Chronicles and King-Lists of the Early Aryans, and who was also a seafarer.

"And the dynasty he established is significantly called in the Chronicles "The excellent or able Panch (Panch-ala)." Now this title Panch appears, as I showed, to be the equivalent of the popular title by which his descendants and their tribe were latterly known as the seafarers of the Mediterranean to the Ancient Egyptians as Fankhu and Panag, and to the Greeks and Romans as Phoinix; from which latter name the Greeks coined the name Phoinike for the land of Tyre and Sidon, which the Romans later called Phoenicia, whence obviously was derived our modern word "Phoenician." (19-20).

Though his view that the Sumerians were Indo-Europeans was misguided, he was close to the truth in several respects. The names of Indo-Aryan rulers have been identified in Phoenicia; and we have followed that suggestion by placing the Indian protoplast in Phoenicia in the First Kish period. Ur Nanshe's Lagash has disclosed archaeological evidence of seafaring activity. Waddell had

access to Herodotus' report of the Tyrian tradition of a primal voyage from the Persian Gulf to Phoenicia by the circumnavigation of Arabia (and a necessary trek across land from the Gulf of Aqaba to North Canaan. There is no reason to question his equation of the Indian tribe name Panchala with the root of the name "Phoenicia."

In view of Ur Nanshe's equation with Heth, this ruler was at least bilingual in the Sumerian lingua franca of the Noahic Council and the Indo-European that he transmitted to the Hittites. He and the clan of eleven that he formed from his descendants played a major role in transporting the Aratta exiles to the coasts of Arabia in the ninth era and the non-Indo-European exiles to Gangetic India in the 11th. These migrations occurred in odd-numbered eras because of the precedent established by the First Kish order in the 7th. As for Panchala, it was the region colonized temporarily by ancestors of the Scythians.



Map of Gangetic India

www.viewzone.com copied May 16, 2008



Map of the Indo-Scythian Kingdom

www.en.wikipedia.org copied April 19, 2009

If we locate the Scythians in southern Siberia between early postdiluvian times and 200 BCE, this location complements the Altaics to the north, Sino-Tibetans to the southeast and Austronesians farther southeast. Therefore we can safely conclude that that arrangement was predetermined in India with the

Altaics at Kuru, Scythians at Panchala, Sino-Tibetans at Kosala and Austronesians at Videha.

With that sequence firmly established we can turn our attention to the Danu (Canaan)be and the question of Indo-European settlements there in the 11th Era. To begin with we have placed Satem Aryan Slavs and Dacians on the same Arabian coast with the Austronesians in the ninth era. Ancestors of the Dacians clearly settled on the Lower Danu (Canaan)be in a land analogous to the Videha location of the Austronesians north of the Ganges Delta.

Unfortunately the analogy between Ganges and Danu (Canaan)be breaks down at this point. There is no reason to believe that the Thraco-Phrygians ever settled farther up the Danu (Canaan)be than its lowest stretch below Dacia unless for a very brief time. No such analogy to the Ganges exists unless there was a colony in the Delta south of Videha. If the Thraco-Phrygians had taken a position analogous to the Altaics at Kuru, they would have settled in the Swiss provinces above Noricum. However a more sensible model is that they matched Kuru in Noricum-Austria and then descended back to Thrace.

A study of mute archaeological finds along the Lower Danu (Canaan)be helps determine where the specific colonies of the 11th era were located. An internet article on *Indo-European Chronology (Period II)*, steeped in the usual empirical approach to history, reports that Celts were living on the Danu (Canaan)be with Illyrians and Italics around 2100, well within our early postdiluvian age. This conclusion drawn from archaeology seems to register what we need by demonstrating the presence of three of the Indo-European branches living on the Danu (Canaan)be in this age. Even more striking, the same source dates the Achaean invasion of Greece in 2250, the same 23rd century we have been dealing with. The article almost seems to echo what we have said about the "Olympian empire" in the period of Sargon in the 10th era beginning 2248.

This early arrival of the Achaeans precludes the conventional view that all the Hellenes once lived in the Danu (Canaan)be Valley. In fact the article speculates that the Achaeans appeared on the Aegean islands without necessarily descending from the Balkans. The Achaeans are the most significant Hellenic tribe in the sense that they reproduce the Sumerian name of Ham's son Aka so clearly. If the internet date is taken at face value, it means that the Achaean branch of the Olympian alliance defeated Sargon's forces and inhabited Achaea from the 23rd century forward. The article even suggests that the Achaeans originated in Asia but without any hint of reasoning from the Bible.

Considering divisions of the Danu (Canaan)be analogous to the tribal zones along the Ganges, we can turn to the Danu (Canaan)bian provinces of the Roman Empire east of Switzerland: Thracia, Dacia (Romania), Pannonia (Hungary), and Noricum (Austria). Noricum was inhabited by Celts in Roman times; and yet the probable location of Celts, Illyrians and Italics in the 23rd century lay further down river in Pannonia at the counterpart to Panchala. The link between Thraco-Phrygians and Altaics from the time they dwelled together at Kish implies that they briefly took the westernmost location in Noricum analogous to the Gangetic region of Kuru where the Altaics settled before their

final migration to Siberia. Noricum appears in the upper left corner of the following map. The same map shows Pannonia in green, Dacia in orange and Thracia in purple. Another province, in yellow, Moesia lies on the south bank of the Lower Danu (Canaan)be and intervenes between Dacia and Thrace.



Roman Provinces of the Danu (Canaan)be

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Assuming that three of the Hellenic tribes aside from the Achaeans were pushed to the Danu (Canaan)be, they must have settled in Dacia just up river from the Dacians and Slavs in Thrace analogous to Austronesian Videha. None of these positions was permanent either on the Danu (Canaan)be or along the Ganges. As a result of actions taken by the early 12th era, Thraco-Phrygians took their more traditional place in Thrace; the Celts, Illyrians and Italics moved into Noricum and Pannonia where the Pannonians spoke a language related to Illyrian; the Hellenes also settled somewhere along the Pannonian Danu (Canaan)be; the Dacians, if not the Slavs, moved into Dacia up river from the Thraco-Phrygians in Thrace. These rapid changes followed from the instability of the Noahic world in the interval between the Aegean conflict of the 10th era, a war in Arabia in the 11th and a war at the start of the 12th recorded in another panel of the Gundestrup Caldron.

Further insight into the Danu (Canaan)bian colonies of the 11th era derives from the Gundestrup *Teutates Panel* depicting a battle involving cavalry in the upper register and infantry in the lower. This battle was the Gutian invasion of Akkad recorded in Mesopotamian records. The panel is shown here for its Danu (Canaan)bian implications even though the conflict must be discussed more fully in a later section on the 12th era:



Teutates Panel

For this purpose the key element is the row of four horsemen in the upper register. Because of the insignias these riders wear on their helmets, they can be identified with specific Noahic elite. The horseman in front wears a bird signifying Joktan-Aram's double relationship to the North and South Semitic stocks. In the Gallic pantheon, Joktan is named Esus and identifiable as such with the Gaelic hero Cuchullain. The rider with a boar insignia represents Joktan's father Eber, whose name means "Boar" in German and whose Teutonic name Bor (father of Odin-Joktan) matches our cognate English word "boar." The figure riding behind him is identifiable by the horns as Peleg, the Gallic "Horned One" Cernunnus. The last rider with a semicircular image on his helmet is Taranis-Arphaxad I with his wheel attribute. The large figure on the left dunking a smaller one is Teutates, Gallic version of Arphaxad's father Shem.

The four riders possess a triple significance. In the first instance they represent the four Danu (Canaan)bian colonies. In the second, they stand for the four members of the Thraco-Phrygian stock in the act of leaving the Upper Danu (Canaan)be and spreading out into their traditional lands of Macedonia, Thrace, Phrygian and Armenia. The identity of the front rider with Armenia is confirmed by Joktan's name Aram as a vassal of Shem in Genesis 10:22. The Armenians claim descent from Aram as well as a more immediate, genetic relationship with Hayk, son of Togarmah. The second rider Eber accounts for the Phrygians among whom he was known as the god Atys. Peleg rides in the relative position of Thrace and may or may not be identifiable with a god named the "Thracian Knight." Peleg's name passed to the Phrygians, and the Thracians were named for his brother Tiras. The horseman in the rear is equivalent to Taranis and represents Macedonia.

The second meaning of these riders raises an entirely new dimension of the Aegean war of the 10th era and the Danu (Canaan)bian colonies of the 11th. Mysteriously the European continent was almost entirely devoid of Semitic speakers in antiquity except for a few Phoenician colonies such as Massilia-Marseilles and Poeni-Tartessus in the south of Spain. The Semite role in the

Aegean war was to help the Hamites reconstitute the griffin armies of the 8th era in service of Sargon's East Semitic empire. Aside from the East Semites, four Semitic stocks existed: North Semitic Aramaeans; West Semitic Amorites and Canaanites; West Semitic Hebrews and South Semitic Arabs. Aram-Joktan gave his name to the Semitic Aramaeans just as he did the Indo-European Armenians. This dualism meant that Shem-Teutates succeeded in reviving the logic of Noah's curse-blessing and the *Stag Nature* panel (see title page) according to which he controlled both Semites and Indo-Europeans. It is possible that some of these Semites migrated to the Danu (Canaan) to share somehow in the temporary colonization program of the 11th era. Two branches of the Semitic stock free to play this temporary role were the Aramaeans and Amorites. The Akkadian East Semites made war on both these peoples implying their alliance with Shem and possible presence with him in Europe.

The Sumerian king list attributes a reign of 56 years to Sargon and shorter reigns to his successors Rimush and Manishtushu. It then assigns another 56-year reign to the fourth emperor Naram Sin. In reality the 56 years of Naram Sin were identical to the 56 of Sargon and represent the balance of the 10th and 11th eras from 2244 to 2188. All four emperors were essentially contemporaries dividing up the common period of two eras in different ways. Although the sequence of Sargon, Rimush, Manishtushu and Naram Sin means something, it does not alter the basic fact of contemporaneity. Some degree of high longevity lingered on in the lives of Shem's fifth, sixth and seventh heirs as affirmed in the genealogy of Genesis 11. Longevity meant a slow rate of aging, prolonged careers and contemporaneous reigns.

The king list states that Rimush and Manishtushu reigned for nine and fifteen years respectively. The precise location of those two twenty-four years is important because it helps establish the time of Manishtushu's victory over the thirty-two Arabian kings. Overall perspective suggests that Rimush began his reign at the start of the 11th era in 2218. Manishtushu then reigned for fifteen years from 2209 to 2194, leaving Naram Sin only six years to reign exclusively despite the claim that he reigned for the entire 56 years of Sargon. The Hebrew names of the three chief emperors were Reu, Serug and Nahor. According to this chronology, the war of the thirty-two Arabian kings did not begin until after 2209, assuming that it occurred during Manishtushu's reign.

Those thirty-two kings consisted of the Canaanite eleven, the extra-biblical Hittite clan less Heth as a duplicate in the Canaanite clan and eleven of the vassals of Joktan, invariably associated with Arabia and located there by the text of Genesis 10:30. The Joktanites are the one division of Genesis 10 capable of explaining the third Arabian eleven required by Manishtushu's enumeration of thirty-two. The Joktanite thirteen falls into four sections:

Sons of Obal: Sons of Diklah: Family of Ur: Mahadevi (Havilah-I) Tetrad:

Almodad	Hazarmaveth	Hadoram	Sheba
(Orpheus)	(Mot)	(Nanna)	(Durga (Sheba-I, yellow Matriarch))

A Continuous Narrative

Sheleph (Asklepius)	Jerah (Athtar)	Uzal (Inanna)	Ophir (Kali (Ophir, black Matriarch))
		Diklah (Marduk)	Havilah (Mahadevi (Havilah-I))
		Obal (Utu)	Jobab (Uma (Jobab, white Matriarch))

An additional member of the clan, Abimael, was Joktan's immediate son Enmerkar, king of Uruk at the outbreak of the war of 2302. The Hebrew name means "My Father Is Mael." Joktan appears in British tradition as "Mael the Tall."

According to the rhythmic pattern of odd-numbered eras, the Canaanite clan came into being at the start of the 7th era in 2338; the Hittite clan of Lagash, at the start of the ninth, in 2278; and now the Joktanite clan, at the start of the eleventh in 2218. In order to define the thirty-two kings, we need not only to recognize the duplication of Heth but also to eliminate two of the Joktanites reducing the clan from thirteen to eleven under the assumption that the two were added later. A ejoicess of the Joktanite tribe names is that they appear both at the southern end of the Middle East in Arabia and at the northern end in Sarmatia-Russia. This apparent anomaly resulted from Joktan's identity with Japheth's vassal Meshech, commonly associated with Russia. Two of the Joktanites seem especially embedded in Sarmatia at the same time that their names cannot be found in Ptolemy's Arabia. Diklah (the Joktanite version of Salah-Arphaxad II) appears as Tukla, the god of good fortune among the Balto-Slavic Borusci or Prussians. Obal's son Sheleph equates with Apollo's son Asklepius in the Hellenic tradition. He accounts for the Slavs (Sklavi) or Sarmatians proper noted both in the Caucasus and in Ukraine at the southern, opposite end of Russia from the Borusci at the Baltic. These two Joktanites thus encompass Sarmatia north and south at the Baltic and Black Seas. They figure as the two lacking from the Joktanite eleven at the time of Manishtushu's Arabian war but added later.

Approaching Manishtushu's thirty-two Arabian kings as the sum of three clans, we can easily place these at three locations in the Arabian Peninsula. The Canaanite clan, who had served to build the First Kish order at the head of Indo-Europeans after 2338, now headed eleven divisions of the West Semitic Canaanites of subsequent Hebrew history. Thus they were located in the northwestern sector of the peninsula nearest Canaan-Palestine. In Genesis 10:30 the Bible locates the Joktanites in Southern Arabia. The analogous placement of the Canaanites in 10:19 harmonizes with the view that the Joktanites and Canaanites were two thirds of the Arabian alliance that opposed Manishtushu after 2209. The Hittite or Lagashite clan of ten took the complementary location in eastern Arabia, probably in Oman on the opposite coast of the Persian Gulf from Lagash. Heth's Sumerian name Ur Nanshe refers to the white matriarch Uma (Jobab, white Matriarch) as Nanshe, a fish goddess. The eastern Arabian Omamitae, who gave their name to Oman, display a name cognate both with her Indian name Uma (Jobab, white

Matriarch) and her Joktanite name Jobab from an original form such as "Yomam."

At this point we can present the *Braided Goddess* panel of the Gundestrup Caldron as a cartographic representation of the Arabia Peninsula as centering in the Empress Havilah-Mahadevi (Havilah-I)-Ereshkigal [See below]:

Every figure in the panel conveys a meaning. The eagles in the upper corners present the standard avian symbol of the Semitic linguistic stock as dominant in Arabia just as it was in the Akkadian Empire of Mesopotamia at this time. Manishtushu's struggle with the Arabian kings was strictly a Semitic affair except for Sumerian speakers from Lagash in the Lagashite clan in Oman. The attendant to the right represents Uma (Jobab, white Matriarch), matriarch of the Omamitae and representative of the Sumerian linguistic culture of the that clan. The presence of Sumerian speakers in Arabia at this time suggests that some Sumerians may have fled from Sumer to avoid Akkadian rule under the influence of the "fifty *ensi's*" who attempted to fight off Sargon at Uruk. In effect the Lagashite clan was now attempting in eastern Arabia to revive the Lagashite dynasty of the 9th era in the 11th.



Braided Goddess Panel

Three of the Mahadevi (Havilah-I) tetrad of the Joktanite clan are represented by three figures: Havilah-Mahadevi (Havilah-I) as the principal figure, Ophir-Kali (Ophir, black Matriarch) as the frontal figure standing in the relative position of Ethiopia on the west coast of the Red Sea and Jobab-Uma (Jobab, white Matriarch) as the attendant in profile to the east. The corpse cradled in Havilah's left arm represents Hazarmaveth (Mot, "Death") at the correct relative position in southern Arabia west of Sabaea-Yemen, represented by the fallen boar. Because the chief Boar Prince of the Noahic world was Eber-Gilgamesh, the boar represents Gilgamesh as the Girgashite of the Canaanite clan as though to suggest that Canaanites inhabited Yemen at one time before migrating up the east coast of the Red Sea to greener pastures in Canaan-Palestine. The bird springing from Havilah's right hand is another avian symbol

suggesting the same Canaanite clan in its migrating state to the Palestinian northwest. Sheba-Durga (Sheba-I, yellow Matriarch)'s absence from the panel can be explained in terms of the traditional association between Sheba and Sabaea-Yemen. In other words, Sheba is identified with the fallen boar of Eber-Gilgamesh, perhaps signifying the old interplay between Sheba-Durga (Sheba-I, yellow Matriarch)'s Ur and Gilgamesh's Uruk.

The lion in the relative position of Egypt implies the presence of Hamites already in Egypt at this time in the predynastic period. Manishtushu's goal in conquering the Arabian kings was to clear his way to Upper (South) Egypt where he became Menes, the nominal first dynastic pharaoh of Egypt in Manetho's list. These extremely late dates for the beginning of political Egypt will be explained later. In any case the *Braided Goddess* panel is a politico-historical document of the first order and a complement to Manishtushu's proud, duplicated inscription affirming his conquest in Arabia. The two defunct figures, both in southern Arabia, suggest that Manishtushu's conquest climaxed there in a victory over the Joktanites of Hazarmaveth and the Canaanites of Girgash-Gilgamesh.

The question of Semites on the Danu (Canaan)be can be settled by reviewing carefully the design of the four analogous colonies along the Ganges. Three of the four Gangetic colonies were held by non-Indo-Europeans: Altaics at Kuru, fourth position from the Ganges Delta; Sino-Tibetans at the second colony Kosala; and Austronesians at the first colony Videha. The third colony Panchala was held by atypical Indo-European Scythians and Tocharians. The same pattern applies to four colonies of the Danu (Canaan)be. Typical Indo-Europeans held the fourth colony in Noricum, the second colony in Dacia and the first colony in Thrace. Atypical Semites inhabited the analogous third colony of Pannonia. When the Semites left the Danu (Canaan)be, Pannonia was eventually populated by Pannonians speaking a language akin to the Illyrians.

In the eleventh era, Arabia was inhabited by two Semitic groups: South Semites and West Semitic Canaanites. Two stocks were unaccounted for—Aramaeans and Amorites. These are the stocks that gave part of their population to Europe. The reason that we have no record of such Semites in Europe is that these people converted to Centum Indo-European languages and merged with the Teutons and Celts. There is nothing surprising in this conversion in view of how the Centum group originated. The original Indo-Europeans were the Satem group created by Shem-Brahma of the Indian tradition. The Centum group began as converts from the Semitic stock immediately after the Tower of Babel event. The goal of this conversion was to punish Ham for his pan-Hamitic scheme by reducing the population of his original stock, the Semites and replacing them with a new, Centum variety of Shem's Indo-European stock. The Danu (Canaan)bian colonists of the 11th era were another such group of Centum Aryan converts allied to Shem following his stand against the Semitic Akkadian Empire in the tenth era.

These converts existed only in small numbers but are registered by two key European tribes, the German Suevi or Swabians and the Celtic Remi. The root "Swab" derives from one of the Amorite kings, Suabu— short for Sumuabu, "Shem Is My Father," a name symbolic of loyalty to Shem. Ptolemy shows the

Swabians in the heart of Germany between the Upper Weser and the Elbe and just north of the Harz Mountains. The Gallic name Remi derives from Joktan's name "Aram," as Shem's vassal in Genesis 10:22. Ancestors of the Remi, by this account, were European counterparts to the Semitic Arameans of Syria and more distantly to the Joktanites of Arabia. Joktan-Meshech's European importance is beyond question. Aside from the fact that the Remi gave their name to French Reims where the kings of France were crowned, Joktan was both the Gallic god Esus— the Gaelic arch-hero Cuchullain— and the chief Teutonic god Odin. Shem is both the Gallic god Teutates and the major Teutonic storm god Thor.

Nevertheless the Danu (Canaan)bian colonization represented a degree of reconciliation between Shem and the Akkadians after the Aegean war ending four years before the beginning of the 11th era in 2218. Tacitus, in *Germania*, reports that the Germans claimed descent from three sons of a figure named Mannus. The name suggests a version of Manishtushu. That emperor is Shem's seventh heir named Serug in Genesis 11. Among Amerindians, who once shared Lagash with ancestors of the Germans, the name Serug appears in the name "Cherokee" beginning with the English *ch* or *tsh* cluster. Assuming that that sound and German *ch* (Greek χ) are interchangeable in some cases, a cognate of the name Serug turns up in a German tribe, the Cherusci, shown by Ptolemy immediately to the east of the Suevi beyond the Elbe. A note to the Oxford translation of *Germania* groups together the Suevi, Cherusci and quasi-Hittite Chatti (Hessians) as tribes subordinate to one of Mannus's sons Hermin.

The Elbe River has its source in the Czech Republic. A Czech tributary, the Vltava, is sourced just north of the Danu (Canaan)be in Noricum-Austria. Once the early postdiluvians discovered the Elbe, they must have attached symbolic importance to it because it flows along a southeast-northwest axis like the Euphrates, howbeit in the opposite direction toward the northeast from the Alps lying in the south unlike the Caucasus lying to the north of Mesopotamia. The Mannus tradition suggests that Manishtushu led the general expedition that colonized the Danu (Canaan)be during the nine years while his brother Rimush was reigning at Agade between 2218 and 2209. In identifying Manishtushu with Asa-Manja of the Indians, Waddell claims that he was a wayward son to Sargon and that is the reason that his younger brother reigned before he did. By that account the Danu (Canaan)bian expedition could even have been punitive.

In any case Manishtushu's logical followers were the Gallic tetrad sequenced in the order of the four horsemen of the *Teutates Panel*. In Noricum Taranis-Arphaxad I put his stamp on the Celts, Italics and Illyrians to emerge in those traditions as Taranis, Saturnus and Zadrime— the latter a province name of the Albanians in the context of Puka and Fan in the same way that Saturnus begets the line of Picus and Faunus. The next horseman Cernunnus-Peleg took command of the atypical Semites and Teutons and put his stamp on that latter as their god Frey (Eddic Frigg). His presence in this context strengthened his Celtic identity as Cernunnus and most likely accounts for the Belgae, a tribe intermediate between Gaul and Germany and whose name was adopted by the Spanish Netherlands when they became Belgium. A *b* variant of the name Peleg

is indicated by Puluga's female alter ego Bilika (the mother of Reu-Nimrod) in the Andamanese tradition. Another instance is Peleg's East Indian version, the fire-priest Bhrigu.

The sequence broke down in the last two horsemen where Joktan and his father Eber switched places relative to the panel. That discrepancy means that the panel was designed to represent the four later positions of the Thraco-Phrygians and happened to sequence the earlier Danu (Canaan)bian colonies only in part. The next horseman Esus-Joktan, in taking the colony in Dacia, laid the groundwork for a number of tribes with Joktanite names in Sarmatia-Russia. Both the Dacians and Slavs settled on this segment of the Danu (Canaan)be before the East Slavs withdrew to Sarmatia. They were both Satem Aryan speakers.

Another image relevant to the dual colonization process in Europe and India in this period derives from the Tamil or Dravidian community of the Indus. This black race derived from one of the most important of all members of the Noahic world community— Noah's postdiluvian son by Kali (Ophir, black Matriarch). In Genesis 10, this patriarch appears no less than four times: in the Japhethite section as a vassal of Gomer in 10:3 named Riphath; in the Cushite section of 10:7 as the first vassal Seba; in the Mizraim section as father of the Pathrusim in 10:14; and in the Canaanite section as father of the Amorites in 10:16. In the Sumerian pantheon he is known as the male version of Dumuzi-Abzu, counterpart to his mother, the female Dumuzi-Abzu, Kali (Ophir, black Matriarch); in India, he is known as the great god Shiva of the Trimurti; in the Egyptian as the equally great wine god, Asir (Osiris); and in the Hellenic, the wine god Dionysus. In the Amorite king list, he appears as Adamu, a name deliberately echoing that of the first man Adam. In another Sumerian tradition he bears the cognate name Adapa and is cast as a ritual sinner, akin to Adam, in the mysterious act of having "broken the wing of the south wind" during a fishing voyage in to the Persian Gulf at the behest of Enki.

Mythologists throughout the world are aware that the Gundestrup *Cernunnus Panel* shown on page 9 above conforms to the same general design as the Indus Valley seal showing Shiva Pashupati sitting cross-legged like Cernunnus and like him surrounded by animals [See below]:

Shiva and Cernunnus were not the same person nor was the setting celebrated here the same as in the *Cernunnus Panel*. These two men were cousins. The older man Shiva was a son of Kali (Ophir, black Matriarch) by Noah; the younger, Peleg, was the son of Eber by Kali (Ophir, black Matriarch) and Salah. The seal of Shiva Pashupati reveals that India was conceived as an imperial center analogous to Mesopotamia in Peleg's First Kish version of the capital zone of Akkad at Kish.



Harappan Seal of Shiva Pashupati

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The seal of Shiva Pashupati offers a specifically Elamo-Dravidian conception of the heartland of Mesopotamia together with four regions surrounding Mesopotamia. Shiva is surrounded by four animals: an elephant in the upper left corner, tiger to the lower left, rhinoceros to the upper right and ox to the lower right. These animals symbolize four peoples hostile to the Akkadian Empire in the 11th era: Aramaeans to the northwest, Canaanites to the southwest, Gutians to the northeast and Elamites in the southwest. This last people belonged to the same Elamo-Dravidian linguistic stock as the Indus Valley colonists and the Tamil speakers of modern India.

The design gives special value to the central figure Shiva Pashupati. We have seen that Shiva was father of both the Dravidians and Amorites. In early postdiluvian times the Amorites inhabited Martu west of Akkad. However, early in the second millennium, the Amorites of Hammurapi invaded Akkad and established their power at Babylon in the capital zone. Even while they lived in Martu, the Amorites must have conceived of themselves as imperial heirs of the capital zone. The basis of such a claim was that Shiva-Riphat-Seba was a son of Noah and half-brother to Shem. Furthermore Seba possessed special genetic value as the first black man to help create the *kosmos* of Noah's family.

Despite Noah's effort to achieve racial balance by means of selecting the Mahadevi (Havilah-I) tetrad from the antediluvian world, the survivors of the Flood were racially imbalanced. Shem and Japheth were both sons of the white matriarch. Noah himself was a Sethite, yellow Asian in the male line. Ham was a son of the red matriarch Mahadevi (Havilah-I). The only genetic link to Adam's black race, therefore, was Kali (Ophir, black Matriarch). As a postdiluvian son of Noah, Seba achieved seniority over Ham's black son Cush and Shem's black son Hul. In effect, Seba was a yellow-black man like the overall membership of the Austronesian stock, Kali (Ophir, black Matriarch)'s chief people. As representatives of yellow Seth and black Adam, Seba embodied the alliance between Seth and Adam established in Genesis 5 where Seth is born in Adam's "likeness" unlike Cain and Abel of Genesis 4. Thus Seba served as the racial regenerator of the racial alliance from which Noah came. That is why Noah, Seba and Seba's full sister Arvad-Parvati formed a sect in the

Argonautic version of Colchis referring to a stage of history following the Aegean war of the 10th era.

The four animals of the seal do not represent the four Gangetic colonies in cartographic order. They refer primarily to lands surrounding Mesopotamia rather than India. However we have every reason to believe that the same design depicts the four exilic stocks as arranged in the Indus Valley region before they left for the Ganges. They clearly arrived in the Indus region of the Harappan civilization after crossing the Arabian Sea from their penal colonies in Arabia. The identities of the four ethnic groups at the Indus can be determined by associations with the matching lands surrounding Mesopotamia. As Kali (Ophir, black Matriarch)'s people the Austronesians derived from her land of Elam and thus correspond to the ox in the lower right of the design. As speakers of an Iranian Aryan language, the Scythians match Gutium and are the rhinoceros at the upper right. The Hanu (Canaan)-Mandaru connection between the Amorites and Chinese pinpoint the southwestern tiger as the Sino-Tibetan stock. The Altaics match the elephant to the upper left owing to a local association between the Aramaeans of Syria and Altaic Turks.

If we compare the southwest-northeast axis of the Indus for the southeast-northwest axis of the Euphrates, the two chief cities on the axis correspond to the figure of Shiva Pashupati with Harappa at the head and Mohenjo-daro at the crossed feet. By that account the Sino-Tibetan tiger lies off to the southwestern coast at Sufkagen-dor and the Austronesian ox at Lothal on the coast at the Bay of Cambay in India. On a reduced scale the Altaic elephant lies at Rangpur to the west of Harappa and the Scythian rhinoceros either at Kalibangan south southeast of Harappa or Rupar at the extreme northeastern end of the Indus region. A comparison with the map of the Indo-Scythian kingdom on page 70 suggests that the Indo-Scythian city Taxila was not far from Rupar. In modern terms Harappa lies just south of the River Ravi in Pakistan about sixty miles west of the border of India. Rupar was located on the Sutlej, the easternmost tributary of the Indus over the border in Punjab. Indo-Scythian Taxila was located just east of the extreme Upper Ganges north of Rawalpindi.

Another perspective of the seal is that the tiger and rhinoceros are wild animals; the Indian elephant and ox are domesticated. The implication is that the Sino-Tibetans and Scythians were regarded as more hostile than the other two exilic stocks from fallen Aratta. Together Scythia and China form a continuous belt of land in Ptolemy's *Geographia*. The Greeks considered the Scythians a particularly barbaric people; but the Chinese eventually became a stable civilization.

Before leaving the 11th era we must deal with several forms of information that may pertain directly to that era: the Gutian invasion and sack of Agade in the time of Naram Sin; the Gutti dynasty in the Sumerian king list; the Amorite king list; and the nature and setting of the conflict described in the *Teutates Panel*. Hallo shows the Gutians invading Mesopotamia from the north but with a question mark. If the sack of Agade took place during Naram Sin's exclusive reign rather than the entire 56-year period he shared with Sargon, it must have been during the final six years of the era, 2194-2188. A terminus ad quem

exists for the beginnings of both the Gutí and Amorite dynasties in the year 2181 when the sons of Ham were murdered by Narmer. Tudia, the Amorite founder, and the later king Mandaru were Ham's sons Canaan and Mizraim respectively. Imta, founder of the Gutí dynasty, was his son Put.

Hallo shows the Gutí dynasty as already existing in 2160 and the Amorite founder Tudia at about 2158. If our identifications hold true, Hallo's date of 2158 for Tudia is at least twenty-three years too late; and the dynasty must have begun much earlier than Hallo supposed. Both dynasties reflect the hostility of the European colonists and the Noahic Council toward the Akkadian Empire. Although Amorite colonists in Europe were converted into Indo-European speakers, others remained in Martu and some may have returned from Europe.

The name Gutí has sometimes been viewed as equivalent to "Goth" as well as "Kurd." If Hallo is correct in suggesting that the Gutí invaded from the north, a European origin is indicated. The name "Gutí" figures as a general term for Europeans. If the same name coincides with "Goyyim" in Genesis 14, we can understand why the Aegean islands are referred to as "isles of the Goyyim." The Apostle Paul refers to the gentiles in general as "Greeks" because Greece was the first region of Europe from the perspective of Israel. As a product of the Akkadian Empire through his grandfather Naram Sin, Abraham regarded the "Goyyim" as traditional enemies who had sacked Agade in the time of the emperor. Eventually the term was broadened to designate all non-Israelites.

The logical signal for an invasion of Mesopotamia was the end of Manishtushu's reign and accession of Naram Sin in 2294. A particular vendetta by Naram Sin against Put-Imta, Canaan-Tudia and Mizraim-Mandaru would explain why, as Narmer in Egypt, he murdered all three in 2181. After considering various locations for the conflict pictured in the *Teutates Panel*, I am convinced now that the setting was Agade and the event the same one recorded in the Mesopotamian records as the sack of Agade. Kramer quotes from a text describing the fall of Agade:

"The gates of Agade, how they lay prostrate... the holy Inanna leaves untouched their gifts; the Ulmash (Inanna's temple) is fear-ridden (since) she has gone from the city, left it: like a maid who forsakes her chamber, the holy Inanna has forsaken her Agade shrine; like a warrior with raised weapons she attacked the city in fierce battle, made it turn its breast to the enemy." And so it was in a very short time, "in not five days, not ten days," lordship and kingship departed from Agade; the gods turned against her, and Agade lay desolate: Naram Sin sulked by himself, dressed in sackcloth; his chariots and boats lay unused and neglected." (The Sumerians, 63-64).

Kramer goes on to explain that the text accuses Naram Sin of bringing this catastrophe on the city by neglecting Enlil's word and allowing his soldiers to despoil the Ekur temple of Enlil at Nippur and to carry its wealth to Agade. That act of sacrilege followed from the equation of the Enlilship with the Semitic linguistic stock. Naram Sin was attempting to appropriate the power of

Enlil for his Semitic capital Agade by stripping it from the Sumerian city Nippur. An important detail of Kramer's summary is that Naram Sin had been offending the cult of Enlil "during the seven years in which his rule was firmly established." That span of time accords perfectly with our view that Naram Sin came to exclusive power in 2194 and reigned for seven years inclusive through 2188. The Gutians, therefore, must have sprung their attack to coincide with the new, 12th era in 2188.

Kramer's version of the text continues. As a result of Naram Sin's theocratic outrage, "'counsel left Agade' and 'the good sense of Agade turned to folly.'" Enlil retaliated by bringing down the Gutians from the mountains. They overran Sumer and made normal communication impossible by loading the roads with brigands. In other words they behaved like unruly "Goyyim." The invasion caused famine. In response eight deities of the Sumerian pantheon determined to intercede for Sumer with the enraged Enlil. This enumeration clearly derived from the original pattern of a theocratic ogdoad, one deity for each survivor of the Flood. Six of the eight are familiar representatives of as many divine principles: Sin (Nannaship), Enki (Enkiship), Inanna (Anship), Ninurta (Ninurtaship), Ishkur (Ishkurship) and Utu (Utuship).

The other two deities are comparatively unfamiliar— Nusku and Nidaba. One of these necessarily replaced the Enlilship still carried by the alienated god Enlil. Nidaba was a goddess of writing and the personal deity of Lugalzaggesi-Shem. The two principles missing from the six familiar gods include the Dumuziship of Abel's lamb sacrifice as well as the Enlilship of the creator Elohim. Both missing principles happen to have been closely connected with Ham, the Enlilship of his primary Semitic stock and Dunuziship of his Amerindian-Arabian mother Havilah-Mahadevi (Havilah-I) and of his own character as Dumuzi the Shepherd. As Enlil's vizier, Nusku stands in for Enlil. Process of elimination identifies Nidaba as the substitute for the Dumuziship.

In Kramer's summary, the eight deities appease Enlil by pronouncing a curse of destruction on Agade to the match the destruction that Naram Sin brought upon Nippur. Kramer quotes the curse at length. Part of it demands destruction of the people along with the Akkadian palace:

Your slaughtered oxen - may you slaughter your own wives instead, Your butchered sheep - may you butcher your children instead, Your poor - may they be forced to drown their precious children,... Agade, may your palace built with joyful heart, be turned into a depressing ruin.

Twelfth - Thirteenth Eras: Dynastic Egypt

At the close of the eleventh era, the Gutian invasion expressed the pent up wrath of Shem and his followers at his humiliation by Sargon in 2244 after two defeats in the Aegean and Arabia.

The advent of the 12th era in 2188 meant, not only the collapse of Agade as anything more than a local power, but a great shift of Noahic attention from Mesopotamia to Egypt. According to the Noahic Council, the isolated Sumerians and Akkadians could have Mesopotamia to themselves. Except as Gutian and Amorite kings, the family of Noah would take the Nile rather than the Tigris-Euphrates. This shift to Egypt has been grossly misinterpreted by dating the beginning of dynastic Egypt as much as a millennium before the 22nd century. Of all the controversial aspects of our study, none compares with the conflict of chronological models in respect to Egypt. Because our task here is to establish narrative continuity, we will leave this central debate to another occasion.

Our model for Egyptian chronology derives primarily from Waddell's equations between Menes and Manishtushu and Narmer and Naram Sin. In Waddell's case these identifications did not pose much difficulty for the conventional chronology of Egypt since he dated the Akkadian emperors so early. Now, however, Hallo and others date Sargon in the 23rd century as I do. By retaining the identifications and dating Sargon in the 23rd century, I locate the dynasties of the Egyptian Dynasty I in the 22nd, not only centuries later than the conventional view but according to individual pharaonic reigns based on a brief module such as the one practiced in Sumer in the 9th era. In short I interpret early Egyptian history as an extension of the same history we have found in Mesopotamia and the Egyptian rulers drawn from the same body of Genesis 10 patriarchs together with various extensions into later generations unrecorded in the Bible. The one big difference between the Egyptian and Mesopotamian establishments lay, not so much in difference between the Nile and Tigris-Euphrates but in the distinctiveness of the white "Hamite" stock, the broad-shouldered progeny of Japheth. World civilization now took on a specifically Japhetic coloring despite the political reality that interprets Egypt as the "land of Ham."

Egypt would have become the "land of Ham" in a fuller sense except for Narmer's massacre of Ham's six sons at Metelis in 2178. Despite general agreement that Narmer created dynastic Egypt by uniting the Two Egypts with a campaign beginning in the south and invading the Delta, the specifics of this change are difficult to synthesize for various reasons. The distinction between dynastic and predynastic rulers is less than absolute. The one central fact is that Narmer slaughtered ten patriarchs, combining Ham's sons with the four Javanites derived from Sidon's family. Sidon and two of his Javanite grandsons had reigned in predynastic Upper (South) Egypt as Ka-ap, Khetm and Ro before 2188. That fact alone meant that the Javanites, like the sons of Ham, posed a

threat to Narmer's post-Akkadian regime in Egypt. The sons of Ham might have become major dynastic pharaohs with the same result of reducing the power of former Akkadian emperors in Egypt. Thus Narmer was clinging desperately to a vestige of Akkadian power by his actions in Egypt in the 2180s. The sack of Agade sent him off to Egypt to live politically again.

Narmer's victims at Metelis were gathered in the Nile Delta in 2178 were treated as hostages to secure Narmer's version of Egypt against invasion by the Amerindian protoplast in Libya. After Uma (Jobab, white Matriarch)-Athene established a colony of Hamites in Libya after 2244, these Egyptians migrated to Upper (South) Egypt under her incestuous son-grandson Sidon, who ruled over them in predynastic Egypt as Ka-ap ejoices with his Javanite grandsons Khetm and Ro. In order to hold power, these last two had to swear allegiance to Javan, grandson of Japheth, the founder of postdiluvian Egypt at Heliopolis.

After the sack of Agade brought the 11th era to a close in 2188, Naram Sin and his father Manishtushu turned their attention to Egypt as a land where they could reestablish imperial power free from their enemies the "Gutian hordes," Amorites and Elamites. Manishtushu, in the process of defeating the thirty-two Arabian kings before 2194, made prisoners of the four Ocean Dragon Kings, sons of Ham. He feared that Mahadevi (Havilah-I)'s stock, the Amerindians, posed a threat to him in western Arabia. He used ships of the Lower Sea fleet to transport them across the Red Sea to Ethiopia. When leaders of the Amerindians learned that Athene's Egyptian division had left Libya for Upper (South) Egypt, they led their people northwestward from Ethiopia to Libya. From there they threatened Japheth's division at Heliopolis. These divisions of the Egyptian stock were five in number and derived from the five griffin armies of the war of 2302.

The executions of 2178 put an end to a simple, orderly political process in Egypt and replaced it with an improvised and more chaotic one. The original plan called for the four sons of Ham to reign in Lower (North) Egypt simultaneously with the Javanites in Upper (South) Egypt over 28 years of the 12th era from 2188 to 2160. This choice of rulers harmonized with the symbolism with the red and white banners of Lower and Upper (South) Egypt since Ham was the son of red Mahadevi (Havilah-I) (Egyptian Wazet) and the Javanites sons and grandsons of ultra-white Sidon incestuous son of Uma (Jobab, white Matriarch) (Egyptian Nekhebet). Even before the executions of 2181, mass murder was in the air.

According to a Hellenic myth dealt with in Antonio Salieri's opera *Les Danaïdes*, Danaus (Javanite Rodan) ordered his fifty daughters to stab to death of the fifty sons of Aegyptus (Tubal-Eber) on their wedding night. Danaus' motive is that Aegyptus had ordered him and his daughters to go into exile before their specious reconciliation leading to the fifty simultaneous weddings. The myth refers to the great western exile of the Olympians after 2244. As a member of Japheth's body of Erechite heroes, Eber served Sargon and remained in Mesopotamia while agreeing that Rodan and his daughters accompany Uma (Jobab, white Matriarch)-Athene to the colony in Libya. Both Tubal and Rodan eventually came to Egypt. The mass murders must have occurred at some time between 2188 and 2187 whenever Athene's colony of

proto-Egyptians migrated from Libya to Upper (South) Egypt. During those seven years the orderly plan placed one of the sons of Ham on the throne of Lower (North) Egypt and one of the Javanites on that of Upper (South) Egypt.

The principals of the Hellenic story, Danaus and Aegyptus, were brothers. Both were sons of Sidon's son Belus-Salah. As a son of Shem's second heir and brother of his third, Danaus must have felt that he had a share in the Inanna Succession and resented more than others having to leave Mesopotamia with the Olympian exiles in 2244. That resentment became intensely bitter against Tubal when the latter joined the alliance of the Heliadae in service of Helius-Nimrod-Sargon at Rhodes and helped to form Japheth's Hamitic regime at Heliopolis. At the same time Rodan found himself and his family isolated with another Hamitic group at Athene's colony in Libya. He was barred from the Tigris-Euphrates and then from the Nile. In Salieri's opera Danaus's entire motive from the atrocity of his Danaides is resentment for hardships suffered in exile. Assuming that that motive derives from the original Hellenic myth and not just from Salieri's librettist, it fits the scenario of covert alienation between the two members of Sidon's Libyan family.

The atrocity of the Danaides set the forces of hell in motion, leading to the executions of 2178 and destruction of the orderly plan for the sons of Ham and Javanites to reign peacefully in Lower and Upper (South) Egypt over the 12th era. How much of this resulted from scheming by the post-Akkadians and how much was the chaotic result of Rodan's bitter act should be carefully determined if possible. Beyond question Narmer and Menes took advantage of chaos in Egypt; but how much of this resulted from their prior scheme? To answer that question we must turn our attention to the Amorite king list where Mandaru-Mizraim reigns at some time prior to his death in 2181. To that end, we require a more complete analysis of the sequence of clans beginning with the Cushites in the 6th.

A review of all the facts suggests that ten clans were created from the 6th though the 12th eras. Five of these appear in Genesis 10. Six more were created in the 9th, 10th, 11th and 12th eras and are not recorded in Genesis 10. The latter are placed in italics:

6th Era. Cushite clan for the purpose of recruiting workmen for the Tower of Babel.

7th Era. Canaanite clan selected to organize the eleven colonies of the First Kish order.

8th Era. Japhethite clan recruited as Erechite heroes to lead opposition against Aratta.

9th Era. *Hittite* and *Sidonian-Javanite* clans.

10th Era. *Olympian* and *Amorite* clans.

11th Era. Joktanite clan to share in the alliance of thirty-two Arabian kings against the Akkadian Empire. Also the clan of the *Egyptian Great Ennead*.

12th Era. Mizraim clan selected to colonize Africa and the *Pelegite Clan*.

By this account all the attention given to Egypt in the 12th era was just part of the larger Mizraim plan for the entire African continent. As for the non-biblical clan, the Hittites were made up of the 9th era Ur Nanshe dynasty at Lagash. The Sidonian-Javanite clan includes the Javanites of Genesis 10:4 but consists of a larger group corresponding to the family of Poseidon and Libya and including the parents Sidon and Libya, the second and third heirs of Shem as Belus and Aegyptus and additional children of Agenor-Elishah Lelex, Cilix and Europa.

The Amorite king list has always been difficult to place chronologically. These rulers now emerge as a full clan of eleven with the addition of Harsu, Nabu and Abazu. The importance of this clan to our analysis of 12th era Egypt is that they include at least one of the doomed sons of Ham, Mandaru, together with Ham himself as Hanu (Canaan). Another clue to the significance of this clan is that these two names turn up as the Mandarin and Han divisions of the Chinese. Four non-biblical clans were all satellites of the first four members of the Canaanite clan: the Sidonian-Javanites from Sidon, the Hittite clan from Heth-Ur Nanshe, the Olympian from Jebus-Zeus-Shem and the Amorite from Amor-Riphath-Seba. The Amorites did not take shape until the 10th era because three of their members—Tudia-Canaan, Hanu (Canaan)-Ham and Mandaru-Mizraim all served as Ocean Dragon Kings in a sect of their own in the 9th era.

The Olympian and Amorite clans of the 10th era reveal complementary memberships. Membership in the Amorite clan explains the absence of patriarchs whom we might have expected to find among the Olympians. Seba becomes Dionysus, an important Hellenic deity but clearly not a charter member of the Olympians. He appears instead as Adamu of the Amorites. In another clearcut instance, Canaan, despite being father of Sidon-Poseidon and Heth-Hades, is reckoned a Titan rather than an Olympian among the Hellenes. He accordingly founds the Amorite clan as Tudia. One exception to the rule is Ham's appearance as both the Olympian Hermes and the Amorite Hanu (Canaan). Two more who conform to the rule are the non-Olympians Japheth (Hellenic Lacedaemon) and Noah, who turn up as the Amorites Suabu and DidAnu (Canaan). Like Riphath-Seba-Adamu, two postdiluvian sons of Noah, Ashkenaz and Togarmah appear as Amorites Abazu (Amerindian Wabasso) and Sahlamu. In complementary fashion, all four of Noah's postdiluvian daughters appear as Olympian goddesses. The pattern of complements is quite obvious and associated with the basic Hellenic concept of Ham and his sons as fallen Titans antithetical to the Olympians.

This complementary relationship between the Amorites and Olympians, combined with Han-Mandarin coincidence, implies that the Amorites dealt with the Indian East at the same time that the Olympians were in the Aegean West. Gangetic India was colonized at the same time as the Danu (Canaan)be in the 10th era; but an Indus phase served as preliminary in parallel with the Aegean activities. By analogy, we can refer to the Eastern activity as the Arabian Sea process to match the Aegean Sea process. In considering the Egyptian 12th century, we now know that Ham's sons left their Arabian function as Ocean Dragon Kings after 2218 and, after serving in India in the 11th era, turned to Egypt to meet their doom after 2188. Waddell concludes from archaeological

evidence that colonization of the Indus preceded the dynastic development of Upper (South) Egypt though an extension of the same Sumero-Akkadian Lower Sea fleets. That sequence now follows from our analysis of the make-up of the Amorite kings, more a contemporaneous clan than a dynasty.

We might argue that the names Han and Mandarin were absorbed by the Chinese at the time that the Sino-Tibetans were located in Arabia. But why, in that case, would they adopt Amorite names. The one way to support this view is to assume that the Amorite names Hanu (Canaan) and Mardaru originated first among ancestors of the Chinese before being adopted by Ham and Mizraim in Amorite form. Another association of Amorite names and the Far East is the match between Togarmah's Altaic (Tata Mongol) name Pyrshak Khan and his name as Amorite king of Gomorrah, Birsha. We have identified Togarmah with the Amorite Sahlamu and his biblical name in Genesis 10:3 with the exotic Centum Indo-European "Tocharians" bound for the Tarim Basin of Sinkiang.

Before analyzing the Eastern connections of the Amorite kings further, we should outline our full set of identities for them:

Tudia	Canaan
Adamu	Riphath-Seba-Amor
Iangi	Nimrod-Asshur-Reu
Sahlamu	Togarmah
Harharu	Kartikkeya son of Adamu
Mandaru	Mizraim
Emsu	Joktan-Aram
Harsu	Heth
DidAnu (Canaan)	Noah-Dedan
Hanu (Canaan)	Ham
Zuabu	Japheth
Nabu	Tubal-Eber
Abazu	Ashkenaz (Wabasso)

This set of names expands beyond eleven to thirteen; but Hallo's enumeration, aside from lacking Harsu, lops off the final two, Nabu and Abazu as though these were later additions. No less than six of these patriarchs appear in the central tradition of the Altaics, Noah-DidAnu (Canaan) as the father Bai Ülğan and sons Adamu-Riphath-Seba (Kara Khan, "Black Prince"), Sahlamu-Togarmah (Pyrshak Khan, "Prince of Brown Horses"), Hanu (Canaan)-Ham, Zuabu-Japheth (Suilap) and Abazu-Ashkenaz (Tös Khan, "Prince of White Horses"). An alternative list of sons given by the Wikipedia article on "Bai-Ülğan" enumerates seven sons: Karakuş, Karşit, Pura Khan, Burça Khan, Yaşil Khan, Er Kanu (Canaan)m and Baku Khan. Among these names, Burça Khan answers to Pyrshak Khan-Togarmah. Baku Khan suggests the Roman name of Riphath-Seba-Dionysus— Bacchus.

Two Amorite names difficult to identify are Harharu and Harsu. Because "Har" is the original form of the Egyptian "Horus," these two Amorites might be compared to Horus the Elder and Horus the younger, a child of Asir and Isa (Osiris and Isis) of the last generation of the Great Ennead. Another possibility

is that these two rulers with names beginning with “Har” correspond to Bai-Ulgan’s sons beginning with “Kar”—Karakuş and Karşit.

We are dwelling at length on the identities of the Amorite clan owing the importance of putting the doomed sons of Ham in as complete a context as possible. As a son of Asir and Isa, Horus the younger figures to be the Cushite Sabtah, Indian Ganesa, son of the matching Shiva and Parvati. That couple had another son, the Indian war god Kartikkeya. We can argue that Kartikkeya’s name matches the Egyptian “Har” and thus identifies this non-Genesis 10 figure with Horus the Younger, the traditional warrior against Seth. Horus the elder remains to be identified. A Wikipedia article on “Horus” identifies Horus the Elder as another mode of Horus the Younger; **but a case can be made that they remain distinct patriarchs. Horus the Elder’s distinction lies in his being the husband of Hathor, the Egyptian version of the yellow matriarch Durga (Sheba-I, yellow Matriarch).** Although Durga (Sheba-I, yellow Matriarch)’s diluvian husband was Shem, a separate tradition identifies her as wife of Canaan’s son Heth, Ur Nanshe of Lagash at the doorway to the East.

The five sons of Ur Nanshe, shown and named twice in the *Ur Nanshe Plaque*, became the five Wu-di emperors of Chinese tradition. That relationship is explainable only if they had Asian blood, thus the likelihood of a later marriage between Durga (Sheba-I, yellow Matriarch) and Heth. Such a relationship reveals the connection between Ham, Mizraim and the Chinese Han and Mandarin. The Han people live in the south of China and are generally redder in color than the paler, yellow Mandarin of the north. This racial dualism is consistent with the ancestry of Ham and his son Mizraim respectively. Mizraim was Ham’s son by the yellow matriarch and figures as the ancestor of the Mandarin through his Amorite clan name Mandaru. Ham was a son of the red matriarch Mahadevi (Havilah-I) and this is consistent with the redder Han in keeping with his Amorite name Hanu (Canaan).

Thus Ur Nanshe served as a bridge figure to the Asian Far East through his marriage to Durga (Sheba-I, yellow Matriarch) as Horus the Elder with Hathor. The name of the falcon god Har went both to the war god Kartikkeya, son of Shiva-Asir and Parvati-Isa, and to Horus the Elder, the version of Heth who married Durga (Sheba-I, yellow Matriarch)-Hathor and begat his five Lagashite sons by her. The common element in both versions of “Horus” is that the Egyptians pictured these two as arch-enemies of Shem-Seth. What that suggests is that the structural dyad of Shem’s Olympians and the Amorites became identified in Egyptian minds with the conflict between “Horus” and Seth, as a version of the Aegean war of the 10th era. In former studies of this subject, I have attempted to identify Shem, first with Sahlamu and later with Harharu of the Amorites. It made no sense to me that Noah, Ham and Japheth should share in the Amorite clan without Shem; but that is precisely the case. Shem never joined the Amorites because of the polar and complementary relationship to the Olympians who followed him to the Aegean rather than to the Arabian Sea beyond Lagash.

We still have not accounted for the Amorite names Harsu and Harharu. The sibilant in the name Harsu suggests an identity with the Altaic Karşit even

though neither Heth nor Kartikkeya was literally a son of Noah (Bai-Ulgan). However, if Heth established a stable family of five sons with the antediluvian Durga (Sheba-I, yellow Matriarch)— Noah's Sethite kinswoman— this marriage brought him into close alliance with Noah, hence his Altaic identity as a de facto son or vassal Noah. As for the Olympian tradition, Heth-Hades is a peripheral Olympian sometimes counted as thirteenth in still another instance where a clan of eleven eventually swells to thirteen. The Amorite Harharu, therefore, figures as Horus the Younger, Asir-Shiva's son Kartikkeya.

At this point we can place twelve members of the Amorite clan of the 10th era at the four corners of the Shiva Pashupati scheme on site in and around the Indus Valley:

Altaic Elephant:

DidAnu (Canaan) (Noah)
Zuabu (Japheth)
Abazu (Ashkenaz)

Sino-Tibetan Tiger:

Hanu (Canaan) (Ham)
Mandaru (Mizraim)
Harsu (Heth)

Scythian-Tocharian Rhinoceros:

Nabu (Eber)
Emsu (Joktan)
Sahlamu (Togarmah)

Austronesian Ox:

Adamu (Riphath-Seba-Olifat)
Harharu (Katikkeya son of Seba)
Iangi (Reu-Rehua-Nimrod)

Each of the three segments of the scheme features one father-son pair starting with Noah and Japheth at the head of Altaic people of Noah-Bai-Ulgan. Ashkenaz is added as a full brother of Japheth commissioned later to colonize Altaic Siberia. After Hanu (Canaan) and Mandaru among the Sino-Tibetans, Heth-Harsu is added as the husband of Asiatic Durga (Sheba-I, yellow Matriarch) and father of the five Wu-di emperors of China. Eber and Joktan belong among the Scythians as Tubal and Meshech of the biblical account of Russia where the Scythians expanded from the east. Togarmah-Sahlamu is added to account for the Tocharians of Sinkiang. Aside from being Tamila, father of the Dravidian race of the Indus Valley, Adamu-Seba appears in the Oceanic sphere as Duramulan of the native Australians and Olifat of the Micronesians. Iangi-Nimrod is added as the Maori god Rehua (biblical Reu).

Because Nimrod reigned as Sargon in Agade throughout the same 10th era, his presence in India at this time may appear doubtful. His name could have been added to the Amorite clan without his necessarily journeying with the others to India. If he did make that journey, the appropriate time was between the end of the Aegean war in 2222 and the end of his exclusive reign in 2218.

A clue to the fate of Ham's sons is that his firstborn Cush never joined the Amorite clan. The implication is that this priest of Enlil had already been singled out to reign first in the abortive Egyptian scheme of the 12th era. As such he appears prominently in the Egyptian Great Ennead clan created in the 11th as the air god Shu. Members of the Great Ennead of Japheth's Heliopolis are as follows:

Generation 1.

Atum Re

Japheth

A Continuous Narrative

Generation 2.

Shu (air god)	Cush (air god Enlil)
Tefnut	Ningal, sibling wife of Enlil-Cush

Generation 3.

Geb (earth god) Noah
Nut (heaven goddess) conflation of Kali (Ophir, black Matriarch) as mother of Seba and Arvad and Uma (Jobab, white Matriarch) as mother of Shem and Hamath

Generation 4.

Asir	Seba son of Noah and Kali (Ophir, black Matriarch)
Isa	Arvad daughter of Noah and Kali (Ophir, Black Matriarch), sibling wife of Seba
Seth	Shem son of Noah and Uma (Jobab, white Matriarch)
Nephthys	Hamath (Anath), daughter of Noah and Uma (Jobab, white Matriarch), sibling wife of Shem

The sect of the Great Ennead was prearranged in the 10th era to carry out a special task in the 11th before converging on Egypt in the 12th. At least four of its members— Atum Re-Japheth, Geb-Noah and the sibling couple Asir and Isa — accompanied the expedition to the Indus Valley in the 10th era. Shu-Cush, Tefnut-Ningal and the sibling couple Seth-Shem and Nephthys did not. At the opening of the 11th era, the Ennead members in India undertook the task of colonizing the north with the Uralic linguistic stock as complement to the Altaics destined for lands east of the Uralics. The dividing line between the Uralics and Altaics was to be both the Ural Mountains and Ural River flowing into the north end of the Caspian. The reason that Noah and Japheth were selected to lead the Uralics to this land is that that was where Noah, in antediluvian times, found Uma (Jobab, white Matriarch) among the antediluvian Indo-Europeans, married her and begot Japheth and Shem.

Their return to this land in the 11th era served a ritual purpose connected with the repudiation of Akkadian Mesopotamia and 12th era shift of attention to Egypt. By returning to Japheth's birthplace, these patriarchs repeated the course by which he began as an Indo-European and came to represent the "Hamitic" or Egyptian linguistic stock in the postdiluvian world, leaving the Indo-European language to his full brother Shem. Modern scholars have located the original homeland of the Indo-Europeans north of the Caspian on the basis of a vocabulary containing words for northern fauna and flora but excluding words for plants and animals characteristic of the latitude of India. Noah, Japheth and Seba made their way after 2218 from the Upper Indus through the mountain passes of Afghanistan to the River Amu Darya past the Aral Sea to the Ural where they settled the Uralics, who had been transported from Arabia to India along with other non-Indo-European stocks.

The Uralics were later distributed throughout their territory under the leadership of the same Japhethite clan that formed the Pyramid Dynasty IV in Egypt. That sequence from Uralic territory to Egypt is a clue to the genetic

origin of the Uralic race. The Uralics display a balance of whites and Asians just as the Austronesians show a balance of blacks and Asians. The Uralics figure to have resulted from the union of Japheth and Durga (Sheba-I, yellow Matriarch), the two figures bearing the same name of “Sheba” in Genesis 10. This union first resulted in the yellow-white patriarch Gomer, Pharaoh Khufu of Dynasty IV. The same patriarch or siblings of the same union gave birth to the Uralic stock, who were then sorted out into white and yellow groups. As for Uralic territory and Gomer, the Cimmerians were located north of the Black Sea in ancient times. Jews of the Russian Diaspora are known as “Ashkenazim” after Gomer’s first vassal, the patriarch who colonized Altaic territory and then emerged as the god Yarilo among the ancient Slavs.

Just how long it took for Noah, Japheth and Riphath-Seba to reach the Ural River from the Indus is uncertain; but it was from here that the same group descended down the west coast of the Caspian and westward to the Black Sea to Colchis where Noah, Seba and Arvad-Medea emerged as the Colchian royalty of the *Argonautica*. The same three appear in the Great Ennead as Geb, Asir and Isa. The Nile Delta could then be reached by sea from the Colchian coast. Somewhere the travelers from the Indus and Ural rendezvoused with the other members of the Ennead.

The pivotal figure in this rendezvous was Sargon-Nimrod’s father Cush, the euhemeristic counterpart to Enlil and the matching air god Shu of the Ennead. If we aim that Cush and his sibling wife Ningal-Tefnut maintained residence at Nippur throughout the Akkadian period, he must have been appalled when Naram Sin robbed the Enlil temple of Nippur to create a rival Enlil temple at Agade. If so, he might have altered the rendezvous plan by contacting Noah and Seba in Colchis rather than waiting for them to return to Mesopotamia. It is at this point that the Hellenic tradition of the Argonautic voyage enters the picture. The leader of the expedition, Jason, son of Aeson, could very well have been Sargon-Nimrod, alienated from his tyrannical grandson Naram Sin and seeking out the Aegean as a place of western refuge from that tyrant. The name Jason— Iason— contains the elements of one of Nimrod’s Hellenic names Ion. In effect Jason emerges as a fifth version of Nimrod in the Hellenic sphere after Helius, Ion, Orion and Sangarius-Sakarya. Under this fifth name, Nimrod effected the first stage of the rendezvous that brought the Egyptian Ennead into full existence under the leadership of Japheth-Atum Re of Heliopolis.

By this account the activities of Naram Sin and Manishtushu in Upper (South) Egypt at the outset of the 12th era resulted from internecine strife within Sargon’s family. Sargon descended from the Nile Delta at the head of the Great Ennead while Naram Sin and Manishtushu were ascending from the Lower Sea and Upper (South) Egypt to contest control of the Nile and its Hamitic people. It is still difficult to put the events leading to the murders of 2178 in proper sequence. To solve this problem we need to account for the atrocity of the Danaides in purely Egyptian terms. The answer lies in the central Egyptian myth “The Deliverance of Mankind from Destruction.” The protagonists of the myth are Japheth, Noah and Durga (Sheba-I, yellow Matriarch) under the names Re, Nun and Hathor. Noah’s name Nun derives from the Ogdoad of Hermopolis in which all eight survivors of the Flood appear

together as creatures of the slime. In "The Deliverance of Mankind," however, Nun is pictured as Re's father and a deity of great dignity.

To place the myth in context, we should attempt to describe the polity of Egypt at this point within the first seven years of the 12th era. By this point all five divisions of the Hamitic stock from the griffin armies have entered Egypt and are under the control of the five Javanites and their father Sidon-Ka-ap. Cush reigns over Lower (North) Egypt; and a Javanite, probably the eldest Agenor, governs Upper (South) Egypt. Japheth, creator of the race, maintains his theocracy over the whole as Atum Re of Heliopolis.

As the Egyptian text begins, Re has grown old and mankind has "plotted something in the very presence of Re." (James B. Pritchard, *The Ancient Near East*, 3). Unfortunately the text does not state what the plot consists of; but we can look to Re-Japheth's discovery that the two Egypts have been taken over by Cush and Elishah-Agenor. In the ninth era, Elishah appeared as king of Semitic Mari under the cognate name Ilshu, meaning "The God Shu," as though he has already allied himself to Cush-Enlil under the Hamitic name Shu. The Egyptian text proceeds:

"Then his majesty perceived the things which were being plotted against him by mankind. Then his majesty— life, prosperity, health! Said to those who were in his retinue: "Pray, summon to me my Eye, Shu, Tefnut, Geb and Nut, as well as the fathers and mothers who were with me when I was in Nun, as well as my god Nun also. He is to bring his court with him. Thou shalt bring them secretly: let not mankind see: let not their hearts escape."

Noah appears twice in this text as though he were two different beings, aboriginal Nun of the Ogdoad and Geb of the Great Ennead; but that duplication is only what we expect from two overlapping theocratic traditions, one keyed to the Flood and the other to the period in which political Egypt was coming into being.

A note to the text states that mankind arose from tears from Re's Eye, an entity with a life of its own. The Eye figures as a primary son of Japheth by which he began building the Hamitic linguistic stock immediately after the Flood. The logical identity of the Eye was Japheth's firstborn Gomer, son of Durga (Sheba-I, yellow Matriarch)-Hathor. In the Slavic pantheon Gomer appears as Svarog-Japheth's son Dazhbog, a solar deity as though to identify him as the "first Egyptian." We can suggest what the conspiracy against Re consisted of by drawing on the Hellenic atrocity of the Danaides. According to that myth fifty sons of Aegyptus-Eber-Tubal perished at the hands of fifty daughters of Rodan. If the Javanites controlled five divisions of the Hamite race, the division under Rodan struck this blow at the division under Aegyptus-Eber and did so under orders from Durga (Sheba-I, yellow Matriarch) according to the Egyptian myth. The fifty followers of Tubal opened themselves to this terrible retribution by entering into a plot against the whole of Egypt.

The most plausible explanation is that the Akkadians Manishtushu and Naram Sin had entered Egypt and become Menes and Narmer by winning over the Hamitic contingent under the control of Tubal-Aegyptus. We can take the

atrocities of the Danaides literally if we view the proposed marriage of fifty females of Rodan's division to fifty males of Tubal's division as a ploy by Durga (Sheba-I, yellow Matriarch) to weaken one of three Javanite divisions allied against Re-Japheth. As a strategy of war Durga (Sheba-I, yellow Matriarch) falsely proposed to strengthen the overall unity of the Hamitic stock in this way. In the Egyptian narrative, Re appeals to his father Nun by saying that he does not wish to annihilate mankind (the rebel divisions) before consulting with him. Nun and the others advise to send both the Eye and Hathor—Gomer and his mother Durga (Sheba-I, yellow Matriarch)—to deal with the rebels:

"May thy eye be sent, that it may catch for thee them who scheme with evil things. But the eye is not sufficiently prominent therein to smite them for thee. It should go down as Hat-Hor." (4)

The text then states laconically that "This goddess came and slew mankind in the desert." At this point we bring in the atrocity of the Danaides as Hathor-Durga (Sheba-I, yellow Matriarch)'s means of doing so. She worked with Rodan son of Salah and his Hamitic division by drawing from this stock the fifty females to play the roles of the fifty Danaides. Forty-nine of the fifty then slaughters forty-nine males on their wedding night as recounted by the one exception Hypermnestra in Ovid's *Heroides* (xiv):

*Now, brought down by the weight of food and wine,
they [the sons of Aegyptus]
slept and a carefree quiet settled
over Argos. Then from all around I thought
I could hear the moans of men dying;
indeed, I heard, and my fears were true. My blood
grew still, my body and soul were chilled
and I lay cold on my new-made wedding-bed
(Penguin edition, 126).*

When knowledge that the Hamitic stocks were fighting among themselves reached the Amerindians in Ethiopia, their leaders determined to migrate to Libya with the prospect of winning a share of the Lower Nile. These leaders at the time were Noah's sons Ashkenaz, Riphath and Togarmah, whose figures all appear in the brilliant artifact the *Narmer Palette*. The same three appear together as trumpeters in the rear of infantry attempting to defend Agade against the Gutians in the *Teutates Panel* of the Gundestrup Caldron. Crafted by one of the craftsmen among the Egyptian Hamites, the *Narmer Palette* ranks high among the pictorial documents of the early postdiluvian world. Its two faces are shown on the next two pages.

In its dominant image, Narmer is applying the mace to the stooping figure of Libyan King Wash, Noah's son Ashkenaz. The connection between Noah's sons and Libya is established by Noah's identity with the Lehabim or Libyans in the Mizraim clan, formed at the outset of the 12th era in 2188 to colonize the

continent of Africa. In Hellenic culture the word “Libya” referred to all of Africa. As Re’s Eye, Gomer sent out his three vassals for rejoicessnce among the Amerindians— the exilic protoplast closest to a proposed center of civilization. In the process Ashkenaz established a relationship to ancestors of the Native North Americans so deep that he led the entire colonization of lands north of Mexico.

Ashkenaz ranks as the very greatest of the Hindu gods, Vishnu, Sustainer of the Trimurti with Brahma the Originator and Shiva the Destroyer— his brothers Shem and Riphath-Seba. Aside from his various avatars, Vishnu is most notable for his Three Strides, two visible and the other invisible to mankind. These refer to his successive colonial enterprises first in guiding the Altaics from the Indus Valley to the Kuru area within India, then the widespread Altaic colonization of Siberia and Mongolia and finally the “invisible” stride across the Atlantic in North America. Nevertheless Ashkenaz came to grief in Egypt in 2178 and was lucky to escape with his life as the sons of Ham and the Javanites did not:



Narmer Palette :

Narmer Battering Wash

www.dearkitty.blogsome.com copied April 28, 2009



Narmer Palette Obverse:

Narmer, Banners, Corpses, Leonine Beasts,
Bull Trampling Victims

www.xoomer.virgilio.com copied April 28, 2009

The anthropomorphic bovine heads at the tops of both front and back serve as a link to the lunar cult of Ur where the bovine symbol functions as it does among the Altaics and their Anship. In the Egyptian context, these heads represent Hathor, Durga (Sheba-I, yellow Matriarch), the founder of Ur. Naram Sin worshipped the lunar cult at Ur. As Narmer he labels these faces of Hathor as a sign of theocratic continuity. The bull trampling a victim and smashing down fortifications at the bottom of the obverse carries the same meaning. It

signifies the power of the Narmer's post-Akkadian regime no matter who his troops may be; but it may also suggest that he has brought a Sumero-Akkadian army with him from Mesopotamia. Simpson (in the same volume with Hallo) suggests that the falcon with papyrus plants and head is a hieroglyphic sign of the location in the Nile Delta: "A curious group in the upper right seems to indicate that Horus is delivering into captivity an enemy from the papyrus land, the Delta." (Hallo and Simpson, *The Ancient Near East*, 204).

Between the two bovine heads on the reverse, a hieroglyph of a fish and chisel or pin is supposed to name Narmer. Apart from the Egyptian hieroglyphic value, these two images might be taken of a sign of Narmer's arrival by sea together with his record of having been a builder at Agade. The violence of much of the imagery expresses his anger over the fate of Agade. With his raised mace, he wears the crown of Upper (South) Egypt, confirming that he has reached Egypt by the Lower Sea from Mesopotamia. The victim, whose topknot he grasps, figures as Wash-Ashkenaz, complement to Togarmah and Riphath, shown as the two figures swimming or running in the lower register.

The two bizarre leonine creatures with serpentine necks on the front offer variation of the lion symbol of the Hamitic linguistic stock and represent the union of the two Egypts through Narmer's victory on the Nile. In the same register as the corpses he strides forward wearing the very different crown of Lower (North) Egypt. The four soldiers carrying poles with four banners symbolize by this means the four divisions of the Hamite stock distinct from the one Narmer himself represents as signified by the objects carried by a courtier behind him on both the front and back. If we could decipher all five of these insignias, we could determine how Narmer's culture interpreted these divisions. Two banners carried on the obverse appear to be identical falcons, identifying them with the Horus mythology of Lower (North) Egypt. These two banners lead the way toward the battlefield. The third banner in this row may be the Seth animal symbolic of one of the divisions of Upper (South) Egypt.

The decapitated corpses appear to the right of the same register in two rows of five each with their heads placed between their legs. These ten victims represent more than just so many individual persons. They are the sum total of another clan formed at the same time as the Mizraim clan at the start of the 12th era. Peleg formed this clan in order to govern Egypt at the same time that the Mizraim clan was to colonize Africa as a whole. The deepest, most personal reason for Narmer's execution of this clan was his outrage over the sack of Agade seven years earlier. In addition to six sons of Ham (including the additional "Titans" Coeus and Creus) and four vassals of Javan, the clan also included Peleg's brother Joktan and Peleg himself in the same sense that Shem made himself a twelfth member of the Olympian clan as Zeus. Narmer's wrath against the clan derived from the presence of Peleg and Joktan as the horsemen Cernunnus and Esus in the sack of Agade, an event that not only ruined the Akkadian's capital city and virtually destroyed his Mesopotamian Empire but heaped shame on him in the eyes of Sumerians and Akkadians. Joktan survived Narmer's wrath; but Peleg died in 2178 according to Genesis

11 and figures as one of the corpses, replacing a Javanite survivor, Elishah, Sidon's son and Salah's brother.

After 2178 major events continued to occur in Mesopotamia and Egypt; but the main story of early postdiluvian times now consisted of a series of colonizing expeditions to the ends of the earth. We last left the universal colonization process at a point in the 11th era when rows of temporary colonies were established on the Ganges and Danu (Canaan)be. From the Ganges came three expeditions aimed at colonizing the Altaic, Sino-Tibetan and Austronesian regions of the earth. The colonization of Africa under the Mizraim clan began at the start of the 12th era and ran concurrently with the events we have just ejoices in Egypt.

Eleventh Era Flashback: Distant Colonization

The colonization of Altaic Siberia was owing to the same Ashkenaz whom we have seen humiliated at the feet of Narmer. Ashkenaz great Altaic expedition— the “Second Stride of Vishnu”— had already taken place at some time after the start of the 11th era. Forty years elapsed from 2218 to 2178 when the humiliation of Ashkenaz took place. The first thirty years concerned the Far East when the three postdiluvian sons of Noah followed a general two year module. For perspective on what these three accomplished, we might compare them to Nicolo, Maffeo and Marco Polo who set out from Acre in Palestine in 2171 and reached the court of Kublai Khan in China four years later in 2175. Their technical facilities were not much greater than those of the early postdiluvians. So there is nothing to bar us from recognizing that the great colonizing expeditions of the east took place within the thirty years from 2218 to 2188.

Two years were allowed for the transition from the Indus system of Shiva Pashupati to the Gangetic system. The main colonization programs then covered the next 24 years from 2216 to 2192. Those twenty-four years were designated for twelve colonies in each of the three regions of the East, the Altaic under Ashkenaz, Austronesian under Riphath and Sino-Tibetan under Togarmah. A useful model for Ashkenaz’s expedition can be built by noting the route that the Scythians took into India at the source of the Indo-Scythian kingdom around 200 BCE. We can then reverse the direction of their route to suggest how Ashkenaz could have reached the lands reserved for colonization by Scythians, Tocharians and Altaics.

The Scythian migration from southern Siberia to India resulted from a domino effect event known as the Yuezhi expansion. At that time many Scythians lived along the River Ili that flows from northwestern China westward into the southern end of Lake Balkhash in Kazakhstan. A branch of the family, the Haumavarka Saka, lived at Lake Issyk Kul south of Lake Balkhash and just south of the present Kazakh capital of Alma Ata. From there Saka (Scythian) refugees migrated southwestward to the region between the Syr Darya and Amu Darya Rivers after reaching Tashkent and Ferghana. Then they migrated, presumably through the mountains of Afghanistan to the Doab region between the Yamuna and Ganges Rivers from the Siwalik Hills in the north to Allahabad at the confluence of the two rivers in the south. This region lies immediately to the east of the lunar cult center Mathura.

The tribal zone of Kuru, where we locate the Altaics in 2216, lies just west of the Upper Yamuna and therefore just north of the Doab. Whatever mountainous route the Scythians used to reach the Doab could just as well have been taken in reverse. Ashkenaz’ expedition then logically made their way eastward to the Ili River where they planted the Scythians and southeast to Sinkiang where they left the Tocharians by the end of the fourth year in 2212. They then proceeded farther east to plant their colonies of the Altaic Tata in

Mongolia before heading farther east to plant ancestors of the exotic Korean and Japonic Altaics by 2206 early in the reign of Manishtushu. At the eastern extension of their route they found the Amur River encompassing the land named for the Altaic Manchus. Those two names, like the Khitans nearer China, have a familiar ring.

We have seen that members of the Amorite clan served to organize the system of Shiva Pashupati at the Indus. It is quite conceivable that whatever the Far Eastern etymology of the Amur, the name originally derived from the Amurru. The name "Manchu" also fits the pattern. The "ch" in this case is the "tsh" cluster. The latter part of Manishtushu's name could easily collapse into "tshu" or "Chu," reducing the full name to "Manis-chu" or Manchu. Manishtushu began his reign in 2209 during this Manchurian phase of Ashkenaz's expedition. Ashkenaz had evidently learned that imperial power was expected to shift from one brother to the other in that year.

From this point forward the expedition planted colonies according to seven major rivers they discovered on a return to Central Asia. Rivers later acted as exclusive guides to Ashkenaz's "Third Stride" in colonizing North America. The sequence of Siberian rivers from northeast to southwest is easily identifiable as the Lena, Tunguska (a tributary of the Yenisei), Yenisei, Ob, Irtysh (tributary of the Ob), Syr Darya and Amu Darya. In all three cases these expeditions from India formed loops enabling the leaders to return to India in two years and by sea to Upper (South) Egypt in two more ending in 2188. Because each expedition planted a predetermined set of twelve colonies over the twenty-four years from 2216 to 2192, we can outline each process with a standard format including the looping distinction between outward colonies and return colonies. This outline applies to Ashkenaz's Altaic process as follows:

- First Outbound Colony: 2216-2214. River Ili. Scythian Indo-Europeans.
- Second Outbound Colony: 2214-2212. Sinkiang. Tocharian Indo-Europeans.
- Third Outbound Colony: 2212-2210. Mongolia. Mongolic Altaics.
- Fourth Outbound Colony: 2210-2208. River Sungari. Manchu Tungusic Altaics.
- Fifth Outbound Colony: 2208-2206. River Amur. Japonic-Korean Altaics.
- First Return Colony: 2206-2204. River Lena. Yakut Turko-Tataric Altaics.
- Second Return Colony: 2204-2202. River Tunguska. Tungusic Altaics.
- Third Return Colony: 2202-2200. River Yenisei. Tungusic Altaics.
- Fourth Return Colony: 2200-2198. River Ob. Samoyedic Altaics.

- Fifth Return Colony: 2198-2196. River Irtysh. Turko-Tataric Altaics.
Sixth Return Colony: 2196-2194. River Syr Darya. Turko-Tataric Altaics.
Seventh Return Colony: 2194-2192. River Amu Darya. Turko-Tataric Altaics.

Ashkenaz then returned to the Indus by 2290 and rendezvoused with Togarmah and Riphath before the three sons of Noah made their way by sea to Upper (South) Egypt.

Togarmah's Sino-Tibetan expedition from Kosala set out together with Ashkenaz's expedition and passed over the same route to Mongolia. It disregarded the two Indo-European colonies as belonging to the Altaic expedition even though Togarmah gave his name to the Tocharians. Its own colonies began with the Sinitic family of the Sino-Tibetan stock at the rivers of China. The Sinitic family includes many dialects mutually unintelligible enough to be regarded as different languages planted at different Sinitic colonies. The different Sinitic languages of China are shown in the Wikipedia map on the following page:

First Outbound Colony:
2216-2214. Hwang Ho. Mandarin/Jin Sinitic Sino-Tibetans.

Second Outbound Colony:
2214-2212. Yangtze Kiang. Wu/Hui Sinitic Sino-Tibetans.

Third Outbound Colony:
2212-2210. Min Kiang. Min Sinitic Sino-Tibetans.

Fourth Outbound Colony.
2210-2208. Kan Kiang. Gan Sinitic Sino-Tibetans.

Fifth Outbound Colony.
2208-2206. Han Kiang. Hakka Sinitic Sino-Tibetans.

Sixth Outbound Colony.
2206-2204. Siang Kiang. Xiang Sinitic Sino-Tibetans.

Seventh Outbound Colony.
2204-2202. Si Kiang. Cantonese/Ping Sino-Tibetans.

First Return Colony.
2202-2200. Song Koi. Vietic Austroasiatics.

Second Return Colony.
2200-2198. Mekong River. Khmer Austroasiatics.

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Third Return Colony.

2198-2196.

Chao River.

Tai-Kadu Sino-Tibetans.

Fourth Return Colony.

2196-2194.

Salween River. Tibeto-Burman Sino-Tibetans.

Fifth Return Colony.

2194-2192.

Irrawaddy River. Tibeto-Burman Sino-Tibetans.



THE SINITIC LANGUAGES

- Mandarin - 836 million (worldwide)
- Wu - 77 million
- Cantonese - 71 million (worldwide)
- Min (incl. Taiwanese) - 60 million
- Jin (usu. grouped with Mandarin) - 45 million
- Xiang (contains Wu substratum) - 36 million
- Hakka - 34 million (worldwide)
- Gan - 31 million
- Hui (usu. grouped with Wu) - 3.2 million
- Ping (usu. grouped with Cantonese) - 2 million

Map of Sinitic Languages

www.Map_of_Sinitic_languages-en.svg. Copied April 29, 2009

Several of the Sinitic names tell a story of their own. **The name Min** happens to be the Egyptian pantheon name for the same Mizraim who takes the Amorite name Mandaru. When we consider that Mandarin and Min are the first and fourth most populous of the Sinitic languages, we can see how firmly the Chinese ancestors clung to the memory of Ham's yellow son. The name Hakka calls to mind Hayk son of Togarmah, patriarch of the Thraco-Phrygian Armenians. The Chinese name suggests that the leader of the Sino-Tibetan expedition left his stamp on the Chinese in this way. Because the Hakka colony was defined by the River Han, there would appear to be a direct correlation between the Hakka language and Han race. The name Han matches the Amorite name of Mizraim's father Ham, namely Hanu (Canaan).

The name Gan suggests another such connection with early postdiluvian times. Waddell, in his misguided effort to dissociate Akkadian Sargon from the Assyrian king Sargon on the false theory that the Akkadians were not Semites—or that Emperor Sargon was a Sumerian rather than Akkadian—claims that the first syllable of the name Sargon is a title element and that the man's actual name was the monosyllable Gan. Sargon was ruler of the world in the 10th era ending when the Sino-Tibetans were extracted from Arabia.

Emperor Color	Sovereign (Wudi)	Compass	Genesis 10
White	Bai Di, Shao Hao,, Zhu Xuan	west	Canaan
Bluegreen	Diku, Qing Di, Cang Di) Tai Hao, Fu Xi	east	Phut
Yellow	Huang Di	centre	Mizraim
Red	Shun (Jun), Ku, Kui, Chi Di, Yan Di, Zhu Rong, Shen Nong	south	Ham
Black	Hei Di, Xuan Di, Zhuanxu	north	Cush

[* List varies by source. <http://www.chinaknowledge.de/History/Myth/wudi-rulers.html>]

The Five Emperors by various sources:

Emperor		1	2	3
Red HAM	Shun	Shun	Shun Shen Nong	Yah Di? [Yan Di]
Back CUSH	Juan Xu [Xuan Di]	Zhuan Xu [Zhuanxu]		Zhuan Xu
Yellow MIZRAI M	Huang Di	Huang Di	Huang Di	Huang Di
Blue.Gr. PUT Iae-	Yao	Yao Di Ku	Yao Fu Xi	Tai Hao

A Continuous Narrative

Iapetos				
White CANAAN Gunidu	Gu (Yu)?	?	Mi Hu	Shao Hao

The colonization of the Sinitic stock somehow engaged the legendary Wu Di emperors at the foundation of the Chinese account of their origins. We have suggested that **the five Wu Di were the five Lagashite sons of Heth-Ur Nanshe as shown in the *Ur Nanshe Plaque***. The connection with China arises from the theory that the yellow matriarch Durga (Sheba-I) married Heth and gave birth to the five sons. Traditional names of the five emperors varies by source.

The bracket dates given for these rulers, 2697-2205, overlap our early postdiluvian period but are too high to be taken at face value as applicable to sons of Heth. The terminal date 2205, however, falls neatly with the period of the Sino-Tibetan expedition, coinciding with the time we assign to the sixth Sinitic colony. If we include Heth's yellow sons in the expedition, we understand that they remained in China and played the roles that Chinese tradition attributes to them.

Riphat's Austronesian expedition required that the fleet that brought the exiles from Arabia by 2118 circumnavigate the subcontinent to the Ganges Delta in order to lead the Austronesians in quest of island colonies. The expedition involved Austronesians except for the first colony at Andaman (with its remarkably valuable Andamanese tradition of Puluga) and the Pama-Nyungan family of native Australia. The Andamanese language is classified as an isolate:

First Outbound Colony:

2216-2214. Andaman Islands. Andamanese Family.

Second Outbound Colony:

2214-2212. Malay Peninsula. Sunda-Sulawesi Austronesian.

Third Outbound Colony.

2212-2210. Borneo. Borneo-Philippine Austronesian.

Fourth Outbound Colony.

2210-2208. Philippines. Borneo-Philippine Austronesian.

Fifth Outbound Colony.

2208-2206. Palau Islands. Micronesian Austronesian.

Sixth Outbound Colony.

2206-2204. Solomon Islands. Melanesian Austronesian.

Seventh Outbound Colony.

2204-2202. New Zealand. Proto-Polynesian Austronesian.

First Return Colony.

2202-2200. Australia. Pama-Nyungan Family.

Second Return Colony.

2200-2198. Papua New Guinea. Melanesian Austronesian.

Third Return Colony.

2198-2196. Sulawesi. Sunda-Sulawesi Austronesian.

Fourth Return Colony.

2196-2194. Java. Sunda-Sulawesi Austronesian.

Fifth Return Colony.

2194-2192. Sumatra. Sunda-Sulawesi Austronesian.

The expedition fleet had a choice whether to return to the Ganges Delta or sail directly to the mouth of the Indus in view of the rendezvous of the three postdiluvian sons of Noah planned for the Indus in 2190. According to some deliberate plan, each of these expeditions added just two groups of atypical speakers. In the Altaic the opening two colonies were Indo-Europeans. The Sino-Tibetan added the two atypical Austroasiatic colonies in Vietnam and Cambodia. The Austronesians included two isolate or independent families in the Andamans and Australia.

Another expedition likely to have occurred in the 11th era was the Uralic. Prior to the latter 20th century, the Uralic languages were considered close enough to the Altaic to have been grouped with them under the standard term Uralo-Altaic. Today the Wikipedia article on the Uralics does not even mention the concept of a Ural-Altaic stock. It includes among the Uralics a Samoyedic division, whom we have treated as though Altaics in Ashkenaz' expedition. As for the Uralics we have not yet placed them either at the Ganges or the Danu (Canaan)be and have not determined clearly that they were exiles from Aratta. Furthermore we have not yet given the Uralics a patriarchal or theocratic identity such as the correlation between the Altaics and the Anship of Noah or the Indo-Europeans and the Ishkurship of Shem. Nevertheless the Uralics are ancient and widespread enough to be given a clear place in the early postdiluvian world order.

There is no systematic Uralic pantheon like those of the Sumerians and Hellenes. Interrelated Wikipedia articles give lists of deities for the Finns, Estonians, Sami (Lapps), Hungarians (western Ugrians) and Ob-Ugrians. The dominant deity of the stock is Ukko or Uku, whom we have identified with Noah via his 9th era appearance as the Sumerian ruler Ukush. As a thunder god, this Finnish deity gives Noah the same Ishkurship that he receives as the Indian Indra.

A possible explanation of the Uralics may lie in the fact that Ukko's wife is named Akka. We have repeatedly emphasized how Ham's son Mizraim takes this name in the Sumerian king list. A hopeful possibility is that Mizraim took

that name from his mother Durga (Sheba-I, yellow Matriarch) as identifiable with the Finnish Akka. The chances are better than even that this is the case. If so, this Uralic tradition promises to clear up one of the mysteries of Genesis 10. All three of Noah's antediluvian sons begot tetrads, Ham in 10:6, Shem in 10:23 and Japheth in 10:2 if we count two grandsons as sons. In contrast Noah begets only three postdiluvian sons appearing together as vassals of Gomer in 10:3. Noah begot those three sons by the entire Mahadevi (Havilah-I) tetrad except his racial, Sethite-Asian kinswoman Durga (Sheba-I, yellow Matriarch). The Finnish tradition implies that he formed a family by Durga (Sheba-I, yellow Matriarch)-Akka after all and that a son of that union existed but never became a vassal of Gomer.

Akka's identification with Durga (Sheba-I, yellow Matriarch) is reinforced by a description of her as Ukko's female counterpart, as though his racial kinswoman. The Estonian Uku has at least two sons, Kõu— Thunder— and Pikker. Either of these can be viewed as yellow counterpart to white Ashkenaz, black Riphath and red Togarmah. As sons of two yellow parents these sons must be viewed as hyper-Asian in racial character like the Mongols. In contrast the Uralics show both Asian and Caucasoid members. The two sons could have easily married either to produce a strongly Asian or a partly Caucasoid race. In fact one son can be identified as the source of the strongly Asian Altaic linguistic stock and the other as source of the more Caucasoid Uralics. This racial analysis makes sense but still does not supply an explanation of how and by whom a Uralic expedition was led.

A clue to solve this problem may be that the Ob-Ugrian god Num-Torem has seven sons. The definitive septad of Genesis 10 is the seven vassals of Japheth in 10:2. One of the sons of Num-Torem, Mir-Susne-Hum, is given an iron horse with eight wings— a conceivable symbol of the eight Erechite heroes based on Japheth's vassals. The Satem Aryan Slavs, who share Russia with Uralics, emphasized Japheth as the smith god Svarog and also honored eight heroes known collectively as the Bogatyri.

The Hungarian pantheon contains a section of the family of Japheth— a Uralic counterpart to the Slavic family where Japheth is the smith god Svarog; Gomer, the sun god Dazhbog; Magog, the wind god, Stribog; and Madai, Svarogich, "Son of Svarog." The Hungarian god Arany Atyácska ("Golden Father") begets his firstborn Napkiraly, "King of the Sun," precisely equivalent to Dazhbog as Japheth's firstborn Gomer and god of the sun. Clearly Arany Atyácska and Napkiraly are identifiable as Japheth and Gomer, adding a Uralic counterpart to the role of these patriarchs in the region of ancient Sarmatia where both Uralics and Slavs settled. The identification becomes virtually identical when we observe that Arany Atyácska's second son is named Szélkiraly, "King of the Wind" and therefore precisely equivalent to Magog-Stribog, Japheth's second born in the sequence of 10:2 and wind god of the Slavs. As for Madai, the same Hungarian tradition pins him down just as clearly as Arany Atyácska's third son Hadúr or Hadak Ura, "War Lord," both a war god and a smith. In the Slavic version, Madai's name Svarogich associates him with his father Japheth-Svarog.

Mark it down. Japheth was most certainly the human original of Slavic Svarog and Hungarian Atyácska; firstborn Gomer, Slavic sun god Dazhbog and Hungarian firstborn sun god Napkíraly; second born Magog, Slavic wind god Stribog and Hungarian second born wind god Szélkíraly; and third born Madai, Slavic “Japheth II” as Svarogich and Hungarian third born Hadúr, Japheth’s fellow smith god. These powerfully reinforced connections between the Japhethites and both Slavs and Uralics implies that the Japhethites undertook the Uralic expedition of the 11th era.

No matter how the Japhethites divided up the task, the rivers of Sarmatia offered them the same sort of 7/5 loop as the ones we have seen in the Far East. The loop begins at the Dnieper, proceeds clockwise and ends with the Donets, a tributary of the Don with a source only about 110 miles east of the Dnieper. The outbound route made its way to the Baltic Rivers Neman and Dvina. The return route then began with the Upper Volga not far from the source of the Dvina. The lengthy Volga flows into the Caspian as does the Ural to the east, setting the eastern boundary of the route before it turns west to the Don and its tributaries.

The system of twelve rivers is clear enough; but the present locations of the Uralic divisions conform to the pattern imperfectly owing to the way Sarmatia was eventually overrun by Slavs. Three divisions of the Slavs should be incorporated into the 11th era process; but the East Slavs subsequently drove many of the Uralic peoples out of their original colonial locations. For example the Sami (Lapps) are located in northern Scandinavia. The Ob Ugrians and Samoyeds east of the Urals are located on the Siberian River Ob. Above all, there are no Uralic peoples in the region of the Black Sea or on the tributaries of the Dnieper or Don where the system calls for them. We can only fill out the system by guessing at the original locations of the Sami and other Baltic Uralics, the Ugrians and even the Permic group of the Caucasus. Consequently we cannot achieve the same sort of accuracy as in the more conservative locations of the Sinitic branches in China or even the Altaic locations in Siberia.

Considering possible displacements, the model that works best locates the two main divisions of the Permic branch— Komi and Udmurt— on tributaries of the Dnieper— the Desna and Pripyat. East Slavs from their colony on the Dnieper then drove these Uralics eastward to the Caucasus and land north of the Volga in its southeastward course. The Sami eventually attached themselves to the North Teutons to the extent that they inhabit northern Scandinavia. Heyerdahl’s theory of North Teutonic origins places them in Azerbaijan at the southeast end of the Caucasus. A plausible position for the Sami, therefore, was on the Manyč, an eastern tributary of the Don with a source north of the Caucasus. The Sami belong to the same Volgaic branch of the stock as the Mari and Mordvins. These branches, therefore, fill out a Don triad on the Don and Donets at the end of the loop. From there the Slavs drove them eastward to the Volga.

Ironically the one Uralic people to settle on the Volga originally was the Baltic-Finnic Karelians on the Upper Volga to the east of the Baltic where two other members of the branch— Estonians and Finns— settled on the Neman and Dvina before being driven north by the Balto-Slavic Lithuanians and

Latvians. The three traditional divisions of the Slavs colonized rivers with mouths on the Black Sea. In addition to East Slavs on the Dnieper, West Slavs settled on the Bug and South Slavs on the Dniester from the source of which the Serbs descended to the Yugoslav Danu (Canaan)be in the Christian era.



Map of Finno-Ugrian Languages

www.en.wikipedia.org copied April 30, 2009

Our best approximation of the Uralic colonization of the 11th era is as follows:

First Outbound Colony.

2216-2214. Dnieper. East Slavic Indo-Europeans.

Second Outbound Colony.

2214-2212. Desna. Komi Permian Uralics.

Third Outbound Colony.

2212-2210. Pripyat. Udmurt Permian Uralics.

Fourth Outbound Colony.

2210-2208. Bug. West Slavic Indo-Europeans.

Fifth Outbound Colony.

2208-2206. Dniester. South Slavic Indo-Europeans.

Sixth Outbound Colony.

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2206-2204. Neman. Estonian Baltic-Finnic Uralics.

Seventh Outbound Colony.

2204-2202. Dvina. Finnish Baltic-Finnic Uralics.

First Return Colony.

2202-2200. Volga. Karelian Baltic-Finnic Uralics.

Second Return Colony.

2200-2198. Ural. Ugrian Uralics.

Third Return Colony.

2198-2196. Manyč. Finno-Volgaic Sami Uralics.

Fourth Return Colony.

2196-2194. Don. Finno-Volgaic Mordvin Uralics.

Fifth Return Colony.

2194-2192. Donets. Finno-Volgaic Mari Uralics.

We must establish how Japheth's family related to these colonies as well as where the Uralic protoplast was located before 2218. The Hungarians have answered the second question by migrating to Hungary as though returning to an original Danu (Canaan)bian colony of the Uralic protoplast in Pannonia. The reinforced emphasis on Japheth and his sons in independent traditions of the Slavs and Hungarians implies that this set of four men undertook leadership of the expedition. In a tetrad context, each of them accounted for a set of three colonies. These triads of colonies are easy to recognize in the Dnieper and Don and their tributaries at the start and finish of the process. The remaining colonies fail, however, to conform to the pattern readily. The rest of the scheme falls into pairs: the Bug and Dniester in the southwest, Neman and Dvina in the northwest and Volga and Ural with mouths at the Caspian in the east. If two of the Japhethites took the triads of colonies at the Don and Dnieper, the other two formed a team which distributed its attention over three pairs of rivers.

Two clues suggest that Japheth assigned firstborn Gomer to the Dnieper and its tributaries and took for himself the Don and its two tributaries at the end of the circuit. Gomer's name has always been associated with the Cimmerians who were first observed north of the Black Sea, consistent with the colonies of the Dnieper. At the Don the Volgaic group included the Sami eventually bound bound for Scandinavia. In the Altaic tradition of Noah-Kudai Bai Ülgon, Japheth takes the name Suilap. That name suggests a synthesis of the Scandinavian Suiones (Swedes) with the Lapps (Sami). Thus Japheth put his stamp on both the Don River triad and the Scandinavians of Heyerdahl's Azerbaijan and thus fused North Teutons and Sami into a combination of two peoples bound for Scandinavia. Magog and Madai shared in establishing pairs of colonies at the Bug and Dniester, Baltic and Caspian.

By the start of the twelfth era, a large fraction of the world's population had settled in more or less permanent homelands. Exceptions were black Africans, Amerindians and Europeans. A substantial number of Noahic elite were sharing in the Guti dynasty outlined in the Sumerian king list. That dynasty competed with Egypt as the chief political institution of the 22nd century. All of the chronological data given to it in the king list should be taken literally. It lasted for 93 years. These were clearly three successive postdiluvian eras; but their alignment in absolute time is problematic at first.

If the dynasty dates from 2188, it lasts until 2095 and delays the restoration dynasties of Sumer into the 21st century— too late to fit additional facts. If the dynasty dates from the start of the 11th era in 2218, the end date of 2125 is correct; but we have to assume that kings listed in the Sumerian king list as successors to the Akkadian dynasty were actually reigning contemporaneously with Rimush, Manishtushu and Naram Sin from a time thirty years before the sack of Agade.

A solution to the problem derives from the fact that the Guti dynasty, unique among all the dynasties in the king list, is not assigned a city state location. In fact it is not even located explicitly in Gutium. The text refers only to the "Gutian hordes" as though they have no home and are barbarians from nowhere living everywhere in the absence of a Sumerian city state regime. That fact of reporting suggests contemporaneity with whatever powers existed in Mesopotamia prior to the sack of Agade. If, as suggested above, the Guti derived from colonists on the Danu (Canaan)be established there in 2218, we must interpret the Sumerian king list as containing a record of kings existing among them even before they entered Mesopotamia. The king list treats these kings of the first thirty years anachronistically as though they were already ruling over Sumer; but the king list also treats the Akkadian dynasty anachronistically by attributing the 56 years of Sargon to Naram Sin as though this later reign expanded the Akkadian two eras into four. Somehow the Sumerians gained knowledge of Gutian kings from a time when they were located as far off as the Danu (Canaan)be and misapplied this knowledge to what they knew of the world confined to the eight regions of Lugalannemundu (Peleg).

In the king list the first thirty-two years of the dynasty consume the brief reigns of a nameless king followed by the three years of Imta, six of Inkishush, six of Sarlagab, six of Shulme, six of Elulumesh and five of Inimbakesh. After four terms of six years each, we can interpret Inimbakesh's five as abbreviated one year by the Gutian arrival in Mesopotamia in 2188, the third year of his reign. Narmer's vengeance in 2178 becomes all the more understandable if not only Imta but some of the others were either sons of Ham or Javanites. The strange name Inkishush, for example, could represent Cush; and Elulumesh, a Sumerian rendering of Elishah given by the Guti in a form distinct from that of Ilshu of Mari in the 9th era. Or Elulumesh could represent Elam-Lumma-Eber, a member of the Libyan family of the Javanites under the name Aegyptus. We recall the slaughter of the fifty sons of Aegyptus in the atrocity of the Danaides and can picture this as a reprisal against Eber for his role as one of the kings of the Guti at the time they destroyed Agade.

This interpretation of the Gutí king list sheds light on early postdiluvian history by placing certain patriarchs in Europe after 2218 at the same time that the Japhethites were colonizing Sarmatia-Russia. In fact the Gutí invasion of Iran and Mesopotamia suggests a kind of colonial expedition in its own right beginning, as the Uralic one did, from a base of shortlived colonies on the Danu (Canaan)be. Any identities that we give to the early kings of the Gutí must reckon with the alliance of the thirty-two kings. If Imta and Inkishush were sons of Ham, they had ceased their function as Ocean Dragon Kings, come to Europe as we suggest that Ham-Hermes and Pan-Cush did in the Olympian alliance and stayed on in Europe long enough after the end of the Aegean war for Put-Aeolus to reign as Imta from 2218 to 2215. If the arrival of the Achaeans in Greece occurred as early as one internet source suggests, we might look for Mizraim-Achaeus among the early Gutí even though he also served among the Amorites who organized the eastern exiles at the Indus about the same time. Early in the eleventh era, the entire body of Noahic elite, driven from Mesopotamia in 2244, were serving in four different parts of the earth—Europe, Sarmatia, Arabia and India.

In this light, the Gutí invasion figures as the result of another twelve-colony scheme like the ones we have seen in Siberia, China, Austronesia and Sarmatia. This expedition to the southeast of the Danu (Canaan)be complemented the one in Sarmatia in the same way that the Austronesian expedition complemented the one in Siberia or China. By beginning in the Danu (Canaan)be Valley and moving into Anatolia, this expedition acted out the conventional view that Indo-Europeans from the Danu (Canaan)be Valley invaded Anatolia and gave rise to the Indo-European presence near Mesopotamia such as the Hurrians of Syrian Mesopotamia and the Aryans of Iran. This expedition accounts for the Thracophrygians, Hittites and Luwians. Aside from the traditional locations of the first two peoples, the lesser known Luwians were concentrated as follows. [See map below]



Map of Luwian Anatolia

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Additional Anatolians included the traditional Lydians correlative to the name “Lud” taken by Peleg as a vassal of Shem in Genesis 10:22.

This expedition had no need for a returning loop because the colonists regarded Mesopotamia as their homeland. A 7/5 division arose, however, from the distinction between Anatolia/Cappadocia and lands farther east and south. We can label the bloc of seven colonies as Thracian-Anatolian and the the five colonies as Aramaean-Gutian:

First Thracian-Anatolian Colony.

2216-2214. Haliacmon. Macedonian Thraco-Phrygians

Second Thracian-Anatolian Colony.

2214-2212. Agrianes. Thracian Thraco-Phrygians

Third Thracian-Anatolian Colony.

2212-2210. Maeander. Phrygian Thraco-Phrygians

Fourth Thracian-Anatolian Colony.

2210-2208. Sangarius. Achaean Hellenes

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Fifth Thracian-Anatolian Colony.

2208-2206. Hermus. Lydian Anatolians

Sixth Thracian-Anatolian Colony.

2206-2204. Halys. Hittite Anatolians

Seventh Thracian-Anatolian Colony.

2204-2202. Pyramos. Luwian Anatolians

First Aramaean-Gutian Colony.

2202-2200. Orontes. Aramaean Semites

Second Aramaean-Gutian Colony.

2200-2198. Khabur. Hurrian Indo-Europeans

Third Aramaean-Gutian Colony.

2198-2196. Lake Van. Armenian Thraco-Phrygians

Fourth Aramaean-Gutian Colony.

2196-2194. Greater Zab/ Lesser Zab. Gutians

Fifth Aramaean-Gutian Colony.

2194-2192. Qezel Owzan. Lullubians

The Thraco-Phrygians and Hellenes are Indo-Europeans as are the Anatolians. The Gutian language has not been directly classified but was Indo-European if the Gutians survive as Kurds. Therefore the expedition was entirely Indo-European except for the Aramaean Semites and unclassified Lullubians.

Twelfth Era: Dynastic Egypt

Aside from events in Egypt, the main activity of the 12th era was the colonization of black Africa along with Egypt. To that end the Noahic Council created the Mizraim clan. This clan consists of three parts. The first two names, Zudim and Anamim, refer to a son and daughter of Sidon independent of the Libyan family of Poseidon and identified in Japanese tradition as the storm god Susanowo and sun goddess Amaterasu. This solar deity indicates a connection to Egypt; and the Japanese father of this pair, Izanagi, corresponds to an early pharaoh Sanakhte. The Japanese provenance suggests that this pair had a hand in forming the Japonic division of the Altaic stock. Ham's yellow son Mizraim was the chief patriarch of the Japanese just as he was of the Mandarin and Min of China.

The last two members of the clan, Philistim and Caphtorim, were a son and daughter of Mizraim, identified as Beli and Dôn, children of Mynogan-Mizraim in the tradition of the British Celts. These Celts shared a common locale with the proto-Egyptian Hamites in the First Kish order. The middle four members of the clan are duplicate vassals appearing in other clans in Genesis 10: the Lehabim (Libyans), Noah; Naphtuhim, Nephtys of the Great Ennead, Noah's daughter Hamath-Anath, sister wife of Shem; Pathusim, Noah's son Riphath-Seba; and Masluhim, Noah's son Japheth, creator of the "Hamitic" linguistic stock and physical patriarch of the Caucasoid Egyptian race.

The vast continent of Africa engaged two different expeditions of twelve colonies each, one in the Niger-Congo West and the other in the East. Both were built in traditional fashion in sets of seven and five. At least that is the way Africans rivers conform to such a design. In the West the set of seven are confined to the Niger-Congo A stock. The set of five corresponds to the Niger-Congo B Bantu stock and engages the Zaire and four major tributaries including the Cubango, a secondary tributary of the Kasai. The Eastern expedition achieves its set of five from the Nile and its tributaries together with the Juba in Somalia. The seven consist of as many rivers in the southern third of the continent both east and west.

If we assume that both expeditions began with sets of seven and followed with sets of five, they could have run continuously in the successively in the 12th and 13th eras when Old Kingdom Egypt was taking hold on the Noahic elite. In this case the Western expedition began first and consumed the 12th era (2188-2158) before the eastern expedition took up the 13th era (2158-2128). Of the five expeditions we have explored so far, four began with sets of seven colonies, the only exception being the Altaic. In outlining the two expeditions, we will confine ethnicity to nothing more than the five terms applied to continental Africa in the map on page 64 above: Afro-Asiatic, Nilo-Saharan, Niger-Congo A, Niger Congo B (Bantu) and Khoisan. In respect to chronology, this great process of two Noahic eras followed the same pattern as the preceding Akkadian period of 56 years. Four years were allowed from 2188 to

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2184 for a fleet to be gathered and provisioned and for it to reach West Africa via the Mediterranean and Atlantic.

The process can be outlined as follows:

First West African Colony.

2184-2182. Senegal. Niger-Congo A.

Second West African Colony.

2182-2180. Gambia. Niger-Congo A.

Third West African Colony.

2180-2178. Volta. Niger-Congo A.

Fourth West African Colony.

2178-2176. White Volta. Niger-Congo A.

Fifth West African Colony.

2176-2174. Niger. Niger-Congo A.

Sixth West African Colony.

2174-2172. Benue. Niger-Congo A.

Seventh West African Colony.

2172-2170. Chari. Nilo-Saharan.

First Central African Colony.

2170-2168. Zaire. Bantu (Niger-Congo B).

Second Central African Colony.

2168-2166. Kasai. Bantu.

Third Central African Colony.

2166-2164. Cubango. Bantu.

Fourth Central African Colony.

2164-2162. Lomami. Bantu.

Fifth Central African Colony.

2162-2160. Lualaba. Bantu.

At this point two years remained to the 12th Era. Whether these two years were sufficient to reinforce the survivors of the first expedition in order to begin the second separately is problematic. An additional factor is that the Noahic Council began the process of colonizing the Americas at the outset of the thirteenth era. This expedition began to colonize the Americas only after crossing the Atlantic from a landing on the Guinea Coast either from the Volta or Niger Delta. If the second expedition prepared for the Americas set sail from

the Mediterranean prior to 2158, sufficient time was allowed for the second fleet to give part of its strength to reach and relieve the earlier fleet on the coast at the Cuanza in Angola little more than 200 miles south of the mouth of the Zaire.

For overall perspective we have seen that a nominal equation between the West African Niger-Congo B stock and Ham's son Mizraim is clearly indicated by major groups of tribes labeled Akan, Mende and Mossi. Ham's son Put gave his name to a region on the North African Coast straight south from Greece, whose Hellenes claimed descent from the same patriarch under the name of the Titan Iapetus. East Africa has always been synonymous with Ham's son Cush— so much that even secular scholars refer to a major linguistic branch there as Kushitic. A final connection between Ham's son Cannan and the Khoisan stock is clearly indicated. An extinct Khoisan people of Angola were named the Kwadi. This name matches both Canaan's name Kuat as an Amazonian god and a German tribe, the Quadi. Therefore the Khoisans represent Canaan's posthumous black African stock and once inhabited Angola as well as Namibia and South Africa. An outlying Khoisan branch, the Sandawe, can be found in Tanzania suggesting that all seven of the South African colonies began as Khoisan before being supplanted in this region by Bantus. On the other hand, it is possible that some of the southern colonies were originally Bantu. Conventional scholars suggest, that South Africa was once entirely Khoisan at a time when this stock was more common than it is now.

The second expedition can be outlined as follows:

- First South African Colony. 2156-2154. Cuanza. Khoisan.
- Second South African Colony. 2154-2152. Cunene. Khoisan.
- Third South African Colony. 2152-2150. Orange. Khoisan.
- Fourth South African Colony. 2150-2148. Vaal. Khoisan.
- Fifth South African Colony. 2148-2146. Limpopo. Bantu [Khoisan].
- Sixth South African Colony. 2146-2144. Zambezi. Bantu [Khoisan].
- Seventh South African Colony. 2144-2142. Ruvuma. Khoisan
(Sandawe).
- First East African Colony. 2142-2140. Juba. Afro-Asiatic.
- Second East African Colony. 2140-2138. Blue Nile. Afro-Asiatic.
- Third East African Colony. 2138-2136. White Nile. Nilo-Saharan.
- Fourth East African Colony. 2136-2134. Atbara. Afro-Asiatic.
- Fifth East African Colony. 2134-2132. Nile. Afro-Asiatic.

Because the Afro-Asiatic stock encompasses both Hamites and Semites, Cush's nominal domination over east Africa follows from his possession of the Semitic Enlilship. The Amharas of Cush's Ethiopia on the Blue Nile are Semitic speakers. The Afro-Asiatic people of the Nile were, of course, the Egyptian Hanites.

My view of Old Kingdom Egypt violates consensus more thoroughly than any other aspect of this study. Not only do I date these rulers centuries later than the standard view but I give them brief reigns seemingly inconsistent with the time needed to finish the great pyramid projects. My basis for adopting a radical view of these rulers lies in their identity with Noahic elite in the 22nd century when death was becoming a factor. Death always means definition. The presence among the elite of men such as Japheth (Pharaoh Snefru) meant that they had access to knowledge of antediluvian times and could place themselves in a specious present including those times. For example Egyptian tradition dates the Uruk-Aratta war accurately in 2302 in relative terms by claiming that it occurred in the 336th year of the reign of the sun king Re-Harakhte, a variation of Japheth as the god Atum Re. That sum of 336 years dates back to 2638, precisely 120 years before the Flood when the "end of all flesh" dictated Noah's survival project according to Genesis 6:13. The Re-Harakhte tradition combined an accurate time relation with a pure fabrication since Japheth was born a century before the Flood, twenty years after the beginning of the "end of all flesh." Manipulations of that sort were typical of Egyptian thought as dictated by the mystic Sidon, the Egyptian god Ptah and Pharaoh Sanakhte.

Egyptian culture was more tightly organized and beautifully designed than any of the other ancient cultures. It combined a maximum of design with a minimum of historical consciousness. As Simpson emphasizes, Egyptians of the given record possessed no concept of a ejoicess era extending from one reign to another. Chronology existed only in sequences of years within individual reigns. This combination of formal beauty with the lack of a continuous era resulted from the solar cultus, which strove for an ideal of eternal glory antithetical to the time consciousness of the lunar cultus. The sun never passes through phases.

Without a public commitment to chronologically arranged history, the mastermind Sidon-Ptah manipulated chronology. His manipulation eventually took the form of Manetho's king list and, at the same time, was accepted by the Noahic elite in their attempt to create an Egyptian alternative to burned over Mesopotamia. Living among the distinctive Hamites, these leaders agreed to act out Sidon-Ptah's mysticism including the symbolism of the pyramid design: the monogenetic world order with the tiny community of eight Flood survivors at the top and populous masses at the base. Djoser's seminal Step Pyramid added the feature of discrete levels representing generational eras.

This mystical manipulation of time explains the vast difference between conventional Egyptian chronology— a result of the manipulation— and the 22nd century reality that I affirm. A pivotal element in this mystical scheme was Noah's birth date in 3118, 600 years before the Flood. That birth date is just 29 years higher than the date of 3089 given by Simpson for the start of Dynasty I.

That interval of 29 years calls to mind the basic Noahic time module of thirty years. Sidon-Ptah adopted the module for constructing a mythical chronology of Egypt attuned to the actual history of Noah. In 3089-3088 Noah reached full maturity according to the module. Because Noah was the original world designer before Sidon's usurpation, Sidon could picture the "eternal" (solar) Egyptian establishment of the Noahic elite as equivalent to Noah's lifetime as an adult. The mastermind set about to do whatever he could to construct an Egyptian tradition suggesting that dynastic Egypt began in 3088 (if not 3118).

Noah's birth 600 years before the Flood meant that he spent twenty eras of thirty years each as an antediluvian. The mythical date of Egyptian beginning in 3089-3088 (or 3118) meant that he spent his antediluvian adult lifetime "building Egypt." An extrapolation of 19 postdiluvian generations comes to 1948 BCE, 39 years after the death of Eber in 1987. Eber lived longer than any other heirs of Shem in Genesis 10. Shem himself had died in 2016. We have no way of telling, however, how long Ham, Japheth or Sidon lived. If Sidon lived beyond 1948, his mysticism could have gone to work in dividing mythical chronology with that perspective in mind. However it is also clear that he had much of the scheme in mind at the advent of the 12th era in 2188 when the actual Dynasty I began.

In 2188 Sidon addressed the Noahic Council on the time module to be adopted for the dynasties of Egypt. He had already conceived of ten such dynasties to act as an addendum to the twenty Mesopotamian dynasties designed for the Sumerian king list in order to make up a total of thirty postdiluvian dynasties, twenty in Mesopotamia and ten in Egypt. After proposing the ten Egyptian dynasties, he recommended that the first three dynasties be confined to a brief ten years before the fourth dynasty was to be assigned to the creators of the race—Japheth and his sons. That fourth dynasty became the true climax of the age when its rulers built most of the great pyramids. In the 13th generation a great Amerindian expedition across the Atlantic would deplete the number of Noahic elite available for service in Egypt. The Egyptian dynasties were ceremonially presented clans coinciding with the clans of Genesis 10. After the first three ceremonial clans reigned for a decade each, IV and V divided the 13th era and VI took the 14th.

Simpson lists eight names for Egyptian Dynasty I. This is the correct number to represent the eight doomed patriarchs of Genesis 10:4-6. One clear exception is that Narmer, the slayer, is one of the eight. He has evidently replaced either one of the sons of Ham or a Javanite. The Hamitic language is so distinctive that one wonders at first whether a single cognate exists to names in other cultures. Hamitic tends to monosyllables; and a monosyllabic match achieves a lower degree of probability of identity than multi-syllables. Enough matches exist through the eight Egyptian rulers to establish some conviction.

Many of the matches are not directly to the Hebrew but to names believed to represent each patriarch in other cultures:

<i>Hebrew:</i>	<i>Egyptian:</i>	<i>Other:</i>	<i>Source:</i>
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Cush	Den	Dan	Danish/Austronesian
Mizraim	Aha	Aka	Sumerian
Put	Anedjib	Iapetus	Hellenic
Canaan	Qa	Canaan	Hebrew
[Elishah]	Narmer	Naram Sin	Akkadian
Tarshish	Djer	Darazhazh	Caddoan
Kitt[im]	Semerkheth	Khetm	Egyptian
Rodan[im]	Wadji (Djet)	Washita	Caddoan

In Denmark Saxo Grammaticus' two eponyms for the Danes and Angles echo the Austronesian names of Cush and Mizraim— Tane-mahuta and Tangaloa (Tangaroa).

The Egyptian Aha is virtually identical to Aka in the context of matching Hellenic Achaeus where the χ is intermediate in sound between k and h . On the other hand the match between Anedjib and Put is quite feeble and based on little more than process of elimination. The intended match is between the element -djib and the opening syllable of Hellenic Iap- as though that form has been reduced from Djabud. For comparison, a European tribe the Iapudes has been observed in the vicinity of modern Croatia. As for Iapetus and Put, the Hellenes trace their descent from Put; and this relationship is reinforced by the traditional location of Put on the Mediterranean coast of Africa directly south of Greece.

A typically Hamitic monosyllabic suggestion comes from "Qa" as all that remains of "Canaan." As for Rodan and the non-cognate Wadji, this match derives from the

context of the Caddoan tribes of North America where three of the Javanites clearly match the Eyeish-Aliche (Elishah), Pawnee-Darazhazh (Poeni-Tarshish) and Caddo (Cadmus-Khetm). The missing Javanite Rodan pairs off with the remaining Caddoan tribe, the Washita, a match for the ruler Wadji. These names also suggest the Egyptian name of the red matriarch Mahadevi (Havilah-I)— Wazet— as though Rodan-Wadji were a son of Madadevi. The Caddoan-Javanite phenomemon is connected with the fact that Narmer made war on Amerindians from Libya in the action that resulted in the massacre of these rulers. Another son of the red matriarch was Peleg, who died in the year of the conflict, 2178, as affirmed by the figures given for his lifespan in Genesis 11. He may even have figured as one of the ten victims of the *Narmer Palette* if that set omitted one of the Javanites.

Simpson describes archaeological details of Dynasty I at Abydos in Upper (South) Egypt consistent with the view that the period ended in a royal massacre:

Archaeologically the dynasty is well attested. At Abydos the rulers from Narmer on built relatively small tombs below the desert cliffs at some distance from the cultivated land. Although the superstructures are beyond reconstruction, they probably were of fill with brick retaining walls. A stele, or vertical stone slab, with the ruler's Horus name was set up at either side of an

offering slab. Around the tomb there was usually a rectangle of dependents' graves— small, roofed burial pits for the courtiers and artisans. Most of the graves had a crude stele with the individual's name and occasionally his title or profession. The regularity of these graves, often long ditches with walls forming individual graves, and their close proximity to the main tombs imply that the burials were made at the same time (206).

Simpson goes on to suggest that the courtiers and artisans were slain all at once in a ritual gesture familiar to viewers of the 1930s mummy horror films. The phrase “at the same time” refers to the subordinates’ graves not to those of the rulers. But the one ritual practice can be taken as evidence of another with the suggestion that the Dynasty I rulers exclusive of Narmer were buried all at once after being slain all at once in the Nile Delta in 2178.

Our scenario suggests that the Amerindians threatened Lower (North) Egypt either prior to or in the year 2178. When Narmer heard of it, he somehow held the other members of the dynasty at Abydos responsible and took them hostage with him when he invaded the Delta in the north. One motive was no doubt vengeance for the sack of Agade even though we have not identified any of them except Peleg with the five leaders of the *Teutates Panel*. The reason for bringing in the sack of Agade is that Peleg— without being one of the Dynasty I rulers— had been one of the Teutates leaders of the Gutian invasion and died in the same year of 2178. Nevertheless Narmer had to base the guilt of the ten victims at Metelis on something else than an event occurring in Mesopotamia in 2188.

During their period as Ocean Dragon Kings, the sons of Ham established a deep connection with the Amerindians of Ham’s mother Mahadevi (Havilah-I) as reflected in the Aztec pantheon. The gods of that pantheon differ from the gods we have discussed until now. They are conceived as spirits of the dead thirsting like vampires for sacrificial blood. That religious pattern is consistent with a people who had witnessed the massacre of Noahic elite closely connected with them in 2178. The Mayans possessed a tradition of four Bacabs suggestive of a variation of the Ocean Dragon Kings in Arabia. In *Kingship at Its Source*, I attempt to identify the color-coded Bacabs or Chacs with four regions of Arabia. It is now apparent that the names, colors and ordinal directions refer to the world from the perspective of the eastern Mediterranean only after the Amerindians had come up from Arabia and Ethiopia to Libya. This disposition of the world represented the status quo on the eve of the trauma of 2178. The name Mulac refers to Put; and his location in the white north alludes to the Caucasoid, Hellenic sons of this patriarch known as Iapetus to the Hellenes and as Iae to one of the Amazonian tribes.

The Mayas take their name from Ham’s mother mother Mahadevi (Havilah-I) as Maia, mother of Hermes in the Hellenic tradition. Thus the Bacabs or Chacs are the Amerindian version of the same four men who figure both as the four Titans and tribal eponyms of the Greeks. As racially and linguistically different as the Hellenes and Mayas are, their paths cross at this point. The Hellenes remained in Europe among white Caucasoids like themselves. The

Amerindians were exiled to the Americas after suffering defeat in the action that doomed the same four sons of Ham.

In the Bacab-Chac scheme, **yellow Cauac** in the south is clearly Mizraim, Ham's yellow son, in the position of Egypt farther south than any of the locations suggested by the scheme. **Red Kan in the east** is just as clearly Canaan in the land of Canaan east of the other three positions. **Black Ix—Ham's black son Cush— is assigned to the west** in this distinctive Amerindian picture of the world because the Amerindians in Libya realized that the black Africans were being spread across the continent by a fleet that left via the Mediterranean and Atlantic to the west. The Bacab-Chac tradition, therefore, gives us an excellent "snapshot" of the world on the eve of the catastrophe of 2178.

Dynasty II consists of the next clan after the Javanites and sons of Ham, the Cushites, reduced from eight to six members by the absence of Nimrod and death of Peleg-Sabtechah. Simpson emphasizes how this dynasty honored the gods Horus and Seth— Asir-Seba's son Sabtah and his brother Seth-Shem. In hieroglyphic terms Horus is represented by a falcon and Seth by a quadruped with upright ears and divided tail known as the "Seth animal." Several of the names in the dynasty refer to to the "powerful one" or "two powerful ones," meaning Horus and both Horus and Seth together. The first ruler Hotepsekhemwy's name translates "Pleased-powerful-two," that is, "The two powerful ones are pleased; the fifth, Khasekhem's name "Appears-powerful one," "The powerful one appears"; and the sixth Khasekhemwy's name "Appears-powerful-two," "The two powerful ones appear" with both the Horus falcon and Seth animal.

The internet source www.lexiline.com , reasoning from the standard chronology, yields an astounding result for our chronology. The text introduction reads as follows:

In the reign of Khasekhemy, a calendric calibration of great importance was made and recorded on his monument. That statue records a date of 479 years years and 120 days, i.e. 120 days are intercalated for the tropical year in 480th year after 3117 BC (Much as we insert leap years every four years).



Pharaoh Khasekhemwy of Dynasty II

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The foundation date of 3117 misses by only one year our date for the birth of Noah 600 years before the Flood. The year 2638 is the 120th year before the Flood singled out for the “end of all flesh” in Genesis 6:3. What can these coincidences mean? We have already explained, without access to this data from the reign of Khasekhemwy, how Sidon used the actual birth date of Noah to construct a mythical chronology that forms the basis of the standard Egyptian chronology in all learned circles today. We also noted how the date of 2638, 120 years before the Flood, was treated by the Egyptians as the beginning of the reign of the Sun King Re Harakhte at the base of an accurate dating of the Uruk-Aratta war in 2302, the “336th year” of the Sun King. Without some other explanation, the coincidences linking the Lexiline observation to our chronology serve as proof positive for our Flood date of 2518, the birth of Noah in 3118 and the “end of all flesh” in 2638.

But why was this information coded into the statue of Khasekhemwy, sixth and last ruler of Dynasty II? We have just now identified this ruler with Shem in a context of the Cushite clan in which he appears under the name Raamah. We have proposed that identity on the basis that Khasekhemwy and his predecessor Khasekhem bear names beginning with the element “Kha-” meaning “appears” in reference to the gods Horus and Seth, both celebrated at various points among the six rulers of the dynasty. In our account of the Noahic elite, Horus represents Asir-Seba’s son Sabtah of the Cushite clan; and Shem is Asir-Seba’s antediluvian brother appearing as Seth in the Egyptian Great Ennead. The verb “appears” signifies that the rulers Khasekhem and Khasekhemwy are the euhemeristic counterparts to Horus and Seth respectively. Born a century before the Flood, Shem was the custodian of antediluvian tradition perfectly acquainted with Noah’s birth date and the date of the “end of all flesh” prophecy. Although the statue of Khasekhemwy offers a poor likeness of Shem, the Lexiline observation tells the story.

The 480-year span of the Lexiline observation represents the time interval between Noah's 600 years before the Flood and the 120 "end of all flesh" 480 years later.

The Lexiline discovery of that relative span is remarkable enough; but this internet source has adopted the exact absolute dates for these events as given by my chronology, not theirs. They have matched the start of Dynasty I with the birth of Noah's actual date just as my theory of Sidon's manipulation of time states. The Lexiline figure of 3117 for the start of Dynasty I (in contrast to Hallo's 3089), derives from a calculation in the same article based on the Turin Royal Canon, a source for Egyptian chronology believed to be more accurate than Manetho's list. The Lexiline date eliminates the interval of 29 years between Noah's birth and the start of the mythical-standard chronology for the start of dynastic Egypt. The Lexiline calculation brings the end of Khasekhemy's reign down to 480 years later or 2638 or 2637, the "end of all flesh" prophecy.

To cap off these astounding coincidences, we add another. Khasekhemwy's reign ended Dynasty II. At the close of the decade allotted to this "dynasty," Noah died in 2168, 350 years after the Flood. Assuming that Noah's death occurred before the inscription at the base of Khasekhemwy's statue, the inscription records the greatest event in Noah's antediluvian lifetime as occurring when he was 480 years old in 2638.

Noah appears in Dynasty II in his identity as Cush's vassal Dedan under the name Nynetjer. The six rulers of Dynasty II are as follows:

Hotepsekhemwy, "Two powerful ones are pleased" Seba (Riphath)

Re-Neb "[My] lord is Re" Sheba (Japheth)

Nynetjer Dedan (Noah)

Peribsen (Seth name) Havilah (Ham)

Khasekhem, "The powerful one [Horus] appears" Sabtah [Horus]

Khasekhemwy, "The two powerful ones appear [Horus and Seth]"
Raamah (Shem) [Seth]



Inscription of Khasekemwy with Seth Animal and Horus Falcons

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The artifact shown on the previous page is an inscription of Khasekemwy's name with the Seth animal on top in keeping with this ruler's identity with Seth-Shem. The falcon of Horus appears below the Seth animal. To put it simply, Seth "appeared" when Shem began to reign as Khasekemwy, hence the name. When Shem's father Noah died at the close of his reign, Shem celebrated his life with a numerical figure marking Noah's age 480 when the prophecy of "all flesh" set him about his life's work of surviving the Flood and building a new world.

Assuming that Dynasty II followed immediately after the massacre of Dynasty I in 2178, the opening name "Hotepsekhemwy" carries a rather sinister implication. It means, apparently, that Shem and Sabtah rejoiced over the deaths of the sons of Ham and the Javanites. Of course the sons of Ham had been perennial enemies of Shem from the time of Noah's curse forward. Because the name Hotepsekhemwy is carried by Seba-Asir, the first member of the Cushite clan as well as Dynasty II, the theme of rejoicing applies to the whole dynasty-clan owing to its liberation from Cush.

The Cushite clan was formed in the 6th era to win recruits for building the Tower of Babel. In this way Shem and others were dragged backward into a cause which they hated. Cush's death in 2178 liberated them from bondage to the shame of that ruinous scheme. The obsessive worship of Horus and Seth in Dynasty II was related in some way to that theme of liberation. We can shed light on that theme if we can come to grips with how the Egyptian pantheon dealt with Cush. Like various members of Dynasty II, Cush belonged to the Great Ennead. There he appears in the first generation of Atum Re as the air god Shu, counterpart to the air god Enlil of Sumer. In that role he is the "father" of Geb-Noah, grandfather of Asir-Seba and Seth-Shem and great-grandfather of Horus-Sabtah (tacked on to the clan as a tenth member). In other words the Great Ennead concedes that four members of the Cushite clan were vassals of Cush. Yet it takes another of the Cushite clan, Sheba-Japheth, and exalts him to head of the sect as Atum Re, Shu's "father." Thus these early

postdiluvians jockeyed for position. The Cushite vassals included in the Ennead were identical to the ones who reigned in Dynasty II except for Peribsen-Havilah-Ham, who reigned in the dynasty but failed to appear in the Ennead. Havilah and Sabtecah appear elsewhere in the Egyptian pantheon as Zehuti (Thoth) and Sobek. The Egyptian Great Ennead both concedes that the rulers of Dynasty II were once subordinate to Cush and then denies it by making Cush a “son” of Japheth-Atum Re of Heliopolis. Japheth himself appears in the dynasty as Reneb or Nebre, “My lord is Re.”

The obsession with Horus and Seth tells us something about how Japheth and other leaders at Uruk in the 8th era raised the five griffin armies that won the war of 2302 for them. Each of those armies realized the Afro-Asiatic union of Semite and Hamite through some principle of persuasion. In the 8th era Shem still controlled the Semitic linguistic stock some sixty years before the rise of Sargon. Hence the avian, Semite part of each victorious army owed its origin to Shem-Seth of the Ennead. We can only assuming that Asir-Seba’s son Horus-Sabtah (Ganesa of the Indians) created the leonine, Hamitic part of those same armies and came to be regarded among the Hamites as their great falcon god of victory.

The pentad of rulers in Dynasty III consisted of four surviving members of Shem’s pentad of Genesis 10:22 after the death of Peleg-Lud. In this way Shem-Khasekhemwy at the close of Dynasty II introduced his own clan in Dynasty III. Peleg was replaced by the opening ruler Sanakhte, fountainhead of the Inanna Succession Sidon. Heirs of the Inanna Succession earlier than Manishtushu coincide with the Shemite clan. Therefore Dynasty III can be viewed as the dynasty of the Inanna Succession, consisting of heirs of Shem-Khasekhemwy.

The names and identities of the third dynasty are as follows:

Sanakhte (Nebka)	Sidon	Nebka means “Spirit of [my] lord” or “[My] lord the spirit”
Netjerykhet (Djoser)	Arphaxad II (Salah)	“Body of the gods”
Sekhemkhet	Aram (Joktan)	“Powerful body” (the Tyrian Hercules)
Khaba	Elam (Eber)	“Soul appears”
Huni	Asshur (Reu-Nimrod)	“The smiter”

A source claims that Djoser was Khasekhemwy’s son. In reality Salah was Shem’s second heir and first heir of the Inanna Succession. In that sense he can be considered Shem’s “political firstborn.” That is why he takes the same name in Genesis 10:22 that Shem’s actual firstborn Arphaxad I takes elsewhere. Djoser’s sonship to Khasekhemwy was political, not genetic. If it was passed off as genetic, it followed from the same conspiratorial logic at work in Sidon’s mythical chronology. Another case of the same sort made Snefru, founder of Dynasty IV, the son of Huni as though Japheth were the son

of Nimrod. In this case the political relationship arose from the history of the mid-23rd century. Nimrod rose to power in 2244 by claiming to be the true heir of the Erechite cause of 2302, making the seven Japhethite-Erechite heroes his followers and laying claim to the five griffin armies. When Sargon's forces reached Rhodes in the Aegean war, the seven Japhethites acquired the name of Heliadae as "sons" of Helios son of Hyperion— Nimrod son of Cush. Having obtained this political fatherhood over Japheth's sons, Nimrod-Huni took the next step of claiming in some venue to be Japheth-Snefru's father.

The best known feature of Dynasty III is Djoser's Step Pyramid at Sakkara. This pyramid contains six terraces including a measurable top. The six levels represent the 7th through the 12th era ending with Djoser's own dynastic period in 2158. The space at the top represents the first step in the history of postdiluvian colonization, the eight Sumerian cities created in the 6th era. In this way Salah-Marduk summed up his own experience and that of other Noahic elite down to his own time. He took this task on himself because of the role of Shem's heirs in ruling the world from the capital zone of Akkad. Shem's first heir of the Inanna Succession now came to memorialize this history from an objective distance on the Nile.



Model of Djoser's Funerary Complex

www.touregypt.net copied May 4, 2009

The top of the work stands for the first stage of colonization, the eight cities of Sumer founded in the sixth era. Instead of merely marking the passage of time over the interval of 180 years from 2338 to 2158, the design represents a political meaning proper to the rulers of Dynasty III, the living Inanna Succession. If Peleg had not died in 2178, the addition of Sidon would have raised the total number of rulers in this dynasty to six. The sequence in which they reigned spells out how they interpreted the main developments of the six eras coded into the design. The sequence requires an interpolation of Peleg between Djoser and Sekhemkhet. What emerges from this 12th era allegory is a revelation of what members of the Inanna Succession regarded as the most

important developments brought about by the six rulers at the start of each generation:

Sidon-Sanakhte	7 th era	Creation of the Inanna Succession.
Salah-Djoser	8 th era	Heroics of Salah-Marduk.
[Peleg]	9 th era	Reign as Emperor Lugalannemundu (Peleg).
Joktan-Sekhemkhet	10 th era	Persuading the griffin armies to serve Sargon.
Eber-Khaba	11 th era	National function of Gilgamesh in rallying Sumerians to join the alliance of the thirty-two Arabian kings.
Reu-Huni-Nimrod	12 th era	Importance among the Hamites as enforcer of the Tower of Babel scheme in persuading the Hamites to accept the rulership of the new dynasties of the 12 th era.

The meanings of these rulers' names can be tested against what is known of each patriarch. Djoser's name Netjerykhet, "Body of the gods," points to Salah's preeminence in the Noahic Council in the 8th era as pictured in the *Marduk Epic* where he is termed "sun god of the gods." That distinction explains why he should take the lead in building the first major pyramid as a symbol of unity in the successive regimes of the Noahic Council despite frequent conflicts. Joktan's name Sekhemkhet, "Powerful body," represents both the strong physical body he inherited from his father Eber-Gilgamesh and the strength he brought to Sargon in the form of the five griffin armies enabling the latter to take power in Mesopotamia.

Eber's name Khaba, "Soul appears," calls for special comment on the Egyptian word *ba*, pictured as a hieroglyphic goose and meaning the soul. The word should be seen in contrast to the word *ka*, pictured as a man with upraised arms and symbolizing the endowment of spirit enabling a man to be a genuine ruler, in effect, a human "god king," such as these rulers were reckoned in Egypt. Christian theologians who overlook clear evidence for the trichotomy of body, soul and spirit in the New Testament are misguided. The ancient Egyptians with their words *khet*, *ba* and *ka* knew better. The mistaken opinion that human nature consists of body and soul only results from democratic sentiment in making too much of "the people"—individual souls or what the Greeks called *idiotes*—and too little of spiritually endowed rulers. Eber takes a third dynasty name based on the soul rather than spirit because he figured in Sumerian culture as Gilgamesh, a hero of the people rather than a god over them. A hero is a national rather than imperial figure.

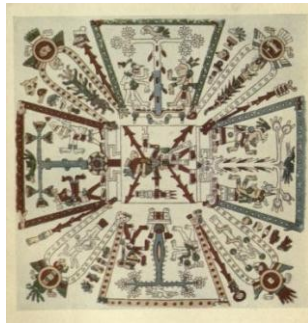
Huni-Nimrod's name "Striker" goes back to his role as enforcer of the Tower of Babel scheme and is otherwise pictured in Indian culture as Varuna

with a captor's noose. A Sumerian cylinder seal shows a figure battering down another beside a tower. This image celebrates Nimrod's role as captor and striker of dissidents in the Tower of Babel era. In all likelihood he was one of the duelists mentioned in *Enmerkar and the Lord of Aratta*. Narmer's depiction of himself as a victor with mace raised to strike the fallen Wash-Ashkenaz conforms to the same idea and characterizes him as Sargon-Nimrod's heir in acting as an enforcer and, in the same *Narmer Palette*, as executioner or orderer of execution.

Thirteenth Era: Distant Colonization

Fortunately Narmer never delivered a death blow to Ashkenaz at his feet. Ashkenaz and his two fleeing brothers Riphath and Togarmah survived to carry out the great Western expedition to the Americas in the 13th era, two eras after their great Eastern expedition to Siberia, China, and Austronesia. As Wash Ashkenaz had led the Amerindians to defeat and awaited the signal to begin “Vishnu’s invisible stride” to the Americas. The Amerindian expedition of the 13th era began the same way as the African expedition of the 12th. An Upper Sea fleet sailed west through the Mediterranean to the Atlantic and south around Mauritania to the Guinea Coast and Niger Delta. From there the expedition sailed across the Atlantic, maintaining latitude and landing on the coast of South America around French Guiana.

Ashkenaz led the North American expedition and appears both as the Dakotan god Wakan-Tanka and Algonquian Wabasso. The myth of Wakan-Tanka serves as a valuable guide to the colonization of Native North America. Riphath led the Amazonian expedition and appears there under the god name Tamila, identical to the ethnic name [‘Tamil’] he left to the Dravidians of India. Togarmah led the Meso-American expedition at the head of a scheme revealed in a document known as the Ferjervary-Mayer Codex:



Ferjervary-Mayer Codex

In this scheme Togarmah receives the name of the god Xiuhtecuhtli, the “Turquoise Lord,” appearing at the center of the design. The Amerindian expedition echoed the Far Eastern one by the same three leaders: Ashkenaz’ North America answers to Siberia; Togarmah’s Meso-America, to China; and Riphath’s Amazon, to Austronesia.

An invaluable myth of the Dakotans claims that Wakan-Tanka divided himself into sixteen parts or persons grouped in four sets of four, three of them with particular titles. The first set lack a title; the second is termed “companions”; the third, “related ones”; and the fourth, “godlike ones.” As for North American linguistic stocks there are eight: Dakotans, Caddoans,

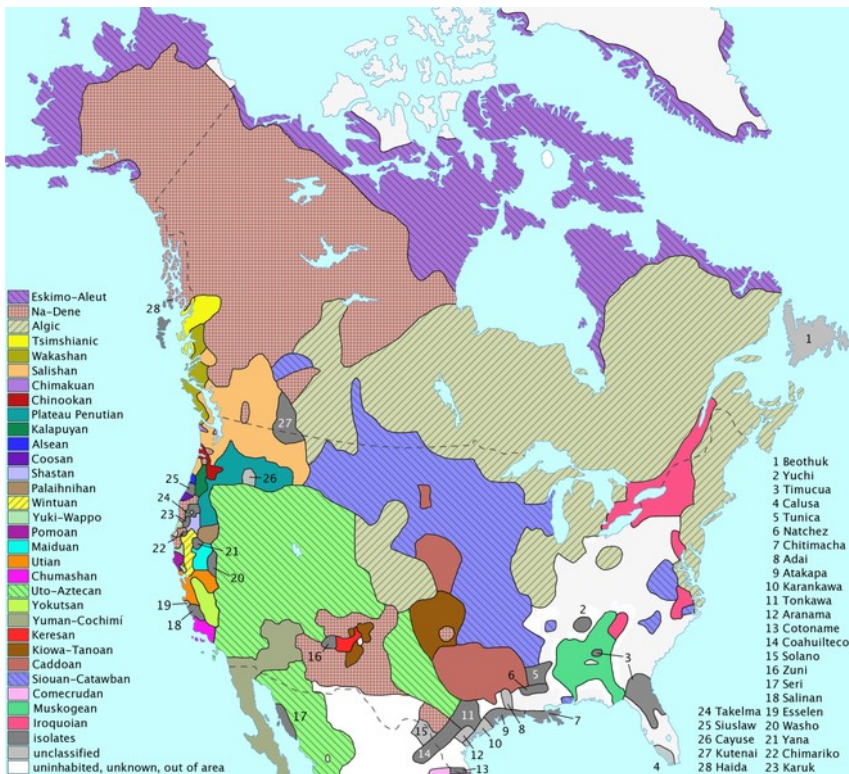
Yumans, Uto-Athabascans, Salishans, Algonquians, Iroquoians and Muskogean. The ratio of eight stocks to sixteen divisions of Wakan-Tanka suggests that Ashkenaz and his followers paired off in sets of two in distributing the stocks. Each couple paired off, in turn, to form the tetrads named in the Dakotan tradition. A Wikipedia article on Native American languages stresses that there is far more diversity and less unity among the American languages than in most other parts of the world. That hyper-diversity is consistent with the Akkadian name Tiamat, "Confusion," given to the Amerindian matriarch Mahadevi (Havilah-I). Another way to put this is that the Amerindian stock reveals a bias toward the sanguine or impulsive temperament with stress on dissipation of focus in contrast to the melancholic (black) principle of concentrated obsession. Despite the radical diversity observed in the Wikipedia article, a traditional overview of the North Americans suggests the eight groups we have named.

The Wikimedia map on the following page illustrates the empirical diversity of these stocks; but major stocks such as the Na-Dene, Uto-Aztecans, Siouan-Catawban and Algonquian are easily distinguishable. To these we have emphasized less extensive but important stocks such as the Yuman-Cochimi with its location at the mouth of the Colorado, the Salishans of the Northwest, the Caddoans west of the Lower Mississippi, Muskogean east of that river and Iroquoians east of the Great Lakes. Those local stocks are the bedrock of the North Amerindian picture. They total nine because our old-fashioned term Uto-Athabaskan has been divided between the Na-Dene of northwestern Canada and Alaska and the Uto-Aztecans of Mountain Time zone America and Mexico. **The Na-Dene are especially important in establishing a link to the other side of the Atlantic since the language shows affinities to Basque of northern Spain.** Whether the Na-Dene and Uto-Aztecans originally formed a unit in the seminal expedition need not be determined since each of our eight units engages different leaders among the sixteen of Wakan-Tanka. Given all the diversity of Native American languages, we can establish sixteen independent stocks by pairing the ones already named with others such as the Aleuts with the Na-Dene, Plateau Penutians with the Salishans or Kiowa-Tanoans with the Caddoans.

The next step in our analysis is to correlate these divisions with North American rivers. In former studies I have identified only eight rivers and suggested that the pairs of leaders established colonies both low and high at opposite ends of these. The present stress on radical diversity, however, means that sixteen rivers can be isolated as basis for as many colonies. For example the Na-Dene and Aleut pair can be assigned to the Mackenzie and Yukon respectively. The Siouan-Catawbans (Dakotans) are preeminently the people of the Missouri, a great tributary of the Mississippi. No matter what stock they are paired with, we can look to lesser tributaries flowing from the west into the Mississippi— the Arkansas and Red— as proper to the Kiowa-Tanoans and Caddoan.

Nevertheless these stocks should be studied closely to determine whether their ancestors ever lived on the shores of a given river. The Algonquians (Algonquians) and Iroquoians have always suggested a contrastive pair because

of the way European colonists encountered member tribes of these stocks in early colonial history. Isolated by Uto-Aztecs on the north and south, the Yuman-Cochimi combine with that greater stock. The Muskogean are difficult to pair without treating isolates of Florida and the Gulf coast as a unit.



Indigenous Languages of North America
www.en.wikimedia.org copied May 5, 2009

If we set aside the Wakan-Tanka set without a name, the remaining twelve leaders imply another 7/5 loop like all the other expeditions we have decribed. The outward bound expedition approached the Colorado from the Platte, planted two colonies at the Colorado and Gila, two more in California, two more in the Northwest Pacific and concluded with an Aleut colony at the mouth of the Yukon in Alaska. The expedition reached the Yukon from the mouth of the Columbia by means of a fleet built on the Pacific side of the Isthmus of Tehuantepec in Meso-America by the set without a name. That tetrad set established colonies on the Mississippi and three tributaries before returning to the Mississippi Delta and sailing by the original fleet to the Isthmus. Its activities ran simultaneously with the rest of the expedition and did not alter the chronology, which began with four years to outfit the expedition and cross the Mediterranean and Atlantic. The loop was completed by return colonies on the Mackenzie, Saskatchewan and St. Lawrence before returning south to the Gulf with colonies on the Alabama and Apalachicola.

Throughout the loop, we can recognize specific linking journeys based on the system of North American rivers. The most difficult part of the expedition occurred when it had to cross the Rockies from the Upper Platte to the Upper Colorado, the one draining into the Missouri-Mississippi to the east and the other into the Pacific at the mouth of the Colorado where the tributary Gila served to define the Yuman-Cochimi colony of Arizona and Baja California. The expedition then made its way northward to the Joaquin and Sacramento to establish two more colonies there. The linking route from California to the Northwest followed the Sacramento and Peel to the Deschutes and Colombia, There the Plateau Penutians established their colony before the Salishans established theirs on the Yakima.

The expedition then managed to rendezvous with the fleet from Tehuantepec at a predetermined date seven two-year periods into the formal twenty-four down to the sixteenth year of the 13th era in 2140. At this point in time ten years remained to the process before the entire Atlantic fleet returned to the Mediterranean between 2130 and 2128. In spatial terms the rendezvous depended on a prior, antediluvian knowledge of the Pacific coast of North America. That knowledge included the location of the Columbia as rendezvous point. The fleet from Tehuantepec made its way up the Pacific coast to the mouth of the Colorado and a prior rendezvous with the Uto-Aztecan colony there before rounding Baja California into the open Pacific and sailing along the Pacific Coast first to another preliminary rendezvous with the Utians at the Sacramento and San Francisco Bay. They then sailed up the coast to the definitive rendezvous with the main expedition at the mouth of the Columbia where they drew off the Aleuts and Na-Dene and completed their outward voyage at the mouth of the Yukon.

The rest of the expedition initiated its series of return colonies in two simultaneous stages. The Na-Dene made their way along the Upper Yukon and tributary Klondike to the Peel and Mackenzie. The remnant of the main expedition advanced from the Upper Columbia to the Upper Sakatchewan; and the great Algonquian stock (Algonquians) established their primary colony on that Canadian river. The remnant then proceeded along the shores of Lakes Winnebago, Superior, Huron and Erie to the St. Lawrence where the Iroquoians settled. The process ended when ancestors of the Muskogean and Timucuan made their way back to the Mississippi and followed the tributary Tennessee and Coosa to the Alabama and Apalachicola. From their whatever leaders were destined to return to the Mediterranean made their way along the Gulf Coast to the Mississippi Delta where they were picked up by the main fleet in 2130.

In order to outline the North American expedition formally, we must repeat the same set of dates in which the Wakan-Tanka set without a name colonized tributaries of the Mississippi over the same span of time in which the main expedition was colonizing the West. For the Mississippi process, we need clarification concerning the Catawban branch of the Siouan stock. That branch might either be an original feature of the 22nd millennium BCE or the result of a later migration analogous to the familiar Na-Dene migration from northwestern Canada to the American Southwest. A Wikipedia article on the

Catawba tribe states that it did not inhabit the Carolina location until European, colonial times. It vaguely suggests that the tribe may have inhabited the Great Lakes region before that time. This suggestion does not solve our problem except by bringing the Catawba family somewhat closer to the Mississippi.

To settle the issue, we can argue from the assumption that this part of the North American effort worked from a quota of four colonies on the Mississippi and its tributaries. Three western tributaries are the Red, Arkansas and Missouri Rivers. To explain the Catawba family as an original feature of the scheme we would have to place them on the eastern tributary Ohio. To do so requires us to regard the Mississippi and Missouri as a unit reserved by a single, seminal colony of the Western Siouans. One argument in favor of that view is that the main expedition used a tributary of the Missouri, the Platte, as a conduit to the West. In view of this, the Missouri itself may have been treated as a conduit without a Siouan colony distinct from the one on the Mississippi. Therefore an eastern branch of the Siouans formed a colony on the Ohio and eventually migrated to the Carolinas. As for the Great Lakes, the Upper Ohio reaches a point not much in excess of a hundred miles south of Lake Erie.

The North American process can now be outlined in standard format as follows:

First Mississippi Colony.

2154-2152. Mississippi. Western Siouans (Dakotans).

Second Mississippi Colony.

2152-2150. Red. Caddoans.

Third Mississippi Colony.

2150-2148. Arkansas. Kiowa-Tanoans.

Fourth Mississippi Colony.

2148-2146. Ohio. Eastern Siouans (Catawbans).

At this point we revert to 2154 to focus on the main expedition which worked simultaneously by migrating in advance of the Mississippi group up the Mississippi, Missouri and Platte to the Rockies and Upper Colorado:

First Outbound Colony. 2154-2152. Colorado. Uto-Aztecs.

Second Outbound Colony. 2152-2150. Gila. Yuman-Cochimi.

Third Outbound Colony. 2150-2148. Joaquin. Yokutsan.

Fourth Outbound Colony. 2148-2146. Sacramento. Utian.

Fifth Outbound Colony. 2146-2144. Columbia. Plateau Penutian.

Sixth Outbound Colony. 2144-2142. Yakima. Salishan.

Seventh Outbound Colony. 2142-2140. Yukon. Aleut.

First Return Colony. 2140-2138. Mackenzie. Na-Dene.

Second Return Colony. 2138-2136. Saskatchewan. Algic.

Third Return Colony. 2136-2134. St. Lawrence. Iroquoians.

Fourth Return Colony. 2134-2132. Alabama. Muskogean.

Fifth Return Colony. 2132-2130. Apalachicola. Timucua.

Before addressing the Meso-American and South American expeditions, we should consider whether any of Ashkenaz' followers in North America were Noahic elite. Although we did not ask that question concerning the three expeditions in the Far East, it now seems appropriate in view of the Dakotan concept of Wakan-Tanka's self-division into sixteen parts. We first consider the Joktanite thirteen since that clan includes only one duplicate in other clans; and that one, Diklah-Salah, had already served as Djoser in Dynasty III between 2168 and 2158. The same is true of Joktan himself, who had served as Sekhemkhet in the same dynasty. In North America, Joktan accounts nominally for the Muskogean, giving his Japhethite name Meshech (Moschoi) to the Muskogee and Joktan to the Choctaw of Muskogean Mississippi. Another key Joktanite, Obal-Utu, appears to have given his name to the Utes of the Uto-Aztecan stock; and the Yuman stock appears to derive their name from the white matriarch Uma (Jobab, white Matriarch), Joktanite Jobab. The Joktanite leaders of Southern Arabia could very well have attached themselves to the Amerindians as they crossed from western Arabia to Ethiopia and then to Libya. Nor do we have any specific reason to believe that any of the Joktanites were dead by 2158. Meso-America poses a different picture in which the Aztec pantheon— despite the linguistic tie to the Utes— takes on the character of vindictive ghosts as though reckoned posthumous leaders from the slain Dynasty I.

Furthermore the Joktanite clan shows an unmistakable tendency to fall into tetrad groups: the opening sons of Obal-Apollo and Bull El-Salah-Diklah, the central group formed by the family of Nanna-Arphaxad I-Hadoram and the concluding Mahadevi (Havilah-I) tetrad. These three tetrads logically correspond to the four Wakan-Tanka tetrads with titles. Three members of the unnamed set can be identified as Ashkenaz-Wakan-Tanka, Joktan and the latter's son Abimael-Enmerkar. Close study of the tetrad without a name should identify the fourth member of the tetrad. This fourth member figures unmistakably as the Javanite Elishah, a survivor of the massacre of 2178 when Peleg took his place. This Javanite is embodied in the Caddoan Eyeish (Aliche) of Louisiana. The nominal equation between Javanites and Caddoans is one of the most powerfully confirmed relationships in our entire study. At the same

time, the Caddoans have been placed initially in a colony on the Red River as one of the colonies founded by the unnamed set.

Joktan's son Abimael figures as leader of the Kiowa-Tanoans at an initial colony on the Arkansas. Like the Muskogean, this stock yields two versions of Joktan's name, "Joktan" reduced to Tana as at the River Tanais-Don in Sarmatia, and Meshech in the Sumerian form Meskiaggasher, as basis for the name Kiowa. The Sumerian form directs attention to Abimael as the definitive king Enmerkar of Uruk. The Kiowa of Kansas and Oklahoma are consistent with the course of the Upper Arkansas through those two states at Wichita and Tulsa. The Tanoan branch is located farther west in New Mexico. Joktan completed the activity of the tetrad without a name by leading the Eastern Siouan family to a preliminary colony on the Ohio before rendezvousing with the Muskogean and Timucuas from the main expedition from the Iroquoian St. Lawrence and leading them to the Alabama and Apalachicola. It is also possible that the roles assigned here to Joktan and Abimael were reversed with Joktan on the Arkansas and Abimael at the head of the Eastern Siouans.

The title "Companions" suggests the Mahadevi (Havilah-I) tetrad as female companions of the male survivors of the Flood. That means that they led the stocks on the Colorado, Gila and in California. As confirmation the Yumans of the Gila took Uma (Jobab, white Matriarch)-Jobab's name. Mahadevi (Havilah-I), general matriarch of the race, led the Uto-Aztecan on the Colorado. That is why the Aztecs shared much the same body of gods as the Mayas named for Mahadevi (Havilah-I)-Maya. The yellow and black matriarchs colonized the Joaquin and Sacramento with Yokutsans and Utians. As founder of Ur, the yellow matriarch Durga (Sheba-I, yellow Matriarch)-Sheba may have picked up the name Utu from her grandson Obal-Utu and transferred it to the Utians. The same name Utu accounts for the Utes of Mahadevi (Havilah-I)'s Uto-Aztecan stock. Process of elimination places the black matriarch Kali (Ophir, black Matriarch)-Ophir over the Yokutsans on the Joaquin. That includes the Valley Yokuts. It seems oddly appropriate that the San Joaquin Valley should be so incredibly rich in agriculture in view of Kali (Ophir, black Matriarch)'s identity as the earth goddess Hertha of the Teutons.

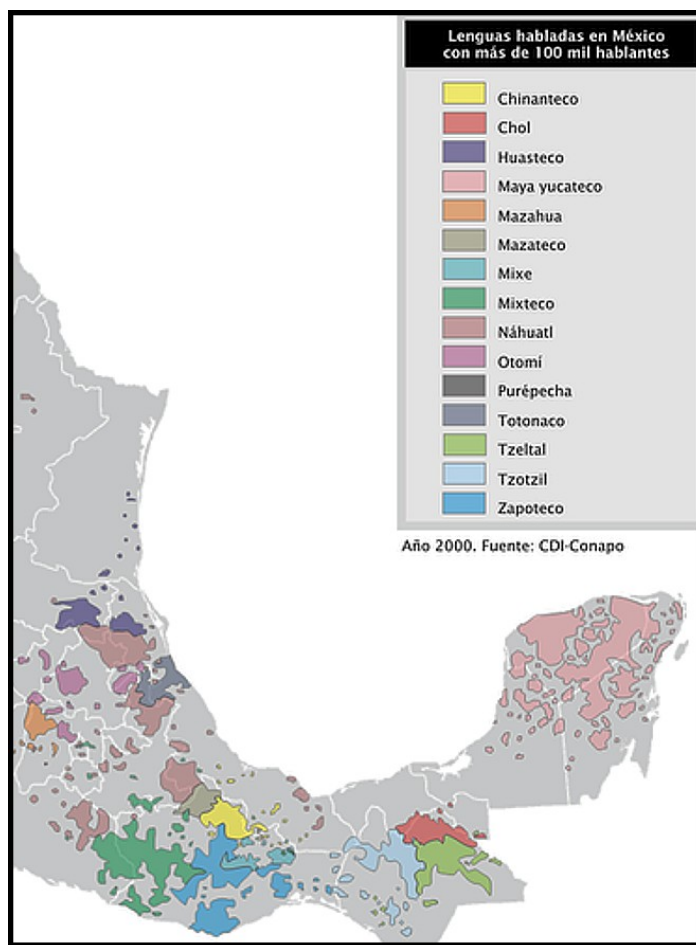
The "Related Ones" figure as leaders of the last four outbound colonies. These four are the four patriarchs at the head of the Joktanite list made up of sons of Obal and Diklah-Salah. The comprehensive name Salishan suggests that the sons of Salah took the two colonies on the Columbia and Yakima. These sons, Hazarmaveth-Mot and Jerah-Athtar, founded South Semitic races inhabiting the south and north of Arabia. If they followed the same pattern in America, Hazarmaveth founded the Penutian colony on the Columbia; and Jerah, the Salishan colony on the Yakima. The other two members of the "Related Ones" were Almodad and Sheleph, Obal-Apollo's sons Orpheus and Asklepios.

The rare name Almodad finds a cognate in the Alumeotae of Ptolemy's Arabia. The same name possibly accounts for the Aleuts destined for the Yukon. Sheleph, ancestor of the Slavs, became North American leader of the Na-Dene in a seminal colony on the Mackenzie.

The North American expedition was completed by the “Godlike Ones,” the divine triad of Ur and Inanna’s great son Salah-Marduk-Diklah. One result of Salah’s taking the lead in this stage of the expedition is that three well known tribes, the Algonkins, Iroquois and and South Iroquoian Cherokee all take names from heirs of Shem below Salah: Algonkins from Sargon, Iroquois from Irra-Nergal Peleg (the Sumero-Akkadian god of fire) and the Cherokee from Serug-Manishtushu. In Hellenic tradition Argos— still another Hellenic version of Sargon-Nimrod— has three sons, one of whom Schoeneus suggests the Algonquian Shawnee located not far from the Cherokee when first observed. Despite these tribes in the United States, the real heart of the Algic stock was in Canada and around the Great Lakes as indicated in the Wikimedia map.

The “Godlike Ones” divided among themselves the Algic, Iroquoian, Muskogean and Timucua stocks. Nimrod-Sargon’s adoption of the name Helius, “Sun,” during the Aegean war suggests that the sun god of Ur and Sippar, Obal-Utu, took charge of the Algic stock and planted it somewhere on the Saskatchewan River. The tight sibling relationship between between Obal and his sister Inanna-Uzal suggests that she took command of the Iroquoians and planted them on the St. Lawrence. Several of the Iroquoians tribes in New York state have names based on the word *onanda* meaning “people.” Conceivably that word reflects the name Inanna in a form peculiar to the Amerindians. The Muskogean are so clearly named for Joktan that their leader must have been distinctly related to him. Arphaxad I shared the distinction of being a member of the Gallic tetrad and fellow rider in the *Teutates Panel* where Arphaxad is Taranis and Joktan Esus. Among the “Godlike,” therefore, Hadoram-Arphaxad took command of the Muskogean at the Alabama. His successor as second heir of Shem, Salah-Diklah, completed the project with the Timucua at the Apalachicola in Florida. A Wikipedia article on the Timucua does not locate them as far west as the Apalachicola but rather extending southward from the Altamaha in Georgia into Central Florida. However the Altamaha flows into the Atlantic rather than the Gulf; and the Gulf marked the destination of the expedition as it did with Muskogean at the Alabama.

The Meso-American expedition under Togarmah took place simultaneously with the North American process but possessed features peculiar to itself. It covered a smaller compass without the major rivers found in North America. Instead of covering Central America at first, it appears to have been confined to the Mexican region shown in the Wikipedia map on the next page. Above all it followed a peculiar ideology. Its overlord, Ham’s full brother Togarmah, was known to the Egyptian pantheon as Sokar, god of the dead, just as the western land of Dwat was considered the land of the dead. Instead of leading a sect of living Noahic elite, Togarmah planted colonies in the name of the dead. When the Amerindian process began in 2158, twelve of the elite were known to have died: the ten victims in the Nile Delta in 2178, their slayer Nahor-Narmer the following year in 2177 and Noah in 2168. These twelve formed the basis for the Mexican expedition of the 13th era.



Map of the Languages of Mexico
www.en.wikipedia.org copied May 6, 2009

Although the names of the Mexican native languages are not rich in transparent cognates, we must test them for correlation with the Noahic dead of 2158. A place to begin is with the Mayans of Yucatan labeled Maya yucateco in the Mexican color code. Although the term “Yucateco” is merely an adjective based on the name Yucatan, it calls to mind the name Yucatan itself as a major concentration region for the Mayas along with Guatemala. We have seen that the name Maya answers to the Hellenic name Maia, mother of Hermes-Ham and by implication his postdiluvian full brother Togarmah, the “Turquoise lord.” The father in both cases was Noah, known to the Uralic Finns as Ukko, a possible cognate to Yucatec. Another relevant name of Noah is Ukkutahesh of Awan.

The Yucatan Peninsula forms the eastern boundary of the Mexican scheme. At the western end in Michoacan lies the Purépecha. As remote as this compound name may seem, its opening root can be taken to represent the

deceased Peleg (Puluga, Frey and the rest). This fourth heir was still another son of Mahadevi (Havilah-I)-Maya, by Eber— Tiamat to Kingu in the *Marduk Epic*. Process of elimination suggests that the Maya represent Ham's extra-biblical son Creus among the victims in the Nile Delta. This son of Ham is important enough to be represented in North America by the Algic Cree north of the Great Lakes. Ham himself is represented in that context by the Algic Musi of Michigan with a name derived from Ham's Amazonian name Tamusi, equivalent to Semitic Tammuz and Sumerian Dumuzi the Shepherd, Inanna's lover.

The slain sons of Ham can be pieced together in Mexico, beginning with a pair of direct cognates to West Semitic names of Genesis 10:6: the Chinanteco for Canaan and the Mixtec and Mixe as a match to the root of Mizraim. The Chinanteco are shown in yellow in Puebla and the Mixteca and the River Mixteco to the south of the Chinanteco. In the color coded map, the Mixtecs are shown in green southwest of the Chinantecs in Guerrero. Straight south of the Chinantecs in Oaxaca lie the Zapotecs in blue. This name renders another son of Ham of Genesis 10:6. Put's name materializes in the second syllable especially because this name always appears outside the Bible with an open vowel as in Hellenic Iapetos and the Illyrian tribe Iapydes. The Otomi of Hidalgo represent Ham's first son Cush. The name Otomi can be taken as an Amerindian rendering of Atum carried by Japheth as Atum Re at Heliopolis south of the Nile Delta. In the Great Ennead Japheth begets Shu, a version of Cush in the artificial, political system of the Great Ennead. Thus a "parent's" name stands for a son of Ham as in the case of the Maya as a representation of Ham's son Creus in the name of a grandmother.

The Chinantecs, Mixtecs and Zapotecs form a geographically tight group toward Oaxaca. The Otomi lie off to the northwest beyond the famous Nahuatl (Aztecs) of Mexico proper, the land surrounding Mexico City. The name Nahua suggests Nahor I-Naram Sin-Narmer, who died in 2177 after murdering the ten. Certainly the Aztec ritual encountered by Cortez' Spaniards in 1521 CE was bloody enough as though this culture was built on the foundation of blood shed in 2178-2177. As complement to the Mayas of Creus, the Chol stand for Coeus, the other slain son of Ham not found in Genesis 10. All six sons of Ham, therefore, are embodied in six Mexican linguistic stocks extending from the central Otomi (Cush) to the Mixtecs (Mizraim) and Zapotecs (Put) in the south to the Chol (Coeus) and Maya (Creus) in the east. Another of the dead, Noah, accounts for the Totonacs as a variation of his name Dedan-DidAnu (Canaan). In representing Peleg (Puluga-Frey), the Purépecha in the west bring the total to nine in Mexico. The other three names must be sought elsewhere. In the Aztec pantheon Cush appears as Tezcatlipoca— god of the "smoking mirror"— and Canaan, as the war god Huitzilopochtli. We have seen that "turquoise lord," Xiuhtecuhtli, was the leader of the expedition, Ham's full brother Togarmah, depicted at the center of the Fejervary-Mayer Codex.

The deceased Javanites are so transparently represented by the Caddoans in North America, that we are inclined to see the Caddoan zone beginning at the Mississippi Delta

as an extension of the Mexican system somehow integrated into Ashkenaz's North American system as well. Instead of working with sixteen linguistic stocks, the Mexican system establishes colonies on the basis of twelve deceased persons. As a result, the Caddoans— who figure as a single linguistic unit in Ashkenaz' scheme— become three units in the Mexican, one for each of the three slain Javanites. Furthermore the Mexican expedition has to be broken off at the Gulf to account for those three units.

The workable scenario begins at the Mississippi Delta where the Caddoans are massed as a unit at first. The outbound expedition then crosses the Gulf to the mouth of the Panu (Canaan)co on the northern border of Vera Cruz to establish colonies of Noah's Totonacs, Nahor's Nahuatl and Cush's Otomi. The tributary Moctezuma then leads toward Michoacan and the Purépecha. At this point all three of the dead elites not members of the Hamite or Javanite clans have been covered at the start of the process. The concentration of the Hamites then follows with the Mixtecs of Mizraim, Chinantecs of Canaan and Zapotecs of Put before Ham's family are finished off with the Chol and Maya in the east.

In view of the 7/5 tradition, the seven stocks ending with the Zapotecs in the south have defined the outbound group. The Chol and Maya then form the first two return colonies reaching five with the Caddoan distribution back across the Gulf. A Wikipedia article on the Caddoans shows that the stock is conventionally divided between the Southern Caddo and Northern Wichita and Pawnee. The Caddo correspond to slain Khetm (Hellenic Cadmus); the Wichita, to slain Rodan (Hellenic Danaus) and the Pawnee-Darazhazh to Poeni-Tarshish (Hellenic Agenor). The existing distribution of the stock implies that it was resolved into individual "Mexican" stocks at the Red, Arkansas and Platte Rivers. Because the Wichita belong to Northern stock, its seminal colony was most likely located on the Arkansas. Symbolically Wichita, Kansas, lies on the Upper Arkansas. Instead of returning to the Mississippi the final extension of this expedition reached the Platte by crossing the Kansas. Both rivers are tributaries of the Missouri.

The Mexican expedition led by Togarmah-Xiuhtecuhtli can be outlined in standard form:

First Outbound Colony.

2154-2152. Rio Panu (Canaan)co. Nahuatl (Nahor). The Nahuatl Aztecs believed that they first came to Mexico from the valley of Aztec somewhere in the north. This tradition has been believed because the Uto-Aztecan stock extends as far north as Oregon and blankets the state of Sonora in northwestern Mexico. The Nahuatl shown at the east coast of Mexico may well be traced back to Mexico proper around Mexico City. I contend only that Togarmah brought with him a body of Uto-Aztecan speakers who acted as an avant garde from a seminal colony at the Panu (Canaan)co on the east coast. The subsequent movement of Uto-Aztecs from the north may have been related to the subsequent migration of Na-Dene from Canada to the American Southwest. Another instance of the same kind linked the migration of Eastern

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Siuoan-Catawbans from the Great Lakes to the Carolinas followed by the movement of Algics from central Canada into United States territory.

Second Outbound Colony.

2152-2150. Veracruz. Totonacs (Noah).

Third Outbound Colony.

2150-2148. Rio Moctezuma. Otomi (Cush).

Fourth Outbound Colony.

2148-2146. Michoacan. Purépecha (Peleg).

Fifth Outbound Colony.

2146-2144. Rio Mixteco. Mixtecs (Mizraim).

Sixth Outbound Colony.

2144-2142. Oaxaca. Zapotecs (Put).

Seventh Outbound Colony.

2142-2240. Puebla. Chinantecs (Canaan).

First Return Colony.

2140-2138. Chiapas. Chols (Coeus).

Second Return Colony.

2138-2136. Yucatan. Mayas (Creus).

Third Return Colony.

2136-2134. Red River. Caddo (Khetm).

Fourth Return Colony.

2134-2132. Arkansas River. Wichita (Rodan).

Fifth Return Colony.

2132-2130. Platte River. Pawnee (Tarshish).

A tradition of the Kalina Caribs identifies a pair of gods Tamila and Tamusi — to all appearance Riphath-Seba (father of the East Indian Tamils) and Ham (Tammuz-Dumuzi the Shepherd in Sumerian tradition). These lucidly named patriarchs suggest that Riphath and Ham divided responsibility for South America with expeditions on the Amazon and in the Andes respectively. Unfortunately Ham was not available to play this role along with Riphath. Both Riphath and he reigned as Gutians, Riphath under the cognate name Ibate and Ham under the name Hablum (Havilah). According to the explicit list of terms in the Sumerian king list, Ibate reigned 2165 to 2162, allowing four years for the beginning of the Amerindian project in 2158. Hablum, however, reigned

from 2150 to 2148, meaning that he could not have been in America in this period.

The Amazon tributaries are ideal in number to represent a 7/5 expedition in itself. The Amazon and six major tributaries that drain from the south imply an outbound expedition up the great river. Five major tributaries to the north, combined with the Amazon itself, suggest a return sequence down river. The six southern tributaries in that map are the Tocontins (actually a tributary of the Para, closely paired with the Amazon at its mouth), Xingu (and secondary Iriri), Tapajos, Madeira, Purus, and Ucayali. Four rivers flowing into the upper bank of the Amazon from the west are the Mara on, Putumayo, Japura and Negro; and the total comes to five with a tributary of the Negro, the Branco flowing southward from a source near the source of the Orinoco. Two great Amazonian stocks north of the River are the Arawaks and Caribs. Although we associate these stocks with Caribbean islands, they were based on the continent, the Arawaks on the Negro and Caribs on the Orinoco.

The following map accompanies a Wikipedia article on the River Iriri as original location of the Kreen-Akarore or Panara, members of the major Je stock. It shows a more inclusive set of tributaries but confirms the importance of the ones we have named [See below]:

The Kalina or Galibi Caribs responsible for the Tamila/Tamusi tradition are scattered at various points among the nations of the northern coast: Venezuela, Guyana, Suriname, French Guyana and Brazil. If these people belong to the Amazonian tributary system, we trace them back to the Branco and from there to the Orinoco. The Tamila/Tamusi tradition confers such importance on the Kalina that we show a Wikipedia map of the concentrations of this stock from Venezuela eastward along the coast north of the Guiana Highlands:



Map of the Amazon with the Iriti Highlighted
www.en.wikipedia.org copied May 8, 2009



Map of the Kalina Carib Linguistic Family
www.en.wikipedia.org copied May 8, 2009

For perspective the Negro/Branco region lies in the lower left corner of the map. The coast of the Guyanas is particularly important as a key to Amerindian origins. The Atlantic crossing of the whole Amerindian expedition began theoretically at the Niger Delta and maintained latitude as closely as the fleet could. The town Brass on the coast of the Niger Delta lies at 4.19N. For comparison Cabo Orange southeast of Cayenne, French Guyana, extends only slightly north of the town Regina at the same latitude 4.19. Thus Cabo Orange serves as an ideal primary landing point for the Amerindian expedition of early postdiluvian times. If the original Caribs derived from a colony on the Branco, the Kalina branch of this stock found their way back to the coast where the entire Amerindian stock once landed on their approach to the Americas. The small body of Kalinas at St. Georges on the Oyapock lies straight south of Cabo Orange; and the larger settlement, west of Cayenne.



Chief Kiki of the Tenharim Branch of the Tupi-Guarani Linguistic Stock

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Our state of knowledge of the indigenous peoples of South America is such that groups of incommensurate size have been selected to fill out an ideal set of colonies along the Amazon. In some cases we assign to a colony the name of a great stock such as the Tupi, Maipurean (Arawak) or Carib. In others such as the Tupi-speaking Yuma on the River Purus, the colony is given to little more than a tribe within the stock:

First Outbound Colony.

2154-2152. Amazon/ Brazilian Coast. Tupi.

Second Outbound Colony.

2152-2150. Tocontins. Karajá (of the Macro-Je stock).

Third Outbound Colony.

2150-2148. Xingu/Iriri. Je.

Fourth Outbound Colony.

2148-2146. Tapajos/Juruena. Rikbaktsa.

Fifth Outbound Colony.

2146-2144. Madeira. Chapacuran (Madeira)

Sixth Outbound Colony.

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2144-2142. Purus. Yuman (of the Tupi stock).

Seventh Outbound Colony.

2142-2140. Ucayali. Cocama-Cocamilla (of the Tupi stock).

First Return Colony.

2140-2138. Marañón. Jivaro.

Second Return Colony.

2138-2136. Putumayo. Yagua

Third Return Colony.

2136-2134. Japurá/Aduche. Andoque.

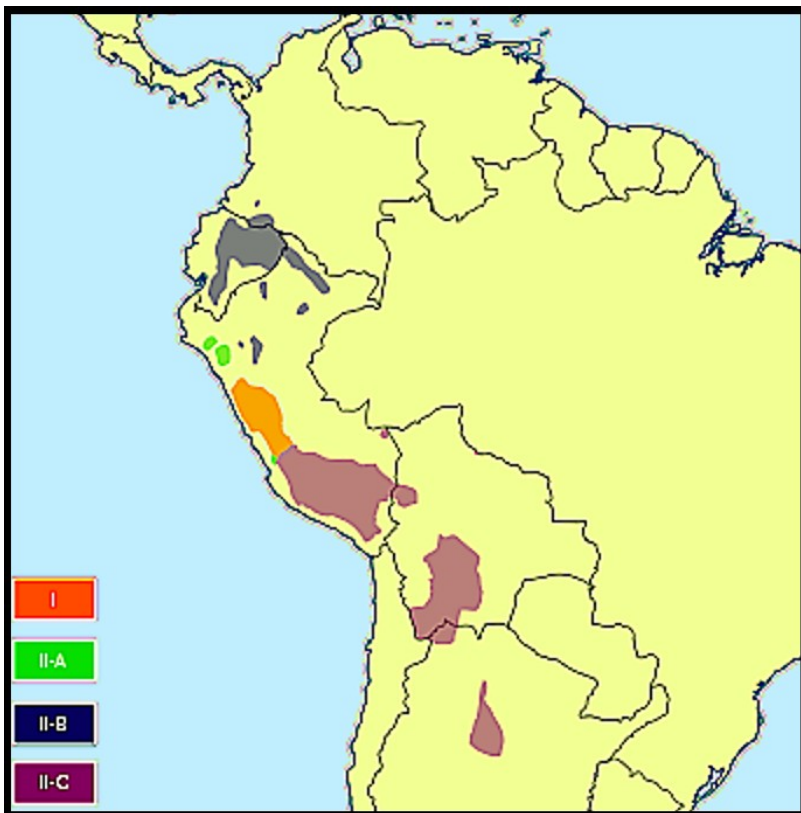
Fourth Return Colony.

2134-2132. Negro. Maipurean (Arawak).

Fifth Return Colony.

2132-2130. Negro/Branco/Orinoco. Carib.

Brazil covers half of South America. Independent stocks such as the Quechua and Aymara cover the rest of the continent and imply another expedition. The Quechua are localized in three distinct groups as shown in the following Wikipedia map:



Distribution of the Quechua Languages
www.en.wikipedia.org copied May 9, 2009

Quechua I or Waywash is spoken in the central Peruvian uplands; II A or Yunkay Quechua, farther north as indicated in green; II B or Northern Quechua, in Colombia and Ecuador; and II C, spread through parts of Peru, Bolivia, Chile and Argentina as indicated.

The Aymara distribution, largely in Bolivia, is shown here:



Distribution of the Aymaran Languages
www.en.wikipedia.org copied May 9, 2009

An extinct stock, the Charruans were concentrated in Uruguay and Argentina. They were members of the Mataco-Guaicuruan stock, which still survives:



Distribution of the Extinct Charruans
www.wikipedia.org copied May 9, 2009

In Central America the Chibchan stock is distributed over all the nations east of Guatemala and El Salvador as well as Colombia. That link to South America hints that the Chibchans should be included in a full set of South American stocks apart from Brazil. Although the Guarani of Bolivia belong to the Amazonian Tupi-Guarani stock, they too should be included. Additional independent stocks are Pano-Tanacan (including Chon in the deep south), Mapodungan (Araucanian), Wichi at the headwaters of the Bermejo and Pilcomayo and Uru-Chipayan of Peru. If the four localized divisions of the Quechua are treated separately, the sum of all these stocks is the definitive twelve that we look for in an early postdiluvian expedition.

This second expedition achieved the 7/5 ratio by reserving the four Quechua divisions and Chibchans for the return five after beginning at the same time and place as the Brazilian expedition. In the first step of the expedition, it proceeded down the Tocantins to the tributary Araguaia with a

source far to the south. Allotted the opening two years from 2154 to 2152, it covered a great distance, in effect, from modern Belém to Buenos Aires via the Para, Tocantins, Araguaia and Vermelho to a brief land crossing to the Meia Ponte, Paranaíba-Parana to the Uruguay and the first colony of the Mataco-Guaicuruan Charruans. From there the expedition continued its trek to the south to the Colorado of Argentina where the Mapudungan (Araucanians) established a colony up river in Chile. The plunge southward did not cease until a third colony of Macro-Panoan Chons settled on the Negro at the north edge of the Patagonian Desert. Other speakers of the Macro-Panoan stock made their way north to Bolivia with the rest of the expedition, evidently motivated by the disagreeable aspect of Patagonia.

Returning north to the Rio de la Plata, the expedition pursued its fourth stage up the Paraguay to the Bermejo where the fourth colony was made up of the Wichi group of the Mataco stock common to the extinct Charruans of Uruguay. The fifth stage then continued up the Paraguay to the Pilcomayo and Parapeti to establish the Eastern Bolivian Guarani of the same stock as the Tupi of Brazil. Because the Tupi were once spread along the Brazilian coast around the mouths of the Amazon and Para, this group of Bolivian Guarani can be taken as evidence of the common origin of the two expeditions at that Brazilian location. The expedition then traveled north to establish the Aymara as sixth colony on the River Desaguadero between Lakes Poopo in the south and Titicaca in the north. The seventh colony then consisted of the Uro-Chipayans on the eastern shore of Titicaca.

The five-colony return sequence began with the II C branch of the Quechua as shown on the map on page 139. The two concentrations of this branch southeast of Peru suggest that they accompanied two of the seven colonies. The concentration in southern Bolivia lies on the upper Pilcomayo as though planted during the fifth stage. The one farther south in northern Argentina could have reached that land from the fourth colony on the Bermejo. In any case the return sequence began when this branch settled in southern Peru on the Cordillero de los Andes at a colony on one of the tributaries of the Ucayali such as the Urubamba. The second return colony formed the Waywash concentration in the central Peruvian uplands on the Mantaro and upper Marañón. The small Yunkay concentrations of the third return colony lie farther down the Marañón, suggesting that the second colony took shape on the Mantaro near modern Lima. The concentration of Northern Quechua blanketing Ecuador suggests that the fourth colony settled on the Napo, a secondary tributary of the Upper Amazon. The Chibcha then completed the expedition by migrating northward from the Napo to the Magdalena in Colombia with its mouth on the Caribbean. Since only two years remained to re-cross the Atlantic, elite leaders of the expedition rendezvoused with the fleet at that point, leaving the Chibcha to spread westward across Central America in later times.

The formal outline of this fourth Amerindian expedition is as follows:

First Outbound Colony.

2154-2152. Uruguay. Charruan.

Second Outbound Colony.

2152-2150. Colorado (Argentina). Mapodunga (Araucanians).

Third Outbound Colony.

2150-2148. Negro (Argentina). Chon (Macro-Panoans).

Fourth Outbound Colony.

2148-2146. Bermejo. Wichi.

Fifth Outbound Colony.

2146-2144. Parameti. East Bolivian Guarani.

Sixth Outbound Colony.

2144-2142. Desaguadero. Aymara.

Seventh Outbound Colony.

2142-2140. Lake Titicaca. Uro-Chipayan.

First Return Colony.

2140-2138. Urubamba. Southern Quechua.

Second Return Colony.

2138-2136. Mantaro. Waywash Quechua

Third Return Colony.

2136-2134. Upper Marañon. Yunkay Quechua

Fourth Return Colony.

2134-2132. Napo. Northern Quechua

Fifth Return Colony.

2132-2130. Magdalena. Chibcha.

While these four expeditions were being conducted simultaneously in the 13th era, Japheth and his family reigned as god kings of climactic Dynasty IV in Egypt. They dominated Egypt while some twenty of the Noahic elite were active in the Americas. The two great colonization programs east and west under the three postdiluvian sons of Noah occurred in the 11th and 13th eras because odd-numbered eras were reserved for the Shem-Noah principle of diversity and de-centralization. This principle dominated the odd numbered eras beginning with the First Kish order in the 7th era. The opposed principle of centralization and uniformity explained the pride of Uruk in the 8th era, the Akkadian Empire in the 10th and the creation of the 12th. It would dominate the Sumerian restoration efforts of Utuhegal and Ur-Nammu in the 14th after 2128.

At this time the Gutí regime came to an end after three generations beginning at the start of the 11th era in 2218. Early dynastic Egypt overlapped those ninety years with ninety years of its own. Simpson sets the first six

dynasties apart. He lists full sets of rulers for each of these dynasties but then names no one for the obscure seventh and eighth dynasties. The six dynasties covered ninety years— ten years each for the first three, thirty for Dynasty IV and fifteen each for Dynasties V and VI in the 14th era beginning in 2128. After 2128 the Noahic elite returning from the Americas included three sons of Noah from Genesis 10:3, four sons of Shem and vassals of Aram-Joktan from 10:23 and twelve of the thirteen Joktanites from 10:26-29. We can compare these nineteen names to the total of sixteen Simpson lists for Dynasties V and VI. Five of the nineteen Noahic names were females, reducing the male total to fourteen. One of Simpson's sixteen rulers was a female reducing his two dynasties to a comparable fifteen.

Japheth's Dynasty IV concentrated on building pyramids. These projects were all initiated between 2158 and 2143; but each took as long as the time required no matter who happened to be reigning in Egypt. We cannot emphasize enough how ceremonial the 22nd century reigns in Egypt were as originally conceived. Furthermore the pyramid projects may have been much briefer than commonly understood. In politics as in physics, power translates into swiftness of accomplishment. A million men can achieve in one day what one man would take a million days to accomplish.

The Egyptian god kings were the "Brahmin caste" of the human race as symbolized by the tops of the pyramids in their small compass compared to the base. The ground base of each pyramid represented the "outcastes" who were being planted throughout to earth to survive the best they could without city states. These were the ancestors of "indigenous peoples" throughout the world. They suffered the fate of the doomed losers of the seminal war of 2302. In Christianity we repudiate the caste system but cannot deny that the castes have existed and still exist as a product of monogenetic origins and early postdiluvian history. A universal caste system arose from the nature of things. The Noahic elite with their superhuman longevities, command of historical knowledge and their power to maintain the empire of the world were inevitable theocratic "Brahmins" no matter what they called themselves. The soldiers who made up the victorious griffin armies of the seminal war formed a class of "Kshatriyas" and no doubt became the nobles or knights of later times. The "Kaikeya" merchant caste was distinct from the "indigenous" outcastes because they were free to travel from one city state to another for trade. The outcastes were "bound to the soil" by the rigors of survival in some 144 distant colonies throughout the world. Although the Satem Aryans of India are credited with naming and maintaining the castes, a universal de facto caste system was an organic reality. As Christ says, "The poor you have with you always." We are to "condescend to men of low estate" because such men perennially exist. Japheth and his sons busily built pyramids in the 22nd century to celebrate the monogenetic history that made these castes inevitable.

In conventional modern sociology, we distinguish the four castes by classifying folk as lower class, lower middle class, upper middle class and upper class. Although this terminology may already have passed out of fashion, such classification systems keep arising because of a reality that democratic idealists cannot eradicate no matter what they do. As samples of the Noahic

elite formalized to look the part, the god kings of the first six dynasties of Egypt were the original “upper class” of mankind. Their distinction from the rest of the human race derived from their high longevities and privileges to create nations from their own offspring. Creative privilege is the traditional trademark of the “Brahmin caste” in every culture. President Obama affirms that he has a gift. The gifted always rise to the top of society as Noah’s family rose above the diluvian sea level that doomed the rest of the human race. The Egyptians conceived of the western land of the dead because the outcaste colonists of the Americas in their time were reckoned dead from the time that they and their ancestors lost the war of 2302.

In *Enmerkar and the Lord of Aratta*, the Erechite king’s messenger reports the king’s words exalting himself as “son of the sun” and foretells the fate of the fallen populace of Aratta in becoming the depressed “indigenous” peoples throughout the earth. Although we can read pride into these words, they express a foundational fact of human existence since Noah’s 120-year survival project enabled him to “condemn the world” (Hebrews 11:7), that is, the doomed version of mankind named in the “end of all flesh”:

*“My king was destined for overlordship from his birth;
he is lord of Unug, the sagkal-snake living in Sumer yet
grinding the highland to flour;
He is the stag of the highlands, with great antlers;
He is the buffalo, the deer trampling with its hooves the holy soapwort;
He is the one the true cow bore in the heart of the highlands.
He is Enmerkar, son of the Sun, and has sent me to you.
That is what my king has spoken.’
“Beware lest I make (the people/Aratta) flee from their city
like a dove from its tree,
Lest I make them fly away like a bird from its permanent nest,
Lest I put a price on them as on mere merchandise,
Lest I make Aratta gather dust like a devastated city”
(Vanstiphout, 67).*

As Japheth and his sons in Dynasty IV— the same men who served as Erechite heroes in Enmerkar’s cause— realized that Enmerkar’s words were being fulfilled in the Amazonian depths of “Dwat” as the colonists fled like a bird from the permanent nest of the Tigris-Euphrates and Nile.

Sooner or later the Noahic elite got around to celebrating their status as “sons of the Sun” by ordering brilliant artisams to craft their statues. Together with the pyramids, portrait statuary became keys to the self-revelation of the sons of Noah. Although critics may well be right in their opinion that these Egyptian images are idealizations, how does one fail to idealize a man 500 years old and still relatively young? The statues of Dynasties IV and V can be checked for personal and racial traits. Japheth took after his Caucasoid mother and his Egyptian race were broad-shouldered Caucasoids like himself. However his firstborn son Gomer, a son of yellow Durga (Sheba-I, yellow Matriarch), does in fact look Asian in his portrait statue as Khufu of Dynasty IV:



Pharaoh Khufu Gomer son of Japheth and Durga (Sheba-I, yellow Matriarch)

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The tradition of Dynasty IV differs from the Slavic tradition of the sons of Svarog-Japheth in identifying its version of Madai (Slavic Svarogich) as a son of Gomer and grandson of Japheth rather than Japheth's immediate son. Welsh tradition clearly identifies Javan (Bran) as a son of Gomer-Llyr and thus Japheth's grandsons.

In any case Madai and Javan appear in the dynasty as Khafre and Djedefre. If Khafre was actually a son of Gomer, that patriarch must have taken a Caucasoid wife because Khafre as shown on the next page is clearly more Caucasoid in appearance than Khufu. The same is true of Djedefre. Japheth clearly sought to give his family as consistent a Caucasoid character as possible despite his sons Gomer and Magog by Durga (Sheba-I, yellow Matriarch) and Mahadevi (Havilah-I). The destroyed nose of the image of Djedefre hampers a clear identification of his racial character; but he was probably a full brother of Khafre. Simpson lists the six rulers of Dynasty IV in sequence as follows:

Snefru
Khufu
Djedefre
Khafre
Menkaure
Shepseskaf



Pharaoh Khafre

(Madai son of Gomer and a Caucasoid mother)

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Pharaoh Djedefre

(Javan son of Gomer and a Caucasoid mother)

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For some reason Japheth's son Magog never became a ruler in Dynasty IV but is replaced there by a prince Rehotep. This prince's image in wood is painted a light brown. In this close-up view, the rather thick lips and skin tone suggest that this prince was a son of Japheth by his diluvian wife black Kali (Ophir, black Matriarch) rather than red Mahadevi (Havilah-I). If so this relationship would solve a longstanding problem of what happened to the diluvian union of Japheth and Kali (Ophir, black Matriarch). The question is

whether the prince is to be identified as Japheth's son Magog. I have generally assumed that Magog was a son of Mahadevi (Havilah-I) rather than Kali (Ophir, black Matriarch) because he is consistently treated as a wind god Stribog of the Slavs, Rudra of the Aryans and Hurricano of the Caribs. The wind image implies the sanguine humor and, therefore, the color red. However we have seen that Ham's son by Kali (Ophir, black Matriarch), Cush, was characterized as a god of the air both as Enlil of Sumer. There is now nothing to suggest that Magog was a son of Mahadevi (Havilah-I) merely because he was a god of the wind. On the other hand, we can take Rehotep's status as a prince or official rather than a king as evidence that he is not Magog but a son of Japheth and Kali (Ophir, black Matriarch) failing to appear in Genesis 10.



Prince Rehotep

(Son of Japheth and Kali (Ophir, black Matriarch))

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An abiding reason for identifying Magog as Mahadevi (Havilah-I)'s son is that the Christian Gaels of the *Lebor Gebala Eirenn* ("Book of the Invasions of Ireland") emphatically identified themselves with Magog, showing his progeny in advanced generations as though they really knew their Noahic ancestry. The Gaels display the facial concavity characteristic of Mahadevi (Havilah-I) rather than Kali (Ophir, black Matriarch). As such they complement the Amerindians on the other side of the Atlantic. Hurricano's presence in Cariban tradition suggests that Magog found a place in Amerindian tradition. In fact he is the most probable leader of the Quechua expedition. Rehotep figures as a genuine son of Japheth and Kali (Ophir, black Matriarch) who never rose to the level of one of the elite of Genesis 10. The last two kings of Dynasty IV, Menkaure and

Shepeskaf, have been identified as son and grandson of Khafre. If that is the case they extend Japheth-Snefru's line into the third and fourth generation and neither belongs to the Genesis 10 clan system.

The 13th era also encompassed three major events in the history of Abram-Abraham. According to the process of Genesis 11, he was born 290 years after the Flood in 2228 in the 10th era dominated by Sargon-Nimrod and five years after the start of the Aegean war. References to Abraham's age are scattered through his part of the Genesis narrative. After his father Terah took him from Ur to Haran, he left Haran for Palestine at age 75 in 2153 according to Genesis 12:4. The Abrahamic war of Genesis 14 occurred when he still bore the name Abram rather than Abraham, that is, prior to the giving of the Abrahamic Covenant. That latter event occurred when he was 99 in 2129 (Genesis 17:1-7). So the bracket dates for the Abrahamic war were 2153 to 2129. That setting puts pressure on our concept of Egyptian Dynasty IV where the founder Snefru is Japheth, the same person who appears in the Abrahamic war as the Elamite king Chedorlaomer. Japheth's ties to Egypt were both genetic and linguistic. His ties to Elam derived from his diluvian marriage to Kali (Ophir, black Matriarch), whose apparent son Rehotep we have just seen.

The chronological implication is that after founding Dynasty IV in 2158, Japheth left Egypt for Elam. The alliance that he formed there lasted 14 years down to the war; so the departure to Elam occurred no later than fourteen years before 2129 in 2143. That latter date coincides precisely with the midpoint of the 13th era, suggesting that Japheth allotted his Dynasty IV just fifteen ceremonial years from 2158 to 2143. Either that or he chose the midpoint to depart from Egypt for some other reason. In the first case, Dynasty V filled out the remainder of the 13th era from 2143 to 2128. However we retain the view that the entire 13th era was covered by Dynasty IV while so many of the elite were in America.

Fourteenth Era: Colonization of Europe

The beginning of the 14th era brought on Dynasty V, consisting of nine members. A clue to the make-up of this clan is that the second ruler Sahure is portrayed with Negroid features consistent with Shem's mulatto son Hul. Without pressing the point we have surmised that Shem's Aramaean sons undertook a colonization role in Central and South America with Hul as patriarch of the Negroid Olmecs and the white son Mash identifiable with Bochica, hero god of the Chibcha, and the Mayan high god Itzamna identifiable with Shem's red son Uz. Sahure appears second in Dynasty V owing to a delay in or readjustment following his return with his half brothers from America in 2128.

Dynasty V follows a pattern much like that of IV in honoring Shem as IV honors Japheth. Dynasty IV starts with Japheth, a son and two grandsons before reaching into generations beyond the limits of Genesis 10. V starts with Shem, two sons and two grandsons beyond Genesis 10:23. Beside Sahure-Hul Userkaf-Shem's son Neferirkare Kakai figures to be Mash-Bochica because one of his sons Neferefre appears in a statue to be more Caucasoid than not. The other son of Neferirkare Kakai is named Niuserre Ini. An intervening king Shepseskare Isi is of uncertain parentage and might represent Shem's red son Uz-Itzamna. The dynasty concludes with three rulers of uncertain parentage: Menkauhor Kaiu, Djedkare Isesi and Unas. The Egyptian name Menkauhor Kaiu could conceivably form the basis of the Hebrew name Magog, Japheth's missing son in Dynasty IV, assumed to have participated in the Amerindian effort along with the sons of Shem.



Pharaoh Sahure

(Hul son of Shem and Kali (Ophir, black Matriarch))

Metropolitan Museum of Art, New York City

Photographer: Keith Schengili-Roberts

www.commons.wikimedia.org copied October 20, 2008

The founder Userkaf offers a realistic portrait of Shem so unlike the crude likeness of Khasekhemwy of Dynasty II that the latter image calls into question the identity of that ruler with Shem. In the Dynasty V portrait Userkaf-Shem wears a hat similar to the ones worn by Byzantine guests at the Council of Florence in the 15th century CE.

The special attention given to Japheth and Shem in the largely Caucasoid context of Egypt raises the issue of Ham's role in this period and especially of the Caucasoid people he fathered through his diluvian union with Uma (Jobab, white Matriarch), the Centum Indo-Europeans destined for Europe. We should return to the scene of the Tower of Babel and probe whatever facts are available to us about how this stock came into existence. If this account is true, the Europeans owe their origin more to Uma (Jobab, white Matriarch) than to her antediluvian sons Japheth and Shem. At least that is true of the Teutons with their Sidones and Chatti derived from Canaan's sons Sidon and Heth. The incestuous double maternity of Sidon from Uma (Jobab, white Matriarch) helps explain why the Teutons are generally so fair-skinned and fair-haired. At the same time the aquiline appearance of some Teutons and Romans suggests the impact of Mahadevi (Havilah-I) on her son Ham.



Pharaoh Userkaf

(Shem son of Noah and Uma (Jobab, white Matriarch) at age 473 in 2143)
www.rayandjuliesegypt.co.uk copied October 23, 2008

The Centum Indo-European stock came into existence as a result of the Tower of Babel fiasco around 2340. This division of the stock includes at least five families. A sixth, the Illyrian, is not well known; but Illyria was encapsulated between the Centum Hellenes and Latins and should be counted as a fifth especially because of the Zadrima-Puka-Fan coincidence linking them to the Latins. These six Centum families derived from the six “Titan” sons of Ham murdered in 2178. We have seen that the Hellenes trace themselves from Iapetus, Ham’s son Put. The Chatti and Sidones imply that the Teutons derived from Canaan. The Celtic inclusion of Mynogan-Mizraim in the heart of their tradition along with Llyr-Gomer implies that the Celts took rise from Mizraim. Cush identifies with Quirinus father of Nimrod-Mars of the Latin tradition. The extra-biblical Coeus and Creus remain to be related to the Illyrians and exotic Tocharians. We can argue from the relative locations of the Algic Cree in North America and Khoisans in South Africa that the northerly latitude of the Tocharians identifies them with Creus and the more southerly location of the Illyrians identifies them as sons of Coeus.

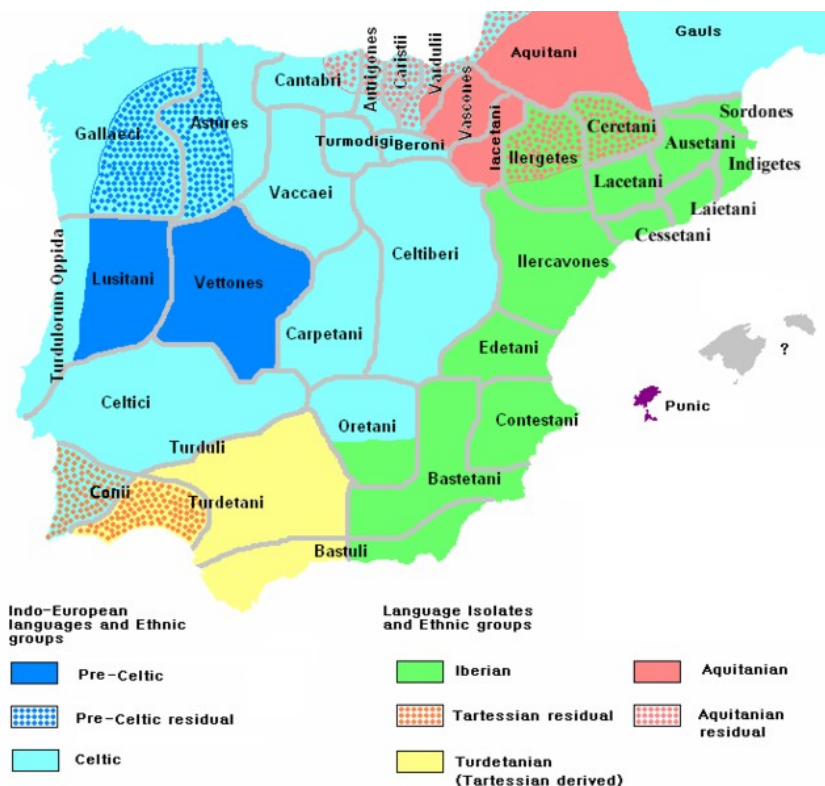
The Centum division of what had been Shem’s Aryan stock came into existence soon after the Tower of Babel event because six families were required to fill out the Canaanite leadership of six of the eleven colonies of the First Kish order. When the Shem-Noah faction came to power in 2338 determined to enforce the principle of diversity contrary to Ham’s false scheme of unity, they punished Ham by compelling fair-skinned members of his six derivative families to convert to the Indo-European language. These people began as Semitic speakers and converted at first to the Hamitic lingua franca

of the Tower scheme. If they had reverted to Semitic, they probably would have been members of the Akkadian Empire, raising its power to a level making all resistance impossible. As it was, Ham's conversion to Shem's Olympian, anti-Akkadian cause in 2244 brought the Centum Aryans to the Aegean where they first committed themselves to the European continent.

At the opening of the 14th era, Europe had not yet been formally colonized with the rest of the world. Their colonization awaited the liberation of Japheth's family from duty in Egypt. The Japhethites had established a claim to this last colonization by conducting the complementary Uralic colonization in the 11th era. The colonies established along the Danu (Canaan)be had been disrupted by the Thacian-Anatolian-Gutian process before the close of the 11th era. Presumably none of the participants in this process were Centum speakers. The latter were held in reserve on the Danu (Canaan)be until the 14th era. When their turn came after 2128, eleven formal colonies had already been established. They became the twelfth and, in that way, echoed the twelve-colony quota of each former expedition. The twelve colonies allotted to them brought the total of colonies to 144.

If the Upper Danu (Canaan)be is treated as a point of origin, a 7/5 ratio emerges by noting the rivers that encircle continental Western Europe and then the German rivers flowing into the North and Baltic Seas. The seven rivers of Western Europe begin with the Rhone and follow with three rivers in the Iberian Peninsula and three in Gaul. This enumeration skips the Guadalquivir and Guadiana in southwest Iberia on the basis of matching pairs of rivers flowing into the Atlantic south and north of the Pyrenees— the Tajo and Douro in Iberia and Garonne and Loire in France. The seven include the Ebro on the Mediterranean side of Spain and the Seine in northern France. The five German rivers are the Rhine, Weser and Elbe flowing into the North Sea and the Oder and Vistula (now part of Slavic Poland) into the Baltic. The German rivers form a return sequence because a tributary of the Oder has a source within a few miles of the source of the Morava, a tributary flowing southward into the Danu (Canaan)be. The source of the Vistula east of Krakow lies a similarly brief distance from the source of the Oder at Ostrava.

It is difficult to assign ethnically distinct colonies to these rivers because scholars agree that ancestors of major Centum Indo-European people such as the Celts remained in Central Europe until relatively late times in the first millennium BCE. Another problem is that scholars assume that the entire Teutonic linguistic first inhabited Scandinavia rather than Germany. If an original set of twelve colonies existed as indicated they were either abandoned by the Centum Aryans until later times or were colonies by exotic peoples such as the Iberians, Basques and Aquitanians. The Iberians clearly colonized the Ebro; and the non-Indo-European Aquitanians can be placed on the Garonne. Still we have to invoke the principle that Centum-Indo-European stocks either failed to participate in the expedition of the 14th era or abandoned the colonies they founded for Central Europe and Scandinavia.



Main language regions of Iberia ca. 200 B. C.

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The Iberian Peninsula figures prominently enough in this expedition that we should access a Wikipedia map showing the distribution of ancient languages there. The late date of 200 BCE does not mean that some of these stocks such as the Iberians and Aquitani had not settled in these regions as far back as the 22nd century. I remain uncertain whether to credit the assumption of scholars that Celtic Gauls remained exclusively in Central Europe until the first millennium. They reason from the distribution of specific material cultures shown in particular locations and involving both pottery and the familiar sequence of stone, bronze and iron. If Celtic settlements existed outside the Danu (Canaan)be region as early as the third and second millennium, archaeologists would presumably have recovered recognizably Celtic remains indicating such settlements. Or would they? If the settlements were shortlived, characteristic remains may not have existed in large enough numbers to have gotten the attention of archaeologists; and even if they were more permanent, the implements used by ancestors of Celts, Teutons and Italics in the late third millennium may have been totally different from the ones that characterize them from a time when they entered their characteristic lands in the first millennium.

The regions in western Iberia classified “Pre-Celtic” and “Pre-Celtic residual” make our point. Even though the Pre-Celts are not supposed to have entered these lands any early than 800 BCE, they still pre-dated the more characteristic Celts as though left over from earlier settlements. The Pre-Celts, therefore, could have re-entered regions around the Guadalquivir, Tajo or Douro that their tradition told them had been colonized by their ancestors more than a millennium earlier. Pre-Celts are shown in the Tajo-Douro region as though genetically Celtic colonies had been formed there in the 14th era. The Pre-Aquitania region suggests an analogous settlement by this non-Indo-European people on the Garonne to the north. The Pre-Tartessians can be added as a distinct linguistic stock preceded at the Guadalquivir or Guadiana in the 14th postdiluvian era.

The Iberians were presumably Indo-Europeans distinct from the Centum group as were Hittites and Luwians of the Anatolian expedition.

We encounter further difficulty in considering whether our pattern of rivers could have involved the Italics and Illyrians. The nearest approach to the traditional homelands of these peoples is the either the Rhone or one or more of the German rivers. Whatever the explanation, we keep in mind the strange coincidence between the Latin genealogy of Saturnus-Hadram, Picus-Salah and Faunus-Eber with the Albanian tribes or provinces Zadrime, Puka and Fan. The implication is that these distinct Indo-European stocks paired off somehow in the expedition of the 14th century. If the expedition began from the Upper Danu (Canaan)be, it is even conceivable that they remained with the main body until establishing colonies at the end of the sequence on the Oder and Vistula. In doing so they pursued the same practice as the Muskogean and Timucuan in following the main body of the North American expedition only to settle in a region extending eastward from the Lower Mississippi where the expedition began. By analogy Europeans treated the Danu (Canaan)be like the Mississippi and the Oder and Vistula like the Alabama and Apalachicola.

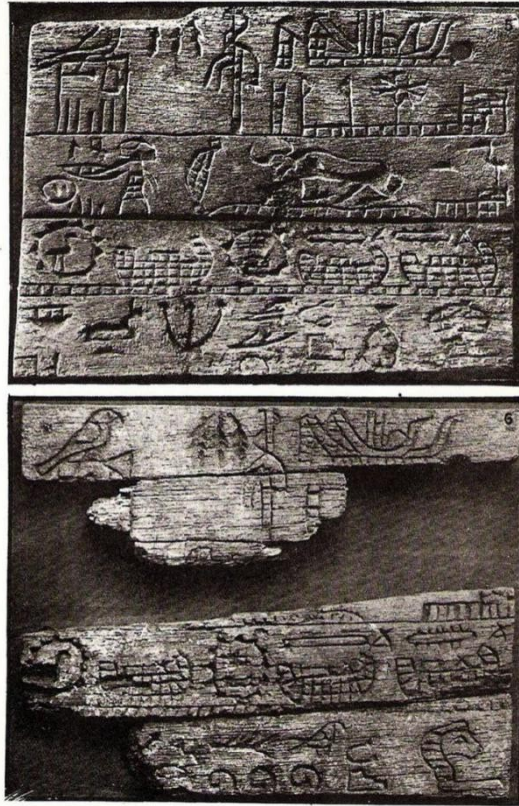
This last explanation reduces the number of Teutonic settlements to three on the rivers pouring into the North Sea and accommodates the view that, for whatever reason, migrated from there across the North Sea to Scandinavia. We can even argue that the traditional linguistic division of the Teutonic branch into West Teutonic, North Teutonic and East Teutonic families occurred after they separated into the colonies on the three rivers of the North Sea. It happens that the mouths of the Weser and Elbe surround the 8E line of longitude that extends northward along the Danish coast to the southernmost point of Norway. If ancestors of the West Teutons at the Rhine joined the other two families and sailed northward along that course into Scandinavia, the three groups may have settled at the Norosjø and Oslo Fjord in Norway and the Gota Älv in Sweden— all at the northern end of the Skagerrak. Whenever two of the three families spread farther abroad and began to return south, the East Teutons settled in their traditional Gothic homeland of Gotland Island and the West Teutonic Angles and Saxons in Jutland, leaving the North Teutons in Norway and eventually all of Scandinavia including Iceland.

Waddell supplies a strong clue to the chronological design of this expedition by deciphering an Egyptian inscription at what he regards as the

cenotaph of Pharaoh Menes, erstwhile Manishtushu. The artifact is shown on the next page in the form of Waddell's Plate VIII. His accompanying translation is as follows:

"The King Manash (or Minash), the Pharaoh of the Mushsir (Egypt), the Land of the Two Crowns, the perished dead one in the West, of the Sun-Hawk race, Aha Manash (or Minash) of the Lower Sea (or Sunrise or Eastern) and of the Sunset (or Upper or Western) Waters and of their Lands and Oceans, The Ruler, The King of Mushrim (the two Egypts) Lands, son of the Great Sha-Gana (or Sha-Gunu) of the Sun-Hawk race, The Pharaoh, the deceased, the Commander-in-Chief of Ships. The Commander-in-Chief of Ships (Minash) made the complete voyage to the End of the Sunset Land, going in ships. He completed the inspection of the Western Lands. He built there a holding (or possession) in Urani Land. At the Land of the Peak, Fate pierced (him) by a Hornet (or Wasp), The King of the Two Crowns, Mānshu. This bored tablet set up of hanging wood is dedicated to his memory" (Makers of Civilization in Race and History, 284).

PLATE XIII.



GREAT EBONY LABEL FROM MENES' TOMB AT ABYDOS.

In duplicate (from photographs by Sir F. Petrie, *PR. II. Pl. IIIA*). For decipherment and translation, see pp. 283 f. and 559 f.

Waddell identifies the setting of Menes' death, Urani Land, with Ireland and corroborates this interpretation with an eroded inscription on site there together with a local name applied to the site, Knock-Many. Fortunately for our interpretation, Menes identifies as Manishtushu with Shem's sixth heir Serug, whose death date can be computed from Genesis 11 at 2125, just three years into the 14th era. This date implies that the European expedition followed the same formula as the four Amerindian expeditions in allotting four years to preliminary activities before beginning the formal process in 2124. Menes' expedition to Ireland was a preliminary step and must have inspected the Rhone and rivers of Iberia before sailing north across the Bay of Biscay from Iberia to Ireland. The visit to Ireland anticipated how Celts located on the continent would turn insular in the British Isles just as Teutons settled on the rivers of Germany and crossed the North Sea to Scandinavia.

In outlining this expedition, we can codify three linguistic classes: Centum Indo-Europeans (C), Exotic Indo-Europeans (E) and Non-Indo-Europeans (N):

First Outbound Colony.
2124-2122. Rhone. Ligurians (E).

Second Outbound Colony.
2122-2120. Ebro. Iberians (N).

Third Outbound Colony.
2120-2118. Guadalquivir/Guadiana. Tartessians (N).

Fourth Outbound Colony.
2118-2116. Tajo/Douro. Celtiberians (C).

Fifth Outbound Colony. Garonne.
2116-2114. Aquitanians (N).

Sixth Outbound Colony. Loire.
2114-2112. Breton and British Celts (C).

Seventh Outbound Colony. Seine.
2112-2110. Gallic and Gaelic Celts (C).

First Return Colony. River Rhine/Norosjö.
2110-2108. West Teutons (C).

Second Return Colony. River Weser/Oslo Fjord.
2108-2106. North Teutons (C).

Third Return Colony. River Elbe/ Gota Älv.
2106-2104. East Teutons (C).

Fourth Return Colony. River Oder.
2104-2102. Italics (C).

Fifth Return Colony. River Vistula.
2102-2101. Illyrians (C).

Ancestors of the Doric, Ionian and Aeolian Hellenes did not participate in this process. They had been attached to the Anatolian expedition of the 11th era by the membership of the Achaeans in that process. It remains doubtful whether it is necessary to assume that all the Celtic groups returned to Danu (Canaan)bian and Alpine Europe as suggested by archaeological students of Celtic Bronze Age and Iron Age remains. We have suggested that Italics and Illyrians abandoned the settlements on the Oder and Vistula by tracing the tributaries of these rivers southward to the Danu (Canaan)be where they eventually migrated farther south into Italy and Illyria.

In 2113 the only Genesis 10 clan left intact to account for Egyptian Dynasty VI was the Joktanites. This clan first came into existence in the 11th era to

colonize southern Arabia with the South Semitic Arabs named for them. In the 13th era they formed the bulk of Wakan-Tanka's colonists of North America. The implication is that they joined the Amerindians in eastern Arabia and migrated with them to Ethiopia and Libya before taking part in the American program. In the 14th era their time came to appear as god kings of Egypt as the other Genesis clans had done earlier in the century.

If four of the five females of the clan are omitted except for the one appearing as Queen Nitocris at the close of the dynasty, eight members of the clan are left from which to account for the seven males of Dynasty VI. The probable dates, identities and rationales for each identification are as follows:

2113-2111 Teti	Hadoram	eldest of the Joktanite clan completing the Old Kingdom plenitude
2111-2009 Userkare	Obal	Hadoram's son
2109-2107 Pepi I Meryre	Jerah	brother of Hazarmaveth, Pepi II
2107-2105 Merenre	Almodad Nemtyemsaf I	brother of Sheleph, Nemtyemsaf II
2105-2103 Pepi II	Hazarmaveth brother of Jerah, Pepi I, Neferkare "born" in 2116, Hazarmaveth replaced by an actual six-year-old	
2103-2101 Merenre Nemtyemsaf II	Sheleph	brother of Almodad, Merenre Nemtyemsaf I
2101-2099 Neitiqerty	Abimael	last of the male Joktanites Siptah

The interpretation of Pepi II Neferkare assumes an extreme manipulation of fact in a deliberate effort to create the impression that the god kings were ordinary human beings. This case puts maximum stress on our radical view of Egyptian chronology. Our view begins and ends with the assumption that the high longevities of Genesis are a fact that stood out against the collapse of longevity into the familiar seventy years in later generations of the early postdiluvian period. We must look carefully at how, when and why the early postdiluvian Harzarmaveth (Mot) should be replaced by or interpreted as a six-year-old at the time he came to power in 2105.

The Noahic elite were faced throughout their lives with the task of maintaining their political power over later generations on the basis of their unique origin and high longevities. Psalm 82 reveals that they received a direct revelation of their status as "ejoic of El Elyon," god-sons of the Most High or

God Himself. To that extent they were types of Christ virtually interpreted as such by Christ in John 10. Psalm 82 threatens that they will die like ordinary mortals despite their high status. Once the revelation was given— probably at the time of the Tower of Babel— the elite were on their own in figuring out how to enforce what they were told. As rulers they received the *ka* or divine endowment to distinguish them from ordinary men *as* rulers. That endowment implies a certain degree of divine guidance; but if that guidance were not strictly limited in scope, the wars we have narrated and the united front against the Akkadian Empire would not have occurred. The manipulation of Egyptian chronology arose from the struggle by the elite to maintain power in view of the invisible power of the *ka* and the recession of the postdiluvian premise of human existence into the past. Ordinary persons had to be convinced and reassured that their rulers deserved recognition as such. The only alternative to mystical persuasion was military force of the kind utilized by Sargon. The Noahic elite invented the god-king institution in Egypt as a mystical alternative to brute force of the sort that Sargon-Nimrod had represented from the 6th era forward. Even in the modern world governments are obliged to gain stable recognition among their people.

The “Brahmin caste” implied by the pyramid design has maintained itself in Hindu theory and practice through an ultra-conservative preservation of the ongoing struggle to maintain theocratic power sourced in early postdiluvian times. The shock of Shem’s humiliation by Nimrod in 2244 convinced the Noahic Council that they had reached a moment in the developing world when they had to renew and fortify their theocracy to keep the world from reverting to the violent barbarity of antediluvian times and its inevitable “end of all flesh.”

The custodian of time and chronicle should have been the lunar god Nanna-Arphaxad I— Taranis with his wheel attribute. But Arphaxad entered into a peculiar relationship to his son-in-law Sidon. As Enki, the priest of El Olam, Sidon believed that time exists relative to eternity and could be manipulated according to his mystical ideas of eternity. He was the archetypal representative of priestcraft and had truth on his side to the extent that God differs from man and eternity from time. Arphaxad I and Sidon appear together as governors of Lagash in the Gutian period of the 22nd century under the names Ur Bau and Gudea. Kramer summarizes a Sumerian text narrating Gudea’s mystical dream, clearly conceived as an allegory of political power viewed from the perspective of eternity. The dream allegory has no direct bearing on the manipulation of time but reveals that Sidon perceived political design as existing in eternity:

In the dream Gudea saw a man of tremendous stature with a divine crown on his head, the wings of a lion-headed bird, and a “flood wave” as the lower part of his body; lions crouched to his right and left. The huge man commanded Gudea to build his temple, but he could not grasp the meaning of his words (*The Sumerians*, 138).

The divine man is gigantic for the same reason that the major pyramids were huge constructions: the world had gained greatly in population by the mid-22nd century. The man, representing the god Ningirsu (Ninurta-Nimrod),

represents the world as a specific political fabrication, not just a mass of humanity.

A crucial detail is that the image is not a griffin but the opposite of a griffin — not lion with a bird's head but a bird with a lion's head. In the griffin armies, leonine Hamites served under avian Semitic leadership. Now world power has taken the form of an avian Semitic body with a leonine, Hamitic-Egyptian head. Hallo estimates the period of Gudea's reign as 2136 to 2120. By this time the world dominance of dynastic Egypt is a firmly established fact and Semitic Sargon Nimrod has long since transferred his seat of power to the Egyptian west. Sidon-Gudea's task was to preserve the premise that this Egyptian power derived from the Mesopotamian theocracy. That promise would take the form of a new temple of Ningirsu to replace the one Shem-Lugalzaggesi destroyed around 2248. By building that temple Gudea would take a step toward the Sumerian restoration of Utuhegal (Salah) and Ur-Nammu (Ham). In the dream design the Sumerians appear as the "flood wave" of the lower body, the people of the water god Enki. Thus the design affirms that the civilized core of the world consists of a blend of Hamites, Semites and Sumerians. At the same time the "flood wave" image records the fact that the Akkadian powers at the root of dynastic Egypt approached that land from Sumer via the Lower Sea route from the Persian Gulf.

Because Sidon perceives the world as political design existing in eternity, time in his view becomes a subordinate element in the formation of such design. While Arphaxad I maintained a strict sense of factual chronology and transmitted it through channels that eventually reached both Moses and the Celtic designers of the Gundestrup Caldron, Sidon felt free to condescend as a "Brahmin" to the lesser orders by interpreting time however he wished. In the short term, factual time must be taken literally because the common people can observe such time relations themselves. But the larger historical record is so shot through with theocratic reality that it required manipulation to make it understandable. The six-year-old Pepi Neferkare had to be passed off at some point in time as a mystical version of Salah's son Mot-Hazarmaveth even if the adult wielded the actual power attributed to Pepi Neferkare. The name Neferkare means "Beautiful is the Ka of Re." The Ka was precisely what made a pharaoh a ruler and enrolled a man such as Hazarmaveth as a member of an eternal rather than temporal order.

We must consider whether the leaders of Dynasty VI actually performed a masquerade with a six-year old boy or constructed a retrospective myth that such a boy reigned for 94 years beginning in 2105. I suspect that they adopted both courses of action; but they could not have done so if something about Hazarmaveth had not lent itself to such treatment. A clue to this mystery is that Hazarmaveth-Mot appears as a corpse cradled in the left arm of Mahadevi (Havilah-I) in the *Braided Goddess* panel (page 76 above). We have also seen that Hazarmaveth participated with other Joktanites in Ashkenaz' North American expedition.

Assuming that the Noahic elite knew of the prototype image of a corpse cradled in Mahadevi (Havilah-I)'s arm, they understood the bearing of that image on the peoples dispersed to the ends of the earth from Hadramaut and

especially to the Amerindians bound for Dwat and the horrendous death cult of the Olmecs, Mayas and Aztecs. The image of a cradled corpse in turn suggested the symbolic substitution of a six-year-old boy for Hazarmaveth in 2105. A statue of the boy Pepi II Neferkare shows him in the lap of his mother, not cradled but sitting on her thighs:

An interesting exercise would be to compare the profile of the queen with other profiles to determine whether the large, somewhat aquiline nose is conventional or specific to this queen. A large, aquiline nose was a leading trait of Mahadevi (Havilah-I). Even if this queen is a much younger woman, she may have been selected for this trait in an effort to simulate the image of Mahadevi (Havilah-I) cradling Hazarmaveth at Hadramaut. In Ugaritic mythology, Mot's mother Lady Asherah is a version of Mahadevi (Havilah-I); so maternity enters directly into the cradling image of *The Braided Goddess* panel. The figure of Hazarmaveth as a cradled corpse together with his name Mot symbolize the "death" of all the distant colonists of the earth as emerging from the land of Hadramaut.



Queen Ankhesmeryre II and Son Pepi II Neferkare

Brooklyn Museum

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The last two rulers in the Sumerian king list to identify decisively with Noahic elite are the post-Gutian restoration monarchs Utuhegal of Uruk and Ur-Nammu of Ur. These reigned for 7 ½ and 18 years respectively. Because these successive reigns followed immediately on the close of the Gutian period in 2125 they lasted down to 2099, one year before the close of the 14th era. Of the highest rank in the Mesopotamian part of the surviving elite, they identify with Salah and Ham respectively. In reigning down to the close of the period, they added to the mystique of the 14th era as a time when colonizing activity ended with Europe and Dynasty VI brought the ceremonial sequence of elite Egyptian reigns to a close.

As Utuhegal, Salah duplicated his role as a liberating Sumerian hero matching this achievement in 2125 in overthrowing the Gutti with his achievement as Lugalbanda-Marduk in overthrowing the alliance of Aratta after 2302. In that sense the Gutian invasion duplicated the rebellion of Aratta. The king list takes care to measure out Utuhegal's reign as 7 ½ years and fifteen days. The Sumerian name Utuhegal accounts for the Old Prussian god of good fortune, Tukla, and the cognate Joktanite name Diklah reinforced in Balto-Slavic Sarmatia by such other Joktanite tribes as the Ophlones (Obal), Osyli

(Uzal), Slavs (Sheleph), Chazars (Hazarmaveth) and Aorsi (Hadoram). Tukla shares the Old Prussian pantheon with Babilos, god of the bees, representing Ham as creator of the concentrated swarm of the Tower of Babel scheme. In grouping Ham with Salah, the Old Prussians appear to reflect knowledge of the two Sumerian restorers as such or of some special linkage between Salah and Ham from earlier times and yet at work in the resoration period. Ham identifies with Ur-Nammu.

Ur-Nammu chose the lunar cult center of Ur and built a great lunar temple there. Except for the primary lunar god Nanna-Arphaxad, the one other lunar god of the elite community was Egyptian Zehuti-Thoth, the pantheon version of Ham. Just how Ham converted into a lunar deity is a matter for speculation; but the great turning point in his life had to be the murder of his six sons in 2178. At various times before his reign as Ur-Nammu he had been the Amorite king Hanu (Canaan), the Gutian king Hablum and Bera, king of doomed Amorite Sodom. The Ur-Nammu statuette shows a face consistent with Ham but not the more Asian Arphaxad I. It is a sensitive face consistent with the elegiac caricature in the *Dragon* panel of the Gundestrup Caldron. By all accounts Ham was both an inflammatory and sensitive personality, a kind of early postdiluvian Percy Shelley, interpreted in Sumerian mythology as Inanna's lover Dumuzi the Shepherd. In the Book of Ezekiel, the image of "women weeping for Tammuz" reminds one of Shelley's dramatic picture of himself in *Alastor*.

The Code of Ur-Nammu, a system of laws devised at Third Ur between 2100 and 2050, identifies Ur-Nammu as a son of the cow goddess Ninsun, mother of Gilgamesh. In contrast the king's name means "Champion of Nammu," a first generation goddess who mates with the sky god An and gives birth to Enki, Ninsun and Lugalbanda. Like Nanshe and Ningal, the name Nammu refers to the white matriarch Uma (Jobab, white Matriarch), original postdiluvian claimant to the land of Sumer proper in contrast to her son Shem's claim over Akkad. The paternal relation of An to Enki confirms that this version of the Sumerian heaven god is the usurper of 2359—Canaan father of Sidon-Enki. Lugalbanda-Salah's derivation from a union of Enki and Inanna has been concealed by a claim that Lugalbanda is a son of An and Nammu. But Enki's sonship to An-Canaan and Nammu-Uma (Jobab, white Matriarch) is a fact; and the same is probably true of Ninsun. If Ur-Nammu is Ham, his claim to be the son of Ninsun is not genetic but political. Ninsun was actually a sister of Enki and thus a counterpart to the "Lord of the Land" of Sumer.

The sensitivity of Ur-Nammu's face is not as apparent in frontal photos of the Ur-Nammu foundation figurine as in a three-quarter view given in Kramer's *The Sumerians*.



Ur-Nammu

Figurine

Samuel Noah Kramer. *The Sumerians*

The impression of sadness suggests a match to the god of the *Dragon* panel; but the one element of compelling logic is Ham's identity as the second lunar deity Zehuti of the Egyptians.

Hallo gives a detailed account of Ur-Nammu's restoration activities aiming at theocracy in the form of temples:

Thus Ur-Nammu won religious legitimation for his political pretensions by rebuilding the ancient sanctuaries. He did so not only at Nippur, as duly noted in the Tummal Inscription (see Chapter II, Section 3), and at Ur, but also throughout Sumer and Akkad. His building and votive inscriptions, and to a lesser extent his hymns and date formulas, bear eloquent witness to this fact. They show that he built temples to the principle deities of Eridu (Enki), Uruk (Inanna), Larsa (Utu), Kesh (Ninhursag), and probably Umma (Shara), as well as to some additional deities (Nin-egal, Nin-gubla) at Ur itself. No doubt he also provided for the upkeep of these temples, and he took pains to install high priests and priestesses. At Uruk and Ur his own son a daughter, respectively, were named to these high offices. (78).

Fiftheeth Era: Colonization of Iran

The epic sweep of this theocratic activity is consistent with Ham as one of the primary founders of the early postdiluvian world; and there is more specific evidence pointing specifically to Ham. Hallo explains that the *Tummal Inscription* just named attributes the first building of the temple of Enlil at Nippur to Enmebaragesi, the clearcut 8th era version of Ham, father of Aka-Mizraim. Building the temple of Enlil at Nippur is just what Ham would do in contesting possession of the Enlilship with Shem. No other member of Noah's family was more concerned for polytheistic theocracy than Ham. At least that was the position he took late in his life and career as Ur-Nammu.

The term "early postdiluvian age" cannot be logically extended much further than the close of the 18th era in 1978 BCE. Nine years before that date, in 1987, Shem's third heir Eber died. He had lived longer than any of the heirs. Shem himself died in 2016. Ham, Japheth and other Noahic elite may have lived longer; but there is no way of telling. The Sumerian king list presents three post-Gutian dynasties lasting a total of 318 years down to 1807. However, only the first two of these included clearcut early postdiluvians; and these dynasties lasted 115 ½ years down to 2009, just seven years after the death of Shem. The second of these dynasties, Third Ur, dominated the last century of early postdiluvian history; and that, in effect, is why Hallo identifies the Sumerian afterglow with the 21st century only. Whether we take the death of Shem, the end of Third Ur or the death of Eber as guide, the age ended toward the close of the 21st century. The two century final dynasty lasting down to 1807 was at Isin; and that as why we refer to the Sumerian king list as a composition by an "Isin scribe."

Still another date of termination in the late 21st century derives from the 94-year reign of Pepi II Neferkare. Some scholars believe that he was the last ruler of Dynasty VI. That explanation harmonizes with the symbolism of his substitution for the "cradled corpse" of Hazarmaveth. If so, his ceremonial reign began in 2100; and his actual reign of 94 years extended to 2006. The proximity of that date to the end of Third Ur serves as reinforcement of the same premise that the Noahic Council of the late 22nd century never intended to continue in existence more than a century longer. Shem died in 2016, the last ruler of Third Ur in 2009 and Pepi II in 2006; but these deaths all conformed to the general projected estimate of the end of early postdiluvian times as embodied in the fraternity of Noah's Genesis 10 family. Patriarchs such as Eber living into the 20th century probably continued to exert an influence from somewhere in the world; but he and others realized that the world now consisted of distinct nations rather than the explicit Noahic empire that they had known and maintained.

Despite the value of Europe in closing down the history of distant colonization, evidence exists for another great expedition, this time closer to home in Iran. This expedition can be described as the basis for the violent

overthrow of Harappan civilization as indicated by an archeological find showing a burned layer topped by artifacts of Sumerian, Elamite and Hittite origin. Stuart Piggott discusses this evidence in *Prehistoric India* (1950). A skull of Nordic-Caspian type was discovered at the Shahi-tump cemetery in southern Baluchistan. It was accompanied by buff ware of the same type discovered at the Elamite capital Susa as well as at Fara and Samarra. Piggott dates the invasion or invasions of this type around the year 2000.

The Persian form of the names Arphaxad's and Ashkenaz suggests that they participated in such an Iranian expedition. The Japhethite value of Luristan, Media and Hyrcania suggest the same for the primary Japhethite clan. For chronological perspective, we can take note of the death dates of Arphaxad I and Salah-Arphaxad II in the Genesis 11 process as complement to the later date of 1987 for the death of Eber-Tubal of the Japhethite clan. Arphaxad died in 2078 and Salah in 2048. If the expedition began promptly at the start of the 15th era in 2098, Arphaxad's death occurred twenty years into the Iranian process; and Salah just twenty years after it ended by the close of the era in 2068. These artificial symmetries were nothing new. Peleg died in 2178, ten years into the 12th era; and Noah, in in 2068 twenty years into that era. Nahor death in 2177 can be viewed as a delayed reaction to Peleg's. Reu-Nimrod died in 2248 twenty years into the 13th era. Serug's death in 2125 during an exploratory voyage to Ireland coincides somehow with the three-year extension of the Gutian three decades down to the ninety-third year. All these systematically ordered death dates imply ritual deaths— even ritual suicides— to signify that an elite patriarchs' work on earth was done owing to various milestone achievements.

According to the most logical model, the Iranian expedition crossed the northern latitude band from Media to the Indus to establish an outbound set of seven colonies before returning on a more southerly route from Baluchistan and Makran to Elam. The Japhethite names in Luristan, Media and Hyrcania suggest that the outbound group was filled out by the remainder of the Japhethite clan of Genesis 10:2. If a two-year module was applied to the 15th era beginning four years after the epoch in 2094, the outbound seven ended in 2080. In that case Arphaxad I could have established a return colony in Baluchistan over the last two years of his life. We have seen four-year preliminary run-offs in time before the beginning of other expeditions.

A correlation between the Genesis 10:2 septad and provinces of Iran is as follows:

Luristan	Gomer (Llyr)
Media	Madai
Hyrcania	Magog
Parthia	Javan
Aria	Meshech

Bactria Tubal

Gandhara Tiras

The rationales for these associations vary from case to case. Gomer is known as Llyr to the Welsh and interpreted as father of Bran, whose name is equivalent to IbrAnu (Canaan)m, Gutian name of Gomer's son Javan. The correlation of Media with Madai is traditional. Madai appears in the First Kish dynasty as Mashda, equivalent to Ahura Mazda, the good god of light in Iranian Zoroastrianism. Magog identifies with the Aryan wind god Rudra, the Slavic wind god Stribog and the Cariban wind god Hurricano. The Amerindian name accounts for the regional name Hyrcania and identifies Magog with that land south of the Caspian.

The Paradas or Parthians appear in the same East Indian traditions of conquest along with the Yavanas, the race of Javan. As Gomer's son and Japheth's grandson, Javan accounts for the name of the city state Awan in Elam in the 9th era. Thus Awan and Luristan show a local association between lands named for Gomer and Javan. Because these two appeared together in Egyptian Dynasty IV (as Khufu and Djedefre), the name Parada may be related in some way with "Para" or "Pharaoh." Piggott mentions a location Fara where the same buff ware found at Elamite Susa and at Shahi-tump in South Baluchistan appears. Thus an association extends from Javan's Elamite Awan and Gomer's Luristan to the east end of the Iranian expedition in Baluchistan after engaging the Yavanas and the names Fara and Parada.

An association between Aria (Ariana) and Meshech-Joktan depends on hypothesizing a cognate relationship between his Semitic name Aram, meaning "High," and the Indo-European name or title "Arya," meaning "Noble." Joktan's brother Peleg appears in Persian tradition as Zohak, the first king of world history. Rameau's great opera *Zoroastre* affirms that Bactria was the homeland of the prophet Zoroaster, who founded the dualistic religion based on the good god Ahura Mazda (Madai) and evil Ahriman (Varuna-Nimrod). The sentiment incorporated into this dualism shows that the Japhethites eventually shared in the Noahic Council's detestation for Nimrod-Sargon's Akkadian Empire despite having served the Empire as the Heliadae of the Aegean war.

The link between Bactria and Tubal-Eber-Gilgamesh must be established in particular. To begin with Eber-Tubal identifies with a god at the root of another well-known Iranian religion of dualistic type— Mithraism centering in Eber-Tubal as Mithras, the bull-slayer. In this role Eber-Tubal appears as a diminutive figure in act of stabbing a giant bull on the inside bottom panel of the Gundestrup Caldron. This act clearly corresponds to the blow delivered against the Akkadian Empire with the sack of Agade in 2188 when Naram Sin was an intense devotee of the lunar cult at Ur as symbolized by a bull imagery duplicated in the bovine decorations of his *Narmer Palette* in Egypt.

Another logical route to the same conclusion about Tubal-Eber derives from the Sumerian tradition that makes Gilgamesh a "son of Ninsun." The cow image identifies Ninsun with the Egyptian cow goddess Hathor, a version of

Durga (Sheba-I, yellow Matriarch). Although Gilgamesh was actually the son of Kali (Ophir, black Matriarch), not Durga (Sheba-I, yellow Matriarch), the association derives from the mysterious link between Japheth and Durga (Sheba-I, yellow Matriarch) under the same Genesis 10 name "Sheba." We have seen that that strange association resulted in the succession of Durga (Sheba-I, yellow Matriarch)'s Ur and Uruk, founded by Japheth and adopted by Gilgamesh-Tubal-Eber. Tubal is the first of three members of the Japhethite septad imported into the Japhethite seven from outside Japheth's genetic family. The Ninsun tradition helps to explain why Japheth turned to Eber to form the triad of vassals in Genesis 10:2. Both Japheth and Eber-Tubal became feudal "sons" of Durga (Sheba-I, yellow Matriarch) in the 6th era when the cities of Ur and Uruk were founded. Of the classic Persian provinces, Bactria lay nearest to the River Oxus (Amu Darya) at the entrance to the Altaic world derived from Durga (Sheba-I, yellow Matriarch)'s Asian race. Thus that province served as an appropriate setting for the Iranian colony established by Tubal-Gilgamesh, "son of Ninsun." Note that Ninsun is a second version of Durga (Sheba-I, yellow Matriarch) in the Sumerian tradition, the other being Ninhursag, "Lady of the Uplands."

The regional name Gandhara calls to mind the Ganda which repeatedly applies to Ashkenaz in different forms: Yarlaganda of the Gutian part of the Sumerian king list; Argandea of the 9th era; and Wakanda, a variant of the all-important Dakotan Wakan-Tanka. The element "Yarla" is a title element; and "Gandhara" suggests that the element might have been suffixed rather than prefixed. Ashkenaz belongs to the secondary Japhethite group in 10:3 rather than 10:2. However Yarlaganda is immediately followed by the Gutian Tirigin, suggesting the seventh Japhethite Tiras, who immediately precedes Ashkenaz in the biblical text just as Tirigan immediately follows Yarlaganda at the close of the Guti dynasty. Consequently we can interpret Gandhara as Tiras' Iranian colony bearing the name of the secondary Japhethite with whom he was so closely associated. Gutium itself lies within Iran in the west and Gandhara at the opposite side in the east.

The five return colonies were logically located in Baluchistan, Makran, Gedrosia, Carmania and Persis. Except for placing Arphaxad I in the first of these colonies owing to his death in 2078, there is no evidence left to place the others. Therefore we will simply arrange them according to given sequences to place Arphaxad II-Salah at Makran, Ashkenaz at Gedrosia, Riphath at Carmania and Togarmah at Persis. How do we know that these patriarchs were still alive? Their early generations of birth placed them in the charmed circle of those who lived the longest although we have seen one of them die in 2078.

In one respect the Iranian expedition of the 15th era was the opposite of the European of the 14th at least as we have perceived the two expeditions. In Europe emphasis fell on linguistic diversity; but we did not bother to speculate on leadership. In Iran the leaders are definitive but there is not much evidence for language beyond the Satem Aryan language of historic Iran. One exception concerns the presence of Elamite, Sumerian and Hittite artifacts over one of the burned layers of the Harappans. Several clues suggest that some of the colonies in Iran were made up of Sumerians. Scholars faced with the question

of Sumerian origins have suggested that they originated in Central Asia. This conclusion may arise from nothing more than an affinity between the Sumerian and Altaic languages as judged against the totally different Semitic, Indo-European and Sino-Tibetan. However the idea of a Central Asian origin may also derive from archaeological evidence found in that region.

If so, the Iranian colony nearest Central Asia is Bactria, south of the Oxus-Amu Darya River. We have assigned the Bactrian colony to Eber-Tubal. As Gilgamesh, this patriarch was a Sumerian of the Sumerians and a specific representative of Uruk. Arphaxad I, who colonized Baluchistan in the closing two years of his life, represented Sumerian Ur as the god Nanna. A similar argument brings Sumerians of Lagash into the picture. Ur-Nanshe of Lagash had been Canaan's son Heth, father of the Hittites. The Hittite archaeological presence at the post-Harappan site suggests that Hittites were drawn into the equation as representatives of Lagash. In the 21st century, Lagash was governed by the succession of Ur-Bau-Arphaxad I, Gudea-Sidon and Gudea's son Ur-Ningirsu-Salah-Arphaxad II. These governorships now appear to have laid the groundwork for the eastern colonies of the Iranian expedition. If Salah colonized Makran south of Baluchistan, the people he led there may have been either Lagashite Sumerians or Hittites or both.

The colony nearest the Indus was Gandhara, which we have assigned to Tiras-Tirigan of the Gutians. The colony there figures to have been Gutians speaking Iranian Satem Aryan. The proximity to the Indus, however, suggests that the colony also included Elamites reflected in the Elamite artifacts of the post-Harappan layer. As such they would have reinforced the Elamo-Dravidian language already present among the Harappans. The expedition was planned and executed in the reign of Ur-Nammu's son and successor at Third Ur, Shulgi. There is some evidence that the expedition resulted from a purge of foreign elements remaining in Sumer by Shulgi. Such a purge was the logical result of Shulgi's continuing effort to reestablish Sumerian theocracy based on specifically Sumerian gods and goddesses.

Hallo emphasizes how systematic Shulgi became in the development of this theocracy. Shulgi was a model theocrat:

"One of Shulgi's most interesting innovations, revealed by the archival texts from Drehem, is an elaborate schedule of monthly obligations levied on all the major Sumerian and Akkadian provinces through their governors. This rotating "liturgy" provided for the sacrificial requirements of the Nippur temples and, not incidentally, the maintenance of their sizable retinues. It conveniently institutionalized the relationship between the Ur III empire and those of its once independent city-states that were formerly united in the rather amorphous "Kengir League" (see Chapter II, section 3). In its calendaric and religious aspects. It foreshadowed the amphictyonic taxation systems of the Solomonic kingdom in Israel and of Delphi and other cult centers in Greece. The Nippur priesthood was not was not unmindful of these and other benefits conferred on it by the long-lived king. Fairly early in his reign, it permitted him to resume the divine status that had gone unclaimed since the collapse of the

Sargonic empire, and apostrophized him in more royal hymns than any other Mesopotamian ruler before or after him" (The Ancient Near East, 82-83).

Shulgi became a Sumerian god-king analogous to the Egyptian god kings of the 22nd century. That status fit a son of Ham (Ur-Nammu), placing him in the first early postdiluvian generation even though he may have been born long after the six sons of Ham murdered in 2178.

According to the Sumerian king list, Shulgi reigned for 48 years. Hallo suggests that this reign began about 2093; but we date it in accordance with the king list as third restoration reign after Utuhegal and Ur-Nammu some 26 years after 2125 or 2099, just one year previous to the beginning of the 15th era. By that account, it lasted down to 2051, the 17th year of the 16th era. Hallo also emphasizes Shulgi's efforts to secure Mesopotamia against the Iran which had humiliated Sumer in the 93 years of the Guti:

But beginning with the twenty-fourth year, no less than fifteen year names record military triumphs, all on the other side of the Tigris, from Urbilum (modern Erbil) on the Upper Zab to Anshan on the south. The main target was apparently Simurru, which was the object of no less than five campaigns, and the capture of whose ruler Tappan-darah was the principal event of Shulgi's reign recalled in later omen literature (81).

This effort to control Iran is consistent with an expedition aimed at dispersing its inhabitants as far off as Gandhara and Baluchistan. If Ur-Nammu and Shulgi's restoration had the approval of the Noahic Council, they agreed to the Iranian expedition in order to further his aim of securing Mesopotamia against the Iranian threat. All of the colonizing expeditions carried the same implication of securing the Fertile Crescent against dangerous aliens as was clearly the case with the Amerindian expedition following the battle of the Nile Delta in 2178. Shulgi's 24th year fell in 2075 during the latter stages of the expedition when it was returning to Elam. The action against Anshan in southern Elam makes the point that Mesopotamia had yet to be fully secured. Although Shulgi's campaigns did not secure the Sumerians from political oblivion after the close of the 21st century, these actions may have left Mesopotamia in a state enabling Semitic Akkadians, Assyrians and Amorites to flourish in the second millennium and beyond.

More exotic evidence exists that the Iranian expedition sought to purge Mesopotamia of foreigners Waddell reads Shulgi's name as "Dungi." If this were merely a variant a mistaken reading of the same name transliterated Shulgi by others, it would prove nothing. However Waddell makes this Dungi-Shulgi another of his matches to an Indian king, Jama-Dagni. We recall the presence of Waddell's Indian names Sagara and Asa-Manja as equivalent to the African ethnic names Sagara and Manja. With that background, we notice the Shilluk, Dinka and Nuer tribes of the black Nilotic stock in East Africa. The names Shilluk and Dinka show the same fronting of the main vowel in the names Shulgi and Dungi. The name Nuer might be explained as a Semitic formation Anu (Canaan)-Er analogous to the Eblaite king's name Ar-Ennum.

This Nilotic connection suggests that the black Gomerite Riphath colonized Carmania with ancestors of the Nilotes. Assuming that Carmania was rather uninhabitable territory, the Nilotes were later carried off by a Lower Sea fleet to east Africa.

Waddell cites a good deal of evidence from Shulgi's Indian counterpart showing that he too was a thoroughgoing theocratic. The Iranian expedition brought these traditions nearer to India; but the real mystery is where ancestors of the Indians were living when they absorbed so much Sumero-Akkadian political history as their own. The original First Kish colony at Phoenicia seems inadequate to establish this thorough-going identification of the Sumerian and Indian traditions although the location of Phoenicia helps to explain how the Hittites got involved in the destruction of Harappan civilization along with Sumerians and Elamites. The Sumerian-Indian parallels Waddell shows are so extensive and detailed that they suggest that these Indians were living somewhere in Sumer or Akkad. If that is the case, however, how does the Sumerian record fail to acknowledge such a non-Sumerian-speaking body of people in the heart of Mesopotamia? In any case the solar and lunar capitals in India, Ayodhya and Mathura, suggest that these Indians once lived at Agade and Ur.

Particularly impressive is Waddell's quotation of hymns to the moon god both in the Sumerian of Shulgi's time and in Indian times of Jama-Dagni. Waddell explains the discrepancy between the names Dagni and Dungi as the work of later Indian priests bent on emphasizing a cult of fire. Both the Sumerian and Indian lunar texts emphasize the importance of the bull image carried over by Naram Sin to the *Narmer Palette*. Waddell's version of the Sumerian lunar hymn includes the following lines:

*The Moon-god, He (Lord Sakh) caused to abide
In Ur, the city that his heart had chosen
The temple like a strong bull is glorified. Of my king may his net
Be upon....
Of the Moon, may his beloved city,
The dwelling-place of Ur, with holy decrees a city....
Of my king may his chapel....
Hail Moon, of the flocks thou art ruler, Lord the One Bull
of Light,
First-born son of Lord Sakh, in the land he is ruler.
He that institutes battle as a name I name. (Makers
of Civilization, 394)*

The universal moon god Nanna-Arphaxad I was the first-born son of Shem, identifying that patriarch with Waddell's ubiquitous "Lord Sakh." In the Indian hymn, the Moon is termed "Indu," "a Bull inspiring the Maruts' Lord (Sakh)." The leader of the Maruts is Indra, Noah rather than Shem despite Shem's primary devotion to the God of Storms.

Waddell's focus on "Lord Sakh" raises the issue of how Shem was engaged in the period of the expedition some sixty years before his death in 2016. The

name Lord Sakh, in Waddell's system, refers to the first ruler of Aryan history at the head of the Indian king list. Waddell gives him variant names Dar and Sig, identifying him as Shem. However the variant Indar leads him to identify the same god with Indian Indra, Shem's father Noah. This confusion of identity only point to the unity of devotion between father and son as co-worshippers of Yahweh, the God of Storms, from Genesis 9:26 forward.

Before outlining the Iranian expedition, we can profit from pursuing the question of Shem's whereabouts in this period by considering the Hindu Trimurti where he appears as Brahma along with Ashkenaz-Vishnu and Riphath-Shiva. We have placed the last two in the return sequence of the expedition in Makran and Carmania. The emphasis on theocratic consolidation in the reigns of Ur-Nammu and Shulgi hints that Shem and his two postdiluvian brothers were engaged in their own, Aryan version of this theocratic theme with the effect of forming themselves into the Trimurti. No matter what the quality of the Hindu religion, there is no question that Indian culture has preserved the early postdiluvian culture more thoroughly than any other nation of the modern world. That fact creates a perspective in which we feel that the Trimurti itself— Shem and his two brothers— left some indelible impression in the Aryans in the final century of Shem-Brahma's life.

Everything would be easy to follow if the Indian Aryans had succeeded in entering India in force in the 21st century rather than around 1500 or 1000 BCE. If Shem accompanied the expedition as far east as Gandhara and brought with him the surviving Mahadevi (Havilah-I) tetrad such a congregation on the western edge of Greater India might have performed some definitive ritual that was remembered by those who organized the Hindu religion. Otherwise we have to assume that that religion was formed by early postdiluvians only in lands far to the west of India.

Perhaps the greatest single barrier to understanding this part of the earth is the consensus that Aryans did not enter India any earlier than 1500 BCE merely because the *Rigveda* was composed no earlier than that date. In *History of Ancient Indian from Earliest Times to 1200 AD* (2002), Radhey Shyam Chaurisia believes otherwise. After reviewing different theories of Aryan origins, he agrees that the date of the Aryan advent in India is uncertain but favors the half millennium between 2500 and 2000— our early postdiluvian age. One of the theories of origin he reviews places them in "Sapta Sindhu," consisting of valleys in Kashmir and Gandhara. We can take Gandhara, therefore, as the colonial region where Aryans first made contact with India before occupying Punjab. We have assigned Gandhara to Tiras in Japhethite sequence and suggested that his colonists were Gutians owing to Tiras' identity as Tirigan, last king of the Guti. Because the Guti had been oppressors of Sumer, Shulgi logically banished them to the east end of the Iranian expedition under guard by a group of proto-Indians who had identified themselves with the Sumer-Akkadian rulers according to Waddell. In this way the Iranian expedition brought Aryans destined for India to "Sapta Sindhu."

Once we introduce the concept of loyal guard colonists to the expedition we can explain the presence of Sumerian, Hittite and Sumerian artifacts above the Harappan burn layers in the Indus region. Assuming that the majority of

colonists were Aryans but with certain other guard elements, we can outline the Iranian expedition formally as follows:

First Outbound Colony.

2094-2092. River Karkheh. Luristan. Gomer. Lur.

Second Outbound Colony.

2092-2090. River Qara. Media. Madai. Medes.

Third Outbound Colony.

2090-2088. River Talar. Hyrcania. Magog. Rigvedic Indians.

Fourth Outbound Colony.

2088-2086. River Atrak. Parthia. Javan. Paradas/Yavanas.

Fifth Outbound Colony.

2086-2084. River Hari (Areius). Aria. Meshech. Aryans.

Sixth Outbound Colony.

2084-2082. River Amu Darya (Oxus). Bactria. Tubal (Elam). Sumerians of Uruk/Elamites/ Dasa Indians.

Seventh Outbound Colony.

2082-2080. Swat Valley. Gandhara. Tiras. Gutians.

First Return Colony. 2080-2078. River Shelag/Lake Sistan. Drangiana. Arphaxad I. Sumerians of Ur. This colony reached Lake Sistan from Gandhara by ascending the River Helmand southwestward, reversing the eastward thrust of the expedition at this point. Note the resemblance between the river name Shelag and the Septuagint reading of Salah's name as Shelah in Luke 3:35. Salah was Arphaxad I's heir and bears the name Arphaxad, i. e. Arphaxad II in Genesis 10:22. The two Arphaxads appear in the Indian pantheon as Daksha I and Daksha II although Salah's greater identity in that pantheon is as the sun god Surya. As noted, Arphaxad I died in 2078 at the close of this stage of the expedition.

Second Return Colony. 2078-2076. River Bado. Arachosia-Baluchistan. Arphaxad II-Salah (Shelah). Sumerians of Lagash/Hittites. Salah reigned as governor of Lagash as the governor Ur-Ningirsu almost simultaneously with his restoration reign as Utuhegal after 2125. Sidon-Gudea was his father and predecessor; and Arphaxad I appeared as the first of the Lagashite governors of Gutian times as Ur-Bau. I have added Hittites to this colony to accommodate Hittite artifacts above one of the Harappan burn layers and in keeping with the Hittite derivation from Heth-Ur Nanshe, founding king of the Lagashite dynasty of the 9th era.

Sixteenth - Eighteenth Eras: Close of the Postdiluvian Age

Third Return Colony. 2076-2074. River Dasht or Tump. Makran-Gedrosia. Ashkenaz. As the greatest of all Hindu gods Vishnu, Ashkenaz would seem to have introduced a colony of Indians in this colony were it not that the Indians first settled in the north in Punjab as though from Gandhara. Curiously the name Gandhara suggests a rearrangement of Ashkenaz' own title and name Yarla-Ganda or Yarlagan of the Guti (Yarilo of the Slavs). Malati J. Shendge discusses the Shahi-Tump burial mound in *Civilized Demons: the Harappans in Rigveda* (2003). He reports the buff ware connection with Elamite Susa and adds that there has been no agreement over the meaning of the proto-Aryan skull found in the mound. Internet sources locate the mound near Turbat, which lies on the south bank of the Tump, a tributary of the Dasht in the extreme southwestern corner of Baluchistan in the ancient land of Makran.

We can consider the skull found there as possibly belonging to one of the Noahic elite. Instead of merely a random skull plucked from the depths of time, this skull was located in what Shendge suggests was a royal burial mound. Presumably it is a dolichocephalic, Nordic skull. That description excludes Arphaxad I as a son of Durga (Sheba-I, yellow Matriarch) and therefore a brachycephalic (broad-skulled) Asian. As a son of Uma (Jobab, white Matriarch), Ashkenaz might be expected to have been a Nordic type except that his father Noah appears decidedly brachycephalic in keeping with his Sethite origin. Of the Noahic elite, the most likely to have been Nordic was Uma (Jobab, white Matriarch)'s son Canaan by Ham. If the skull was not accompanied by a complete skeleton, it may have been Canaan's head lifted from the ritual murder in 2181. Burying the ten skulls of the victims of the Metelis at colonies lying between Mesopotamia and India may have been conceived as an appropriate way to honor the first group of Noahic elite to die in keeping with the warning of Psalm 82.

Fourth Return Colony. 2074-2072. River Hālil. Carmania. Riphath. Nilotic Shilluk, Dinkas and Nuers.

Fifth Return Colony. 2072-2070. River Mand. Persis. Togarmah. Persians. This explanation of the Persians conflicts with their tradition of migration from the mountain Valley of Parhasa unless that valley lay either along the expedition's route or was the source of the Persian faction in the expedition.

Shulgi's reign lasted 48 years until 2051. He was succeeded by three more Third Ur rulers, two sons Amar-Sin and Shu-Sin for nine years each and a grandson Ibbi-Sin for twenty-four. The dynasty came to an end and was replaced by the Isin dynasty in 2009, seven years after Shem's death. The given span of of Third Ur, 108 years, ran from Ur-Nammu's accession in 2117 to

2009. The only early Genesis 11 patriarch still alive at this time was Eber-Tubal, who died in 1987, during the thirty-three-year reign of the Isin founder Ishbi-Irra. Hallo identifies Amar-Sin and Shu-Sin as just two of a large brood of more than fifty princes and princesses begotten by Shulgi. As a son of Ham, Shulgi might well have reasoned from the fate of his brothers Cush, Mizraim, Put and Canaan in making certain that he had plenty of heirs.

Hallo has little to say about Shulgi's successors except that his two sons were deified and the grandson Ibbi-Sin found himself so beset by the Amorites that he was forced to yield power to the Semite of Mari, Ishbi-Irra, bearing a name from Irra, Semitic version of the Sumerian fire god Nergal, pantheon version of Peleg:

But Ur could not sustain its own population, let alone all those loyal to the king who now sought refuge behind its walls, without the continued tribute from the provinces. As this was more and more withheld, commodity prices soared, sometimes to sixty times their normal level, and the capital was confronted by the twin crises of inflation and famine. In desperation, Ibbi-Sin turned to the commander of his northern troops, a non-Sumerian from Mari named Ishbi-Irra, and with his help prolonged his own reign— but at a considerable price. Ishbi-Irra extorted, in return, full control of the province of Isin and of the nearby religious capital of Nippur and, consequently, claimed the fealty of the remaining Sumerian and Akkadian provinces (86).

Because the genealogy of Third Ur is fixed as Ham's progeny though a non-Genesis 10 son Shulgi, its members cannot be identified with any of the elite except for the founder Ur-Nammu. Although the year 2009 falls late enough that we can expect most of the elite to have died, the case of Tubal-Eber causes us to consider whether any of the elite appear in the Isin dynasty, last of the Sumerian king list. The king list gives Ishbi-Irra four successors down to his fourth generation before a new genetic line forms from Ur-Ninurta with successors through two generations. Of the father-son pairs left from the Genesis 10 system, the possible combinations include Japheth and Gomer, Sidon and Elishah or Eber and Joktan. The Eber-Joktan combination can be eliminated on the basis that Ishbi-Irra reign lasted down to eleven years after Eber's death. Another possibility might be Joktan and Abimael. Joktan's strong ties to the Semitic stock both in Arabia and Syria can be cited to place him at Semitic Mari if any other evidence could be added to support such a view.

There is nothing conclusive in this match but it makes sense in view of Joktan's Semitic orientation. The name Ishbi-Irra suggests that he is honoring his slain brother Peleg as the universal fire god from the time that he reigned at First Kish as Cernunnus with stag antlers symbolic of flames. Ishbi-Irra's thirty-three-year reign carries him down to 1976, two years after the start of the 19th postdiluvian era. His son and successor Shuilishu reigned for ten years until 1966. If the Joktan-Abimael identification holds true, the recognizable history of the Noahic elite ends here. Shuilishu's three successors carry the line down to the fourth generation of Joktan-Meshech-Aram, one of the chief figures of the Noahic elite and a son of Shem's third heir Eber, known to have

died in the 20th century in 1987. We can compare Joktan's fourth generation to Peleg's nominal fourth ending in Abram's father Terah. This fifth generation of the Isin dynasty ended in 1914. At some time during the period of this dynasty, a scribe composed the Isin or Sumerian king list, the major document of early postdiluvian times along with the Sumerian epics of the Uruk-Aratta war.

Apologetic

The study reflected in this narrative derives from a Christian fundamentalist viewpoint. As such it is socially disqualified from serious consideration by the fraternity of secular scholars no matter how many consensus facts it incorporates. That social reality is unfortunate; but secularists imagine that they are guarding society against religio-scientific error much as medieval clergy guarded society against heresy. If one raises a coincidence such as the one between names of the Caddoan tribes and Genesis 10:4, one can imagine a variety of ways that secularists might seek to explain it away. Secularism has become an entrenched orthodoxy in which the principle of high world chronology is guarded as zealously as Christians guard the integrity of the Gospel.

Evidences for ultra-high world chronology are obviously factual. The problem lies with interpretation of the facts based on an inadequate concept of time. During the course of the 20th century, physicists discovered that light exhibits seemingly contradictory particle and wave properties as though it were not only passing through space but causing ripples to form in the fabric of space itself. That mysterious dual property of light should have been extended to time as well. The "particle" dimension of time consists of cause-effect mechanisms such as nuclear fusion in which low mass atoms change under the impact of intense heat from one-proton hydrogen to two-proton helium. All cause-effect mechanisms imply transformations from one discrete state to another. These are the "particles" of time. The "wave" function of time is its continuous duration, distinct from the causal transformations that accompany it. Duration arises from a medium analogous to space through which light moves. That medium is consciousness, not just human consciousness but animal consciousness and rudimentary forms of consciousness attaching to plant life and even what Poe calls the "realm of inanimation." Discretely altered states of consciousness result in a relativity of time unrecognized in modern physics.

One reason for this failure to recognize duration as the result of the "wave property" of time is the 19th century reaction against philosophical idealism with its concept of projective solipsism according to which the universe is dependent on the perceptual character of the human mind. The biblical account of origins denies idealism on the basis that the inanimate, plant life and animal life preexisted humanity. The idealistic dimension of the truth consists only of the effect of higher levels of consciousness in altering the ratio of discrete

events to perceived duration. On the first two days of creation when the physical universe consisted only of light and space, the level of consciousness in the physical universe was so minimal that this ratio was extremely high so that eons of “particle time” or discrete events occurred at such brief intervals that a single day’s duration such as we experience could contain billions of years worth of mechanical operation assuming that discrete events such as nuclear fusion and the gravitational accumulation of matter into stars were already occurring.

This interpretation of time is by no means a revival of the “day-age” theory of Genesis 1. According to that theory, the equation of days with ages is merely verbal as the Hebrew term *yom* represents extended periods of time conventionally understood. On the contrary, our view attributes a day’s worth of actual, objective duration to vast numbers of causal events strung out in sequence as though they took place in vast periods of time. Prior to the creation of mankind and even beyond that time, the relationship of physical events to duration was subject to change. The further back we go in the creation day sequence the higher the ratio of events to duration.

How, then, can we give objective value to consciousness and duration as though these phenomena exist as objectively as the medium of space? A more appropriate question is how they ever came to be considered otherwise. The answer lies with the tendency of idealism to generate the notion of subjectivity, which represents a compromise between objective science and human volition as though “wishing made it so.” Our pejorative term for this 19th century concept of subjectivity is “sentiment” or “sentimentality.” This notion of sentimental subjectivity derives from degeneration in the Christian concept of prayer caused by a general loss of faith sourced in the 18th century Enlightenment. Healthy Christian prayer consists of a blend of human and divine volition in control of objective reality and subject to its laws even when miracles occur. Biblical miracles were not so much violations of the laws of nature as extensions of their capacity through divine expressions of power akin to those that maintain the laws of physics. A prayer is by no means a sentiment but an effort to convert thought into pure volition in joining God in His capacity to convert thought into objective reality. In other words every prayer is a creative act based on the powers of the “image of God” in man. Like Creation every genuine prayer alters the course of history in the same way that practical human decisions alter history— by the insertion of volition into the flow of events in a way that that passive thought never does. Thinking never makes it so until thought passes into volition and volition triggers either human or divine action. Answers to prayer are the twin brothers of effective courses of action.

The alternative to this view of time is the assumption that time is a function of mass, energy and space and can be understood without reference to a fourth principle. By this assumption time is somehow generated by events such as a solid objects moving through space. Because motion at a fixed rate of speed makes time measurable in terms of space, then time is nothing but the passage of the object over a corresponding interval of space. That notion is illogical. An object in continuous motion adopts an infinite variety of spatial locations. No matter what spatial measure we adopt, a smaller one can always be adopted.

Science has not yet discovered a spatial “atom” or indivisible unit of space. Consequently duration must always be read into motion from some perspective distinct from space, matter and kinetic energy.

Time invariably emerges from consciousness or some other medium proper to itself. Otherwise it collapses into some form of space. That is why Einstein suggested that space and time form a continuum just as matter and energy form a continuum. Although he proved that energy is more foundational than matter and that matter can be reduced to energy, he never suggested that the distinction between matter and energy is an illusion. The same is true of space and time. One may prove more foundational than the other; but that does not mean that one is less real than the other. If we consult the biblical creation-day sequence, energy preceded the existence of matter since light was created on the first day. Space came into existence as the “firmament” of the second day. Although time is not concretely measured until the introduction of sun and moon on the fourth day, that circumstance does not mean that it failed to exist until then. On the contrary it exists at the close of each creation day in the formula “the evening and the morning were the Xth day.” Like light, therefore, it pre-existed space in the space-time continuum even as energy pre-existed matter. That formula begins with “evening” because darkness pre-existed the creation of light. Once the first day was complete, some form of time existed in order to explain the term day.

Sometimes we describe matter as trapped energy owing to the way light is released by the fusion process that makes the stars glow. In this process, a quantity of matter is converted into light by the fusion of two hydrogen atoms into one helium atom reducing two nuclei to one with the loss or expression of nuclear energy. Underlying both the material and energetic modes of this process is a certain quantity of mass-energy. By analogy the same model applies to the conversion of space or “trapped time” into radiant time or duration though some process occurring in the realm of space-time. Because hydrogen and helium are structured quantities of matter, analogy requires that space maintains similarly shaped “atoms” of trapped time. These atoms or indivisible units are the units of space that form a foundation for continuous motion by material bodies from one location to another. Some force analogous to the heat operative in the fusion process causes these units of space to generate duration. Apart from this force, events occur in space without the lapse of time; and the farther back we go in the creation sequence of Genesis 1, the less and less duration attaches to events.

The force that brings about the fusion of units of space and converts them into free flowing time is the volition that underlies consciousness. In the generation of free time, the universe “awakens” and times events just as our consciousness awakens after sleep and becomes aware of time. By analogy the units of space that fuse into time are elemental images existing in space but without material substance except for the non-material but physical space that can be curved by the force of gravity today. These images are analogous to the ones that occur in dreams from a sleeper’s stock of memories but without an immediate sense of duration and the clarity of vision that accompanies waking consciousness. The force that converts sleeping into waking is volition when a

sleeper awakens from some sound or other sensory signal. The human will seize on these signals and generates waking consciousness by synthesizing sensible images in a context of complementary time.

This awakening process is the counterpart to fusion in the distinct realm of mass-energy. Whatever form of divine power first brought hydrogen and helium into existence prior to fusion found a counterpart in certain elemental images of space that preceded the conversion of space into time. These elementary images were lines and points. All objects that move through space form lines and stop at points. Thus the universe awakened to the flow of duration through a fusion of lines and points by the force of volition. In what sense can time be described as the fusion of line and point? Lines with the character of points are the closed loops of ellipses including circles. A circle is a line formed by movement at equal distance from a central point. An ellipse is a line formed by movement in which distances from two points form the same sum. Thus ellipses are to circles what helium is to hydrogen, the result of a fusion of two particles of "subatomic" space instead of the single unit formed by a "subatomic" circle. Time emerges when ellipses of space are derived from circles just as moving bodies in space fall into ellipses under the gravitational force generated by mass.

Light passes through space at its fixed rate in expanding spheres, three-dimensional counterparts to the circle. In contrast time exists relative to irregular events occurring according to discrete elliptical patterns generated by the casual, gravitational interactions of masses moving at different rates of speed. This foundational distinction between the spherical uniformity of light and the casual, historically varied texture of time explains why the Bible states that we "walk by faith and not by sight" inasmuch as "faith comes by hearing." Our ears are to faith, time, event and history what eyes are to visible forms, space and observed phenomena—the data of non-religious, experimental science. Science works by sight of natural forms stable enough to be verified by repeated experiments. Religious faith takes shape from a sense of event and history based on non-repeated and non-repeatable circumstances against a background of time conveyed to us by sound waves brought to us by the same medium of air that enables us to live and breathe. The light that conveys visible knowledge to us radiates in single-center spheres. The time that corresponds to our sense of sound radiates in casual, circumstantial, irregular paths analogous to the elliptical orbits of large masses in space. That is why the creation account associates time on the third day with the orbits of the sun, moon and earth—casually aligned masses.

The creation account of Genesis 1 is both "natural" and "religious," combining objects and processes that can be observed today with historical, one-time only events documented by biblical words correlative to the languages by which we hear and communicate the reality of such events today. A naïve assumption of the scientific culture of modern times is that all authentic events can be verified experimentally. The fact is that no event can ever be verified experimentally. Our memories are filled day to day with events which we know to have happened but which can never be precisely duplicated in the present tense. This difference between observable objects and remembered events slips

by unnoticed because of the close analogy between the two in contexts where the events we recall and processes that can be easily re-observed are very similar. The difference becomes an issue in cases where events occurred and are remembered without close counterparts to present experience. The creation days present an interaction between familiar objects, events and continuous states without presently observable counterparts. The chronological problem of Genesis 5 and 11 involves such a non-repeatable stage of existence prior to the close of the sixth day of creation around 4000 BCE. We can easily observe the products of these unfamiliar events through direct observations by geologists, palaeontologists and archaeologicalists. But we have lost the keys to the events themselves through an anti-religious effort to deny their unfamiliar character.

We are concerned with the shifting rate of time during the creation days. By "rate of time" we mean the changing ratio of physical processes to measures of duration familiar to us today. Because of the comparative simplicity and uniformity of events over the first three days of creation, this ratio was far higher than it is today. Vast numbers of simple events, analogous to the simple radiation of light, occurred in comparably brief periods of time as we experience it today. Although this ratio diminished throughout the creation-day sequence, it was still quite high before the end of the sixth day around 4000 BCE. At that time Cain and Abel were born and Noah's ancestor Seth followed 130 conventional years later.

Adam and Eve were created toward the start of the sixth day when the ratio was still so high that they lived through thousands of the revolutions of the earth around the sun. Like all the prototypical creatures, they were archetypal and virtually immortal. Despite being shaped from ordinary elements, their substance constantly regenerated itself. Under these conditions, they lived under the same genetic condition that applied to archetypal plants and animals during the earlier days. In each case the archetypal creatures failed to breed true to type. Reptiles of the fifth day gave birth to dinosaurs. Under the same condition of genetic malleability, Adam and Eve gave birth to children who begat offspring so deviant from type that they are not classified today as *Homo sapiens*. These "children of the sixth day" included Neanderthals and Cro-Magnons. In contrast Cain, Abel and Seth were born after the close of the sixth day and were all *Homo sapiens*.

The reason for this creation-day malleability is that each archetypal creature, without parents, was perfect in kind and could not duplicate this perfection without secondary acts of creation. As a result God "wasted" their offspring in the same way that he "wastes" seeds, eggs and masses of offspring in a manner that offended Alfred Tennyson in *In Memoriam*. The same principle of "waste" applies to all the stellar bodies except the earth and sun, which are archetypal in their capacity to sustain life. The principle of archetype and "waste" conforms to the distinction between quantity and quality so basic to the distinction between elect holiness and unholiness in humanity. Regenerated persons become archetypal in respect to God-consciousness and holiness. That is why Revelation 22:11 refers to the unregenerate class as "filthy" in contrast to the holy. Filth, of course, means human waste.

We have observed the principle of “waste” in the pyramidal contrast between Noahic elite “Brahmins” at the top and remote outcastes at the bottom. These “wasted” descendants of the fallen Aratta community, however, differ fundamentally from the wasted unjust and filthy of Revelation 22:11. Membership in the politically fallen outcastes poses no barrier to evangelical conversion, immortal life and perfect holiness. In fact I Corinthians 1:26 states that inferior folk become regenerates in larger numbers than the physical and intellectual elite. This circumstance gives no preference to human inferiority per se but to the fact that inferior persons feel the stress of their fallen condition more fully than the relatively fortunate elites, whose temporal happiness often acts as a barrier to repentance. In that sense the fall of Aratta can be considered a means of grace, a steppingstone toward repentance among the less favored descendants of Noah. - *fin* -

The Gaelic Tradition

John Davis Pilkey, May 7, 2008

Kingship at Its Source interprets the Teutates Panel of the Gundestrup Caldron as documenting a follow-up battle after the Battle of Metelis, in which members of the Gallic tetrad and vassals of Japheth under Shem avenged the murders of Ham's six sons and four vassals of Javan at the hands of Narmer. Interpretation of the Teutates Panel has been complicated by a rival interpretation of the Caldron as depicting insular Gaelic rather than Gallic traditions centering in the deeds of Irish hero Cúchullain. According to this alternative interpretation, the bearded figure I identify as the Gallic god Taranis is identified with King Fergus, an entirely different patriarch. The dominant figure in the Teutates panel is equated with Cúchullain and the Gallic god Esus (Joktan) rather than the Gallic god Teutates (Shem). My interpretation equates Esus with one of the riders, the one with a bird insignia on his helmet. My book compromises with the rival interpretation by suggesting that the Caldron was crafted by an insular artisan on the basis of a Gallic prototype. The rival interpretation emphasizes some of the details of the legend of Cúchullain including one appearing in the Teutates panel, a bed of leaves dividing the two horizontal registers of the panel.

A transparent reason for bringing the legend of Cúchullain to bear on the Gundestrup Caldron is that the name Medb appears prominently in the text of *The Battle of Ross na Ríg*, a medieval work dated about 1160, translated from Gaelic by Rev. Edmund Hogan and available on an internet Wikisource linked to the Wikipedia article on Cúchullain. I now take **the Irish tradition of the Battle of Ross na Ríg as an insular version of the Battle of Teutates**. This battle occurred in 2178 BCE despite the anachronistic trappings of the story derived from Ireland. The text of *The Battle of Ross na Ríg* is a goldmine, amplifying the narrative line I offer of the Battle of Teutates including new prominence given to **Shem's grandson Obal under the Irish name Conchobar**. The story clearly implies a sibling falling out between Inanna (Medb) and Utu (Obal-Conchobar) at some time subsequent to their appearing together in the Olympian tradition of exile to the Aegean under their names Artemis and Apollo. That exodus took place in the 2240s about sixty years before the battle.

The alienation of brother and sister arose from Shem's effort to shake off the Inanna Succession and replace it with his male-line heir Obal rather than Inanna's son Shelah-Marduk. Shem failed at this attempt, or else Genesis 10:22 and the genealogy of Genesis 11 would not read as they do. However his efforts resulted in a victory by what the Gaelic text calls the "Ulaid" over the forces of Eriu or Ireland ruled by Medb as queen and Ailill as King of the Irish province of Connacht. Once we accept the premise of insular and medieval anachronism, details fall into place. The land of Eriu figures as an anachronism for the belt of lands outlined in Genesis 10:22 and extending from Elam in the southeast to Lydia in the northwest. This belt of lands operates in Irish tradition in much the same way as the names and arrangement of German tribes in Ptolemy's Germany as explained in Appendix V of *Kingship at Its Source*.



Ancient Provinces of Old Ireland

<https://commons.wikimedia.org/wiki/File:Ireland900.png>

copied July 20, 2019

The story begins with the deathly illness of Conchobar. The enemy King Ailill bears a name suggesting Ellil, Akkadian variant of the god Enlil synonymous with the Semitic linguistic stock. Medb-Inanna's high Semitic importance as Ishtar suggests such a foundational alliance formed on behalf of the Semitic Akkadians in opposition to the Indo-Europeans who lost at Metelis but then won at the Battle of Teutates.

A geographic hint derives from a reference to "Medb of the Plain" together with a statement that she and her allies invaded from the western kingdom of Connacht. Because *Kingship at Its Source* places the Battle of Teutates at Carchemish, the "plain" in question might be considered the Plain of Anatolia northwest of the Upper Euphrates. Such a western orientation for Medb agrees with her having spent time in the Olympian exile to the Aegean as Artemis. Her eventual cooperation with the Akkadian regime who had exiled her is consistent with the way the Akkadians attempted to spread their empire westward both in Sargon's conquest of Ionia and Naram Sin's conquest of Lower (North) Egypt as Narmer. The logic of the situation is that Inanna-Artemis became alienated from her

brother Utu-Apollo-Obal-Conchobar at some time between the rise of the empire in the 2240s and the Battles of Metelis and Teutates by the 2170s. This sibling rivalry adds a dimension of meaning to our understanding of the two battles. In effect Inanna-Medb joined forces with the ruling Akkadians; and her brother Utu-Conchobar, with the Centum Aryans or "Ulaid" who had disobeyed the Akkadians by leaving eastern Arabia for Egypt, Phoenicia and Carchemish.

These siblings— biblical Uzal and Obal— were grandchildren of Shem through Arphaxad I (Nanna-Taranis). Obal would have been Shem's heir if it had not been

for the Inanna Succession. The Hurrian *Song of Kumarbi* emphasizes how deeply Shem resented the Inanna Succession in taking his imperial heirs from the male line of his enemy Canaan. When the Centum Aryans came up from Arabia, Shem and Obal seized the opportunity to abandon the Inanna Succession by overthrowing the Akkadian regime based on it. At this attempt to reject the succession based on her son Shelah-Marduk, Inanna-Medeb turned hostile toward her brother and joined the Akkadian cause as embodied in the figure named Ailill in the text. Ailill could not have been the original Enlil, Cush, by 2178 because that son of Ham perished at Metelis in 2181. At Cush's death the Enlilship passed on to an heir, logically his son Nimrod— Sargon— founder and embodiment of the Empire. **Thus the text of *The Battle of Ross na Ríg* records the last stand of the Akkadian Empire through an alliance between its founder and the great goddess Ishtar.** This alliance calls to mind

Alexander Hislop's book *The Two Babylons* where Ishtar and Nimrod are the hard core of evil opposition to the interests of a godly Shem. Interestingly the Gaelic text has Ailill call his ally Medeb at one point "you bad woman"— an epithet reminiscent of Inanna's reference to her own "stinking deeds" in a Sumerian text. Because Shem's grandchildren Inanna-Uzal and Utu-Obal appear in the Joktanite section of Genesis 10, particular importance attaches to the internet suggestion that the hero Cúchullain is the insular version of Esus, the Gallic Joktan. Whatever Joktan's role in the Battle of Teutates, he carried off the lion's share of feudal vassals in Genesis 10.

Like Medeb-Inanna and Ailill-Nimrod, Joktan figures as an important name in Semitic tradition. The bird insignia on his helmet in the Teutates panel is a recurrent sign of the Semitic linguistic stock together with the name Enlil, god of the air, home of the avian race. Joktan is the Semitic "Tyrian Hercules," the god Baal Melqart, "King of the City" in reference to his reign at seminal Uruk at the period of the Uruk-Aratta War. I persist in believing that the principal figure in the panel is Teutates-Shem rather than Cúchullain-Joktan; but that does not mean that Joktan fails to appear in the panel. Whatever Joktan's role in winning the battle must have been prodigious or the Gaels would not have remembered him as they do. The mysterious element in our hypothesis that the Battle of Teutates is the same event as the **Battle of Ross na Ríg** is that Shem has not been identified as a player in the Gaelic story. Likewise the prominent Conchobar-Obal of the story fails to appear in the panel except perhaps as the warrior being sacrificed or baptized by Teutates. We might be tempted to reason that Obal acted as Shem's proxy in the battle; but I still have no reason to doubt that the dominant figure in the panel represents Shem rather than his grandson Obal. Cúchullain first enters the Irish text when he offers to prepare a banquet for Conchobar while an ally prepares one for another hero of the Ulaid, Conall Cernach. In this passage as in others the story is shaped by parallel sets of three, which must have figured as a mnemonic device at a time when these stories were transmitted by oral tradition. We will see a series of spies sent by Conchobar to reconnoiter the Irish army. Later a series of heroes fail in battle before Cúchullain takes the field. When Conchobar arrives at the castle appointed for Cúchullain's feast, he brings with him 965 men. He then "goes to the mouth of the water of Luachann" where he stops at "great royal-house" and listens to old veterans who complain of the enemy raid that destroyed much of their architecture. When the "four great provinces" came to them— a puzzling wording that Conchobar has already used in his dialogue with the druid Cathbad— the land suffered the ravages of Medeb and Ailill.

Although the anachronistic Irish geography is confusing, it is difficult not to see in Conchobar's visit with the old veterans a memorial of Obal's having revisited Sumer where he heard complaints against Akkadian rule since the 2240s. The "mouth of the water of Luachann" might serve as the mouth of the Euphrates; the "great royal house," some definitive edifice in Sumer; and the four great provinces, a reflection of the lands of Genesis 10:22 embodying the Inanna Succession at the root of the Akkadian regime. The words "When the provinces came to us" would mean "from the time that the Akkadians took power when Sargon-Nimrod overthrew Shem-Lugalzagesi." After all, Nimrod himself appears in the pentad of Genesis 10:22 under the name "Asshur."

Thus the Gaelic story sketches in the basic complaint against the Akkadians which *Kingship at Its Source* claims to have driven nearly all the original Genesis 10 patriarchs into an anti-Akkadian league. The Battle of Metelis was the first failed attempt to overthrow an Akkadian ruler, not in Mesopotamia but in Egypt where Naram Sin was attempting to extend Akkadian power as his grandfather Sargon had done in Asia Minor.

The words of the Gaelic story "veterans and old champions" aptly characterize the Genesis 10 fraternity, who were all literally older than the Akkadian emperors from the first, second and third generations of Peleg. In contrast to these "veterans and old champions," the "Ulaid" figure as the Centum Aryan stock, who came up from Arabia to fight at Metelis. The Gaelic tradition has taught us what remains unknown in *Kingship at Its Source*— that this race came under the authority of Shem's physical heir Obal. Of course there is no surprise in connecting Obal with Arabia, in fact, eastern Arabia where the Centum Aryans camped prior to their revolt against the Akkadians. Obal is clearly the Arabian sun god Hobal and father of the Hobaritae located firmly in eastern Arabia in Ptolemy's chart of that land. That tribe name Hobaritae leads me to believe that Conchobar represents Obal with a variant in "r" and the element "Con" as prefix.

If the Ulaid are the Centum Aryan enemies of the Akkadians, how are we to understand the application of the name Eriu or "Ireland" to the followers of Medb and Alill or at least to the Mesopotamian land that the Akkadians held? Because Ireland was the center of the world from the perspective of the 12th century Gaels responsible for the *Battle of Ross na Ríg*, it was natural for them to equate this name with the Mesopotamian heartland that they remembered imperfectly as though it were Ireland. The name Eriu itself probably originated as a Gaelic term for Mesopotamia before being applied to Ireland. Sumerians referred to the core of the heartland, Akkad, as Uri. What could be more natural than for the Akkadian power of Medb-Inanna and Ailill-Sargon to be remembered as Uri or Eriu? In fact Sargon bore the same name when his conquest of Ionia led him to be known as Orion the Mighty Hunter on the island of Chios. Some Irish trace their origin explicitly back to Miletus in Ionia where they derived from the tribe of Javan, the Yavanas or Ionians.

The name Cúchullain is a title meaning "Hound of Chullain" and based on the hero's slaying of that beast. His personal name was Setanta and he is reckoned a son of Lugh, the Celtic version of Japheth. We suggest below that Joktan-Meshech may actually have been a son of Japheth rather than of Eber. That Japhethite identity helps to explain why a variety of Joktanite tribes turn up in ancient Russia (Sarmatia), the land of Meshech. In *Kingship at Its Source* I suggest that the seven primary vassals of Japheth appear in the Teutates panel as the infantry in the lower register. Their role in the Battle of Teutates arose from a motive to avenge the

deaths of the four vassals of Javan at Metelis. One of the seven Japhethites, Tubal, is Joktan-Meshech's nominal father Eber, a member of the Semite pentad of Genesis 10:22 under the name Elam, eponym of the land of Elam. Tubal-Eber's dual membership in both the Japhethite and Shemite lists must have complicated the loyalties dividing the powers of the Ulaïd and Eriū. Unlike Joktan Eber never became a member of the Gallic tetrad; but my book places him in the Teutates panel as a vassal of Japheth. In fighting the Akkadians, the Ulaïd of the Teutates panel were renewing their ancient conflict with Peleg in that Sargon was Peleg's imperial heir Reu. Even Peleg, however, appears in the Teutates panel as Cernunnus of the Gallic tetrad. We have seen that he appears briefly in *The Battle of Ross na Ríg* under his insular name Fergus.

In the 18th section of the story an important development is that Fergus turns up in counsel with Medb and Ailill as their apparent ally. This interaction explains the rival interpretation of the Gundestrup Caldron in its assumption that the bearded figure in what I call the Taranis Panel is Fergus rather than Taranis. The obvious similarity of design between the Taranis and Medb panels is taken as a sign of alliance between the depicted figures; and these are treated as allied Fergus and Medb on the basis of the Gaelic story or of other legends like it. What Fergus' appearance in the story tells me is that Peleg was still acting as a key member of the Inanna Succession and as the predecessor of his heir Reu-Nimrod-Sargon-Ailill at the foundation of the Akkadian Empire. Nevertheless the three-cornered scene poses a challenge to *Kingship at Its Source*, which claims that Peleg, as Gallic god Cernunnus, appears in the alliance of the Teutates panel as the rider with an insignia of horns on his helmet. In the 18th section, Fergus laughs when someone suggests that they send the Ulaïds' worst enemy as envoy to them. The goal of the envoy will be to offer war reparations to Conchobar for the destruction he has suffered "when the four provinces came to us."

It should be remembered, not only that Peleg was Sargon's imperial predecessor but also a co-member of the Genesis 10:22 pentad under the name Lud, Lydian complement to the Phrygians who took their name from the same Peleg as Fergus, Greek Phrixus and Teutonic Fricco. If Peleg is both a counselor on the side of Medb and Ailill and a warrior on the opposing side of Conchobar, we must see him as the same protean and elusive figure who led half the world to Aratta and then defected from that cause to the extent of returning to Sumer to fill out his ninety years as Lugalannemundu (Peleg).

Nevertheless that reign under a typical Sumerian name Lugalannemundu (Peleg) suggests that Peleg resented the way Sargon overthrew Lugalzaggesi and established the empire as a Semitic rather than Sumerian speaker. Perhaps Fergus' laughter at sending the wrong envoy to the Ulaïd means that he understood how they thought after spending time with Shem during the Olympian exile when Peleg himself took on the identity of Hephaestus.

Clearly no one ever commanded the unequivocal support of Peleg from the time he gave up power as ruler of First Kish and marched off to Aratta. The coincidence in date between the Battle of Teutates and Peleg's death implies that Medb and Ailill singled him out as a turncoat to their cause and either targeted him for death on the battlefield or captured him and executed him after the battle. An envoy is sent to Conchobar to offer reparations. The wording of the offer is "reparation of territory and of his land." But what land? If the background battle in the story is the one at Metelis, we are required to identify Obal with the land of Lower (North) Egypt. But that is no surprise at all since Obal was reckoned a

universal sun god— Sumerian Utu, Akkadian Shamash, Arabian Hobal and Hellenic Apollo. Not only were the Egyptians the linguistic stock of the solar principle; but Heliopolis, “City of the Sun” was in Lower (North) Egypt.

Next Conchobar asserts that he will not accept the reparation plan until “there has been the place of my pavilion in every province of Heriu.” As Shem’s male line heir, Obal is demanding control of the four lands of Elam, Assyria, Syria and Lydia as memorialized in Irish Connacht, Ulster, Leinster and Munster. When the Battle of Ross na Ríg takes place, its main goal for Obal is to win control over all but Akkad itself as the land of the fifth member of Genesis 10:22— Arphaxad II-Shelah-Marduk. The story never names this “fifth province” because the Irish tradition originally recognized that Akkad was the one legitimate province of the Akkadian regime. The Battle of Teutates occurred because Shem and Obal sought to shift four lands of the Inanna Succession from Inanna and Nimrod to themselves. This quest to win control of the lands surrounding Akkad and Sumer no doubt explains why the Gallic tetrad was confined to just four gods. One of these Esus is not only the conquering hero of the Gaelic story but Aram of Genesis 10:22— in effect the Prince of Syria in the eyes of Shem and Obal. Another of the Gallic tetrad Cernunnus-Peleg is the analogous Prince of Lydia under the name Lud in that list. The other two provinces, Elam and Assyria, were under the heaviest dispute since neither Eber-Tubal-Elam nor Sargon-Nimrod-Asshur belong to the Gallic tetrad. The spotlight, therefore, falls on the other two members of the Gallic tetrad as rival claimants to Assyria and Elam. These two were Shem-Teutates and his son Arphaxad I-Taranis, father of Obal-Conchobar. In the Gaelic story, Conchobar is named the son of Fachtna Fathach, a name that can perhaps be taken as the insular counterpart to Taranis even though the name Taran sometimes shows up in the insular legends.

Shem was the original claimant to the land of Akkad in the earliest years after the Flood. The logic of the four provinces, however, suggests that Shem has ceded Akkad once for all to his fifth imperial heir, Reu-Sargon. If this explanation is the true one, Shem must have desired Assyria, despite its nominal identification with Nimrod-Asshur for his son Arphaxad I. Our analysis of the Taranis Panel has placed Arphaxad I in Padan-Aram at the time of the Uruk-Aratta War. Padan-Aram lies immediately to the west of Assyria. The most probable scene of the Battle of Teutates was at Carchemish on the western border of Padan-Aram. That location figures as a flash point in Shem’s effort to win Assyria for his son. Finally Shem would have claimed Elam for himself on the basis of its eastern adjacency to Sumer, a land named for him. The design of the “Ulaíd” was to confine the Sumero-Akkadian world to just that— Sumer and Akkad, the one bounded by Shem’s Elam on the east and the other bounded by Assyria on the north.

The two ceded lands, Sumer and Akkad, belonged to Inanna and Nimrod respectively. Inanna had always claimed control over Uruk in the heart of Sumer; and Nimrod was the creator of the Akkadian regime. When Shem and Obal returned from the Olympian exile (where they established their Olympian names Zeus and Apollo), they sought to confine but not to destroy the enemy Sargon-Nimrod who had exiled them in the 2240s.

Immediately after Conchobar’s demand for the four provinces, his adversaries ask where he will camp that night. He informs them to prove that he does not fear them. The camp will be located at “Ross na Ríg above the clear-bright Bóind.” With these words he discloses the site of the subsequent battle. When the inhabitants of Ross na Ríg hear that Conchobar and the Ulaíd are headed their way, they appeal

to Medb and Ailill to come to their aid. In verse lines Medb promises aid; and an envoy declares that, "Their shooting will be gory-red/ in the battle of Ross na Ríg." Medb promises that Conchobar's "might will be lowered." After Conchobar speaks further with Ailill, "Then will their position be fixed and their pavilions pitched" (24). At this point Conchobar sends a nephew Féic to reconnoiter the enemy at the "Fortress of the clear-bright Bóind." In view of the anachronistic value of these Irish locations for the postdiluvian world, an attractive possibility is that this "Fortress of the clear-bright Bóind" represents Carchemish, the location suggested for the Battle of Teutates in *Kingship at Its Source*. The *International Standard Bible Encyclopedia* (ISBE) interprets the Assyrian name Carchemish to mean "Fortress of the God Chemosh." Because the Ulaids are returning from the western world of Egypt, it makes sense for Obal to announce that he will reenter Mesopotamia at Carchemish on the Upper Euphrates, the westernmost point of greater Mesopotamia. If this detail about revealing a camp "that night" is based on 22nd century fact, Obal was inviting battle with Mesopotamian forces in a war to determine possession of Elam, Assyria, Syria and Lydia. His campaign was a reply, in effect, to Sargon's conquest of Ionia south of Lydia at the west end of the "four provinces."

Chemosh was the national god of the Moabites and a god of human sacrifice. The ISBE article on Chemosh suggests that, wherever this god appears in the Bible, his function and behavior bear a resemblance to the Israelite God Yahweh. In other words Chemosh, like so many of the gentile storm gods, is a paganized version of Yahweh distinguished from Him to the extent that pagan cultures differed from the culture of Israel. These associations strengthen our belief that the sacrificing god of the panel is both Teutates and Shem. The alternative view that he is baptizing a warrior rather than sacrificing a victim only means that baptism by immersion signifies death. If we take the baptized figure to be Shem's genetic heir Obal-Conchobar, this patriarch's universal character as a sun god implies that immersion is to sunset what his emergence is to a rising sun prepared to do battle.

On the eve of battle the spy Féic tries to return to Conchobar and the Ulaids in the north. Féic promises himself, "The Ulaids will come from the north. Each of them will take up the station of battle and conflict and combat." The north-south polarity of the battle is probably modeled in part on the east-south flow of some Irish river as barrier; but it fits the perspective of Carchemish even better. By crossing the Upper Euphrates at Carchemish, one enters Mesopotamia, a land that lies mainly in the southeast. Therefore any approach to Carchemish from the west implies movement out of the north from the perspective of Mesopotamia.

Unfortunately Féic drowns on his way back to Conchobar's army. Faced with Féic's delay, Conchobar sends out another scout, who is slain with lances. A third spy Iriel makes his way back to Conchobar and reports the enemy's position. Conchobar now asks for the advice of the Ulaids. To their support come three chariot-warriors in succession, each with 1200 men. According to another ritual sequence, three more chariot-warriors arrive with 1300 each. When the Ulaids cross the Bóand and give battle, the lesser men are all slain. After a series of failed champions claim that the odds are impossible, the hero Cúchullain enters the scene in Section 44. He promises to "smite every man of the men of Eriu." In early postdiluvian terms, Joktan threatens to annihilate all the manpower remaining to the Akkadian Empire around the year 2180. As so often happens in early

postdiluvian war, the battle is largely determined by a single duel when Cúchullain slays the enemy champion Cairpre Nia Fer with his spear Duaibsech.

After this deed the action moves swiftly toward peace: *"It is at then that Sencha son of Ailill rose and shook the branch of peace, and the Ulaid stood still"* (52). Nonetheless Iriel son of Cernall Cernach pursues the enemy *"cutting down the army southward in every direction."* Fidach the Wrathful offers resistance as he observes, *"Long is the reach that the Ulaid are making towards us."* After resting seven days at Temair, Conchobar offers peace to his grandson Erc son of Cairpre and Conchobar's daughter:

*"Take my blessing, be obedient to me,
do not thyself make opposition to us.
If thou givest strong against strong
I am certain that thou shalt fall by us.
War not with the Hound of the feats,
inflict not strife on the race of thy ancestors,
that thou mayest not be cut down about division of territories
as is Cairpre Nia Fer."*

At this the grandson Erc makes peace with Cúchullain, who gives his daughter Finscoth to Erc as a peace match.

The alternative internet view of the Teutates Panel is actually based on another text, ***Táin Bó Cúailnge*** or ***The Cattle Raid of Cooley***. This interpretation makes much of the leafy branch or trunk dividing the two horizontal registers of the panel beneath the hooves of the four horses above. Because I have no access to the text of ***The Cattle Raid of Cooley***, I cannot evaluate how convincing the case might be for confining the meaning of the text solely to that that battle. Although **the cattle raid falls into place as equivalent to the Battle of Metelis**, I doubt that it makes any reference to that Egyptian battle.

Instead many of its main features suggest **a Gaelic version of the much earlier Uruk- Aratta War**. The chief factor is the central antagonism between Cúchullain on one side and Medb, Ailill and Fergus mac Roich on the other. Those four names refer precisely to the chief protagonists of the Uruk-Aratta War lacking only a counterpart to Mahadevi (Havilah-I)-Tiamat:

Joktan-Meskiaggasher, founder of the Eanna dynasty and father of Enmerkar, king of Uruk and general of the main body of Erechites;

- Peleg, lord of Aratta;

Ailill- Nimrod, the champion of Aratta; and

UZAL-Inanna-Ishtar-**Medb**, whose Gundestrup panel represents Aratta at the time of the war.

It should be remembered that the Sumerian King List presents Meskiaggasher as a son of the sun god Utu, thus treating Joktan as a vassal of Obal, hence their close alliance as **Cúchullain** and **Conchobar** of the ***Battle of Ross na Ríg***. In this way both Gaelic stories reflect political alliances formed at the beginning of the Eanna regime in 2308. With a match like this it is difficult not to conclude that **The Cattle Raid of Cooley is the chief Gaelic memorial of the foundational war of world history.** As always, a particular ethnic group retains only a piece or aspect of the war like the various local theaters of World Wars I and II. In terms of Ireland, Medb's faction represent Connacht, the northwestern corner of the island; and Cúchullain's faction, Ulster, the northeastern corner. In the absence of a text

of *The Cattle Raid of Cooley*, we must rely on a plot summary linked to the Wikipedia article on Cúchullain:

THE STORY:

The story proper begins with Ailill and Medb, king and queen of Connacht, assembling their army in Cruachan, their capital. In the first recension the purpose of this military build-up is taken for granted. The second recension adds a prologue in which Ailill and Medb compare their respective wealths and find that the only thing that distinguishes them is Ailill's possession of the phenomenally fertile bull Finnbhennach, who had been born into Medb's herd but scorned being owned by a woman so decided to transfer himself to Ailill's. Medb determines to get the equally potent Donn Cuailnge from Cooley to balance the books with her husband. She successfully negotiates with the bull's owner to rent the animal for a year until her messengers, drunk, reveal that they would have taken the bull by force even if they had not been allowed to borrow it. The deal breaks down, and Medb raises an army, including Ulster exiles led by Fergus mac Roich and other allies, and sets out to capture him. Cruachan answers to Aratta, and at this point Inanna and Nimrod are reckoned man and wife in keeping with the traditions cited in Alexander Hislop's *The Two Babylons* (1853) where Ishtar and Nimrod are viewed as Shem's arch-enemies and the source of world paganism. The central focus on fertile and valuable bulls calls to mind Inanna's pivotal role in the Sumerian myth of Gilgamesh's slaying of the Gugalanna (GutAnu (Canaan)) or "Bull of Heaven." *Kingship at Its Source* interprets the Gugalanna as the Uralo-Altaic linguistic stock in a raid on Sumer at the start of hostilities between Uruk and Aratta. Gilgamesh is the Sumerian version of Tubal-Eber, a vassal of Japheth and therefore a staunch supporter of the Erechite cause synonymous with Ulster in the Gaelic stories. The possession of bulls in *The Cattle Raid on Cooley* symbolizes the control of linguistic stocks in general. Finnbhennach's scorn at being owned by a woman makes little sense of an animal but is quite plausible as the resentment of a proud linguistic protoplast in being governed by a woman. To be more specific, we have distinguished the eight primary Noahic stocks as either "male" or "female" in origin. The Ural-Altaics were precisely Noah's "male" stock that somehow passed out of the control of Noah to female Inanna in becoming the Gugalanna of the Sumerian story. The further alienation of this stock from Inanna to Nimrod also makes sense as a circumstance at the outset of the Uruk-Aratta war. Noah lost his theocratic power to Canaan (as Alalu to Anu (Canaan)) in 2338, thirty-six years before the war. It was at this time that the Gugalanna or Finnbhennach was "born into Medb's herd" as the Uralo-Altaic protoplast passed from Noah to Inanna. The Sumerians of Uruk were themselves Uralo-Altaic speakers although *Kingship at Its Source* gives them separate status as the people reserved for the White Matriarch's claim land of Sumer. Transfer of the Ural-Altaic "bull" from Inanna to Nimrod must have occurred about the time of the Aratta schism when Nimrod and Peleg conspired together to form the Aratta colony equivalent to Connacht at Cruachan in the Gaelic story. It has been noted that Inanna was claimed as chief goddess by both Uruk and Aratta on either side of the great conflict. That dual role is probably owing to the way the Uralo-Altaics who "went with Fergus" to Aratta remembered that they had been the property of Inanna, chief goddess of Uruk.

The two bulls of the Gaelic story figure as two halves of the Uralo-Altaic stock—the eastern Turk-Mongol half and the western Finno-Ugric and Sumerian half. Which bull represents which half is determined by the final outcome of the story.

Despite the violent efforts of Cúchullain, Medb is able to bring the bull Donn Cuailnge back to Connacht where it fights and kills the bull Finnbhennach. Wounded, it then wanders around Ireland establishing place names. These details identify Donn Cuailnge with the western, Sumerian half and Finnbhennach with the eastern Turk-Mongol half. The return to Connacht means the invasion of Aratta by an Erechite army including Sumerians. The death of Finnbhennach signifies the defeat and exile of the eastern group by the Erechites. The tour around Ireland creating place names means the Sumerian return to Sumer to reinforce and maintain the city states there.

The opening of the story implies that the eastern Uralo-Altaics of the First Kish period were first controlled by Inanna, chief goddess of Uruk but then lost to Nimrod at a time when he and his father Cush became associated with the god Enlil. That association was anomalous in that Enlil was the Sumerian name of Elohim, proper to the Semitic rather than the Uralo-Altaic stock. The anomaly resulted from Nimrod's counter-theft of the Semitic stock from Shem at what amounts to the creation of Nimrod-Sargon's Eastern Semitic or Akkadian race. This counter-theft corresponds to Sidon-Nudimmud's overthrow of both Noah-Apsu and Shem-Mummu in the opening section of the Akkadian *Marduk Epic*. Noah's defeat meant his loss of the entire Uralo-Altaic race including the Sumerians. Shem's simultaneous defeat meant his loss of the Semitic stock including the Akkadians. The change meant that Shem's granddaughter Inanna no longer maintained her original control over Uralo-Altaics as she had when "Finnbhennach was born into her herd." Inanna's original control of the eastern Uralo-Altaics resulted from her derivation from Shem's wife Durga (Sheba-I, yellow Matriarch), the Yellow or Asiatic Matriarch, mother of Inanna's father Arphaxad I. Inanna is known as the "Queen of Heaven" according to the Anship proper to the Uralo-Altaic stock and especially its eastern or Mongol half where the heaven god is known as Anu (Canaan) and Tengere.

Inanna sought compensation by acquiring the second bull symbolic of the western Uralo-Altaics including the Sumerians. That half-stock originally belonged to "Cooley," either a place or personal name suggestive of Shem's black son Hul, the Kemur or "Black Bull" of the Egyptians. The location of Hul's people the Colchians on the northeastern coast of the Black Sea placed them in proximity to the Finno-Ugrians or western Uralo-Altaics of Russia. Inanna's deep attachment to the Sumerian city of Uruk meant that she gained control of the Sumerian part of this western Uralo-Altaic race.

The last sentence of the summary quoted above contains a revelation in the words "Ulster exiles led by Fergus mac Roich." Clearly this detail refers to the Aratta schism under Peleg; but it reinterprets the event as an exile rather than a willful schism. To understand this claim we must observe that the two Gaelic stories interpret the Battle of

Teutates as a sequel to the Uruk-Aratta War despite the lapse of 124 years from 2302 to 2178. The leadership on both sides remains the same in both accounts with Medb-Inanna, Ailill-Nimrod and Fergus-Peleg of Connacht-Aratta in opposition to Cúchullain-Joktan and later Conchobar-Obal at the head of the Ulaid or people of Ulster-Sumer. However, we have identified the Ulaid, not as Sumerians, but as Centum Aryans destined to inhabit Europe. Clearly the Gaels regarded the followers of Peleg to Aratta as "exiles from Ulster" because the fair-skinned Centum Aryans regarded themselves as legitimate heirs of their matriarch, white Uma (Jobab, white Matriarch), as original claimant of the land of Sumer in its

choice position in Lower Mesopotamia. In this respect modern Europe is the Aryan counterpart to ancient to Finno-Ugrian Sumer with the two linked together by the Finno-Ugrian Finns and Hungarians of Europe. The Gaels, themselves members of the Centum Aryan stock, saw themselves as “exiles from Ulster” just as *Kingship at its Source* describes the Centum Aryans as exiles from the Mesopotamian heartland owing to the defeat of Aratta. The ensuing summary contains an important numerical detail. Cúchullain, the lone defender of Ulster, is said to have been only seventeen years old. Because Joktan’s brother Peleg was already 85 in 2302, it is unlikely that Joktan was only 17 at this time.

Instead his “birth” in this case refers to some epoch in his life and career. We might think at first that that event was the beginning of his reign as Meskiaggasher in 2308. However that explanation carries the war down to 2291— much too late. The seventeen years should be back extrapolated from the start of the war in 2302 to the year 2319. As Meskiaggasher, Joktan-Meshech is referred to as a “son” of the sun god Utu. Equivocation between Japheth and Obal in representing the solar principle means that the adoption of Joktan by Utu could refer either to Japheth’s command of the last three members of Genesis 10:2 or to Joktan’s Ulster alliance with Obal or both. The Gaels attach heroic importance to Joktan-Meshech instead of Shelah-Lugalbanda or any of the other eight heroes affirmed as a set of eight by the Sumerians. That circumstance may be owing to interaction between Joktan and ancestors of the Gaels either before the war or afterward. In all likelihood, however, Joktan’s prominence is probably owing to his founding the Eanna dynasty.

The summary continues:

The men of Ulster are troubled by a curse. The only person fit to defend Ulster is seventeen-year-old Cúchullain, and he lets the army [of Connacht] take Ulster by surprise because he is off on a tryst when he should be watching the border. Medb takes the bull [Donn Cuailgne], but Cúchullain prevents [Medb] from taking him back to Connacht by invoking the right of single combats at fords. When Fergus, his foster-father, is set to face him, Cúchullain agrees to yield to him on the condition that Fergus yields the next time they meet. Finally there is a physically and emotionally grueling three-day duel between his foster-brother and best friend, Ferdiad.

The curse on Ulster-Sumer parallels the one that afflicts Lugalbanda during his advance toward Aratta in the Sumerian legend. The legend of Lugalbanda states emphatically that the hero’s illness is the result of some malign god’s curse. The capture of Ulster through Cúchullain’s carelessness suggests the events that *Kingship at Its Source* assigns to the legend of Gilgamesh’s slaying of the Gugalanna. This “Bull of Heaven” symbolizes the Turk-Mongol or eastern Uralo-Altaic stock. The details of the legend clearly imply that these folk have overrun Sumer, endangering its water supply. As the original owner of this bull Finnbhannach, Medb leads it to “take Ulster,” that is, to take over Sumer.

Cúchullain’s invoking the right of single duels harmonizes with the Sumerian tradition that the war was eventually decided by such a duel. The summary refers Cúchullain as Fergus-Peleg’s foster-son. Genesis 10 suggests that Joktan was Eber’s physical offspring. The wording, however, is a bit indefinite in a context where feudal sonship is the rule. Joktan is named Peleg’s brother in 10:25 where Eber is said to have begotten two sons. Joktan fails to appear along with Peleg in the genealogy of Genesis 11. Clearly there is an equivocation over Joktan’s parentage in that both the Gaelic and Sumerian traditions make him the son of Japheth rather than Eber. Yielding to the wording of Genesis 10:25, I must assume

that the Gaelic and Sumerian traditions—rather than the biblical— are referring to feudal sonship. Nonetheless that sonship, placing Joktan in 10:2 as Meshech, must have been particularly decisive and intensely interpreted.

Only a few of the identities assigned to Meshech-Joktan in Chapter 7 of *Kingship at Its Source* treat him as a son of Eber. None of these is irreconcilable to the view that his sonhood was adoptive. Nevertheless a consistent principle of biblical literalism demands that we regard Joktan as a begotten son of Eber. Reflection on the genetic background of Joktan bears on the Gaelic tradition of Cúchullain in a variety of ways. First it adds another major name to the basic association between the Celts and Japheth, including Japheth himself as Lugh; Gomer as Llyr; the Gaelic Christian tradition of national descent from Magog; derivation of the Irish Iverni, from Llyr's son Bran-IbrAnu (Canaan)m; Tubal-Eber's correspondence to the Celtiberians of Spain; and now Meshech as Cúchullain, the chief culture hero of the Gaelic race. Second, the intense Gaelic and Sumerian claims that Joktan was Japheth's son clarifies Japheth's motive in connecting himself with the family of Eber. Because Eber was a mulatto son of Kali (Ophir, black Matriarch), this alliance suggests that Japheth was seeking to alleviate the disgrace of being prohibited by Noah from begetting an heir by his diluvian wife Kali (Ophir, black Matriarch) as explained in Appendix II of *Kingship at Its Source*. Family alliance was the one way that Japheth could treat a feudal son of his as a descendant of Kali (Ophir, black Matriarch). Cúchullain qualifies as an arch-hero because his actual father Eber is none other than the Sumerian arch-hero Gilgamesh. When Gilgamesh and Cúchullain are placed side-by-side, Tubal and Meshech emerge as the supreme strong men of Noahic history, both descended from the black race of Adam through Kali (Ophir, black Matriarch). However the Gaels conceived of Joktan-Cúchullain purely as a white man like themselves. Genetically he was a quadroon and perhaps fair-skinned.

The four provinces of historic Ireland somehow memorialize the four lands of Genesis 10:22 exclusive of Mesopotamia. We have learned from Ptolemy's eastern Germany that the Centum Aryans committed to memory their exilic route from Lydia to eastern Arabia via Elam. If the Gaels shared in this same commitment, the Irish provinces fall into line if we assume that they landed first on the coast of Leinster and toured the island in a clockwise circle to Munster, Connacht and Ulster in that order. Leinster served as counterpart to Lydia (Lud); Munster, to Syria (Aram); Connacht, to Assyria (consistent with an Assyrian report of crossing a River Aratta during an expedition to the northeast); and Ulster, to Elam as bordering on Sumer. L. A. Waddell features Ireland in his account of the death of Menes, first dynastic Pharaoh of Egypt:

But Menes, the greatest admiral of the Old World, who, as we have seen, had repeatedly made with his fleet the long deep-sea voyage of about three thousand miles from the Persian Gulf and Indus Valley to Egypt by the Arabia and Red Seas, and who, as King Minos was the most famous sea-king in Greek tradition, expressly embarked on his last great voyage of exploration, as we are officially told in this label [cenotaph at Abydos] in order "to inspect the End of the Sunset Land," in the Far West, "going in ships" (*Makers of Civilization in Race and History* 287-288).

Waddell argues that this western land lay beyond the "Tin Land" of Cornwall, "which was already a colony of the empire and all well known." The western land of the Egyptian cenotaph is "Urani," which Waddell matches to "Erin," the "Heriu" of *The Battle of Ross na Ríg*. As inscriptional evidence in Ireland, he cites "prehistoric cupmarked stones at New Grange on the River Boyne, near Drogheda" (289). The

Boyne flows into Drogheda Bay in northeastern Leinster between Meath and Louth, counties shown in our Irish map above. Waddell reinforces his view of “Urani Land” with an additional inscriptional photograph in 1896 at “Knock-Many or ‘The Hill of Many,’ near Clogher on the southern border of County Tyrone” in central Ulster.

A photograph of one of the stones “contains the same monogram of the name ‘Urani,’ and is written by the same sign as the ebony label [in Egypt] but on a larger scale; and the realistic pictograph of the animal which caused the death of Menes in Urani represented it as a Hornet.” Waddell disputes the conventional view that the animal stands for a hippopotamus and that “Urani Land” lies on the Upper Nile. Menes’ Egypt stands at the nexus between two island nations on opposite sides of the earth, Eire and Japan. Ham’s son Mizraim appears in Egyptian tradition as the god Min. That name derives from the complete one given by the Japanese heaven god Amenominak-Anu (Canaan)shi and the cognate Welsh Mynogan and Greek Titan OceAnu (Canaan)s. Waddell assigns a similar name to the Greek figure King Minos of Crete. He goes to considerable lengths to show that Minos is the same person as the mariner Menes as shown in his outline of sixteen correspondences in a scanned copy on the next page: Note that Waddell’s name Zagg or Sax for Zeus reinforces our identification of Zeus with Shem under the Sumerian name Lugalzaggesi or King Zaggesi. Euhemerus placed Zeus by an inscription on the island of Crete, hence our concept of an Olympian exodus from Mesopotamia to the Aegean resulting from Lugalzaggesi’s overthrow by Sargon in the 2240s. I take Minos to be Waddell’s admiral Menes, a “son” of Zeus-Shem only as his sixth heir Serug in Genesis 11. Egyptian Min is an entirely different figure Mizraim, named for Egypt and yet the physical patriarch of the Japanese.

Waddell evidently believed that Menes’ expedition first reached Ireland from the Atlantic side and progressed by land to the site in County Tyrone. But, if Cornwall was already well known, there is no reason that Menes would not first have landed there, sailed north and landed at the site near the Boyne in Leinster. As for the site in Tyrone, Waddell suggests that the “Hill of Many” reflects Menes’ own name. If a name such as that has been preserved by local tradition since the 22nd century, **the legends of Cúchullain can certainly be viewed as preserving a greater share of early postdiluvian tradition.** Serug-Menes lived on until 2122, more than sixty years after the Battle of Teutates— plenty of time for the main body of Gaels to arrive with him in Ireland after the Battle of Teutates.

Significantly Waddell reports that Egyptian records or Manetho attribute to Menes an Egyptian reign of sixty years down to his death. A back extrapolation of those sixty years arrives at 2182 on the eve of the Battle of Metelis when both Akkadian former emperors, Serug and Nahor, went into action in Egypt. If that reckoning is true, the Gaels arrived in Ireland as late as 2122. That chronology raises the issue of what the Centum Aryan victors at the Battle of Teutates were doing for sixty years before some of them, at least, colonized Europe. The intense Gaelic focus on the “four provinces of Heriu” suggests an answer. There are four great Centum Aryan stocks inhabiting Europe in addition to a lesser one, the Albanians. That five-fold division of Aryan Europe suggests the five provinces of Genesis 10:22 as though the victors occupied these for some sixty years before agreeing to colonize Europe.

Those sixty years would have matched the Akkadian sixty from the 2240s to the 2180s. This symmetry is all the more impressive when we consider that the Centum Aryans colonized Europe fully after the lapse of sixty years just as the Akkadians colonized Egypt after the lapse of the sixty Mesopotamian years shared by Sargon,

Manistushu and Naram Sin. Careful inspection of the design of European ethnography suggests, further, that the Aryan occupation of the heartland involved more than the five lands of Genesis 10:22. Each of those lands was paired with another, raising the total from five to ten. The five pairs were Elam with Parashi-Persia (Marhashi), Sumer with Gutium, Semitic Assyria with Semitic Martu, North Semitic Aram-Syria with Padan-Aram and Lydia (Lud) with the Tysenoi in Phrygia.

This pattern results from adding the Italics and Hellenics to the memorial systems ascertained for the Albanian provinces and tribes, the Teutonic tribes of eastern Germany and the four provinces of Gaelic Ireland. Ancient Italy shows a pentad of five major tribes including non-Indo-European Etruscans, the others being Latins, Sabines, Oscans

and Umbrians. *Kingship at Its Source* assumes that the Etruscans are the same people as the Tyrsenoi north of Lydia. The Latins traced their descent from Saturnus-Hadoram, Joktanite name of Arphaxad I, who established his seat in Padan-Aram during the Uruk-Aratta war. The tribe name of the Italic Sabines suggests the Cushite Seba, patriarch of

the Amorites of Martu. The Oscans were known to the Greeks as Italoi, source of the name Italy. That name has always suggested Uzal ("Utsal"), the Joktanite name of Medb-Inanna. This woman's close identification with both Sumerian Uruk and Aratta of the Medb panel connects her with the dyad of Sumer and Gutium. The Umbrians of Central Italy yield a variant name of Uzal's brother Obal. This Joktanite name corresponds both to the Hobaritae of eastern Arabia and the Homeritae of southern Arabia. A conflation of the two names as source implies a form such as "Omber," equivalent to Italic Umber. The region assigned to this patriarch, Parashi-Persia, lies directly north of eastern Arabia on the opposite shore of the Persian Gulf.

Thus the Italic division of the Centum Aryan stock was assigned to five lands that flanked the five of Genesis 10:22. The complementary function of the Italics and Celts in Western and Southern Europe implies that Latins garrisoned the flanking lands; and Celts, the five lands of the biblical verse. The close correlation between Celts and the Japhethites of Genesis 10:2 holds the key to the Gaelic occupying role. As noted, the Akkadian Empire was viewed as a kind of successor to the fallen cause of Aratta owing to Nimrod's role in both. The Japhethites were synonymous with the winning side.

Although the set of Genesis 10:2 is a septad rather than pentad, we have just seen that the Etruscans of the seventh Japhethite Tiras belonged to the Latin rather than Celtic group. In order to isolate a Japhethite pentad required by this theory, we must find valid grounds for eliminating one more of the Japhethites. Either we approach the problem from that angle or identify the five matches between Japhethites and the five Shemites of 10:22 and eliminate the irrelevant name. In this analysis, we are approaching a definitive fulfillment of Noah's prophecy in Genesis 9 that Japheth would "dwell in the tents of Shem." For sixty years after the Battle of Teutates, led by Shem-Teutates, five Celtic peoples correlative to five sons and vassals of Japheth garrisoned the lands assigned to Shem's five vassals in 10:22.

There are two candidates for elimination from the Japhethite septad in this case. We might choose Tubal-Eber because he doubles as the Shemite vassal Elam. Or we can eliminate Madai on the basis that he perished in the Battle of Teutates as stated in *Kingship at Its Source*. The correct choice is Madai for two other

reasons. A European Celtic tribe derived from Madai has always failed to materialize. His Japhethite tradition is confined to Iran precisely because he did not live long enough to divide the spoils with other victors at Carchemish. Furthermore the Media of Madai in biblical times is regionally identical to Gutium, one of the flanking territories.

Japheth's first son Gomer, as Llyr of Wales, accounts for the Lurs who inhabited the northern part of Elam. Consequently we are to understand that Gomer's Welsh garrisoned Elam in the period from 2160 to 2122. The Gaelic preoccupation with Cúchullain-Joktan-Aram is so intense that we are led to believe that ancestors of the Gaels garrisoned Aram-Syria over this period. The proximity of Ionia to Lydia and the early concentration of the Javanites on coasts of the Mediterranean and Aegean implies that ancestors of the Iverni took command of Lydia over the sixty years. Presumably the Iverni were themselves Gaelic speakers; but their kinship to the Celts who held Syria falls into line with the fraternity of "Lud and Aram," Peleg and Joktan. In Ptolemy's map of Ireland the Ibernini inhabit the extreme southwestern part of the island in Munster, analogous to Lydia at the western end of the heartland and Ionia in the southwestern Asia Minor on the coast adjacent to Caria. Ptolemy's Iernus Flumen is evidently the Kenmare River and is sketched in roughly as the southernmost of three rivers including the

Shannon as Senus and some river flowing into Dingle Bay as the Duris. Assyria of Asshur and Akkad of Arphaxad II-Marduk remain to be accounted for.

Eventually the Hurrians of Magog, an Indo-European but not Centum Aryan people, settled in Padan-Aram. That flanking territory lies between Syria to the west and Assyria to the east. The indication is that Magog took on Assyria. For a third time, the Gaels are implied here as said to be descended from Magog in the *Lebor Gabala Eirenn*. Ancestors of the Gaels in particular were so important to Cúchullain's victory that they were chosen to garrison three of the five lands of Genesis 10:22. That circumstance helps to explain the memorializing nature of the four provinces of Ireland and the arrival of the Gaels late in the European colonization process in 2122. That decade also saw the Abrahamic War in which Gutians and Elamites failed to hold Amorite territory. It was also the period when Sumerians gained their freedom by ending the Gutian dynasty. Those upheavals serve to explain why the Gaels finally gave up their place in the heartland; but the same result had been predetermined by a designed term of sixty years.

What generally happened in the 2120s is that Semites and Sumerians succeeded in throwing off an Indo-European yoke resulting from the Battle of Teutates and designed by the Noahic Council to last no more than sixty years. To fill out the Celtic scheme that dominated the five inner provinces of the heartland in that period, we need to consider whether the distinction between Gaels and Gauls was based on nothing more than the geography of Great Britain and Gaul or on a real difference established in the Middle East. Such a difference would explain the gap between our Gallic reading of the Gundestrup Caldron and the insular reading based on the dominance of the warrior Cúchullain rather than Gallic Shem-Teutates. As Joktan-Aram Cúchullain identifies the garrison of Syria with insular Gaels along with the Javanite garrison of Lydia and Britons who eventually made their way from Elam to Phoenicia, perhaps in the Elamite raid of the Abrahamic War.

As a distinct branch of the Celtic race both the Gauls of France and Celtiberians of Spain belonged to garrisons distinct from the insular Celts of Elam, Aram and Lud. In other words Celts of the European continent derived from

Mesopotamian garrisons in Eastern Semitic Assyria and Akkad. The two respective Japhethites were Magog and Tubal. Despite the claim by insular Gaels of descent from Magog, that patriarch must have been best represented in Europe by continental Gauls. As such these Celts demonstrated an association with Assyria by sharing lands adjacent to the Rhine with Rhenish German tribes representing non-Semitic descendents of Nimrod-Asshur. The medieval and modern nation of France combines both Teutonic Franks from that Teutonic group with Gauls and Romans of ancient Gallia. Tubal-Eber was assigned to Sumer and Akkad because he had loomed large as the Sumerian hero Gilgamesh prior to the rise of the Akkadians. He was in fact the son and heir of Shelah-Lugalbanda-Marduk, the Arphaxad II of Genesis 10:22. Thus we have accounted for all ten lands divided by the Indo-European victors at Carchemish. They can be summed up in tabular form as follows:

Genesis 10:2 Associated Lands Garrison Patriarch

Elam	Brythonic Celts Gomer (Llyr) Parhashi Umbrians Obal (Sol)
Assyria	Gauls Magog Martu Sabines Seba (Adamu)
Akkad-Sumer	Celtiberians Tubal (Gilgamesh) Gutium Oscans (Italoi) Uzal (Inanna)
Lydia-Ionia	Iverni Javan Tyrsenoi-Phrygia Etruscans Tiras
Aram-Syria	Gaels Meshech (Cúchullain) Padan-Aram Latins Hadoram (Saturnus)

In the meantime what were the other three Centum Aryans stocks doing—Hellenes, Albanian-Illyrians and Teutons? *Kingship at Its Source* affirms that Centum-Indo-Europeans were exploring and colonizing Europe much earlier than 2122. Celtic sources so dominate the Battle of Teutates that it can be questioned whether the other three stocks participated in the battle at all. The unique string of tribes in eastern Germany memorialize a history of victimization rather than victory. The Hellenes and Teutons descended from Ham and the Uma (Jobab, white Matriarch) rather than Uma (Jobab, white Matriarch)’s son Japheth and were, therefore, more deeply implicated in the defeat of Aratta than the Celts who took their names from Japheth’s victorious family. The Teutonic myth of the Ragnarok and colorlessness of *Beowulf* reveal a pessimistic streak foreign to the Celts. The Hellenes witnessed the deaths of their Hamite fathers at Metelis; and Teutons of the Sidones saw the deaths of Sidon’s Javanite sons at the same time. All three nations inhabit regions of Europe toward the east and bordering Satem Aryan Slavs, presumably watchdogs over the defeated Centum Aryans: Hellenes on the borders of the Bulgars; Albanians next to the South Slavs; and Teutons on the borders of West Slavic Poles and Czechs.

The importance of Joktan to the Gaelic tradition in view of his Teutonic importance as chief god Odin. The Etruscans of Italy seem to have remembered

him as their god Tin. *The Oxford Dictionary of English Etymology* reports that the origin of our word “tin” remains unknown despite its occurrence throughout the Teutonic languages. Given the Egyptian predilection for monosyllables, we might conclude that Menes’ acquaintance with the “Tin land” of Cornwall might have resulted in a monosyllable derived from Etruscan Tin-Joktan and applied by Teutons to the metal during one of the Atlantic expeditions. In the Satem Aryan world *odin* is the Russian word for “one” as though to designate the chief patriarch of Russia, Joktan-Meshech.

It might be useful to tabulate the Gaelic, Gallic, Teutonic and Latin names of the dramatis personae we have been considering:

Genesis 10: Gaelic: Gallic: Teutonic: Latin:

Shem	= Teutates Thor (Sig) [Greco-Roman Jupiter]
Arphaxad I	= Fachtna Taranis Saturnus Fathach
Obal	= Conchobar Balder (?) Sol (?) [Greco-Roman Apollo]
Shelah	= Picus
Eber	= Faunus
Peleg	= Fergus Cernunnus Frey Latinus
Joktan	= Cúchullain Esus Odin [Etruscan Tin]
Reu (Nimrod)	= Ailill Mars

Less civilized than the Romans, neither the Celts nor Teutons match the completeness of the Roman stock of identities. Both stocks, however, come to focus in certain allies in the cause of the “Ulaid” in the Battle of Teutates or Ross na Ríg — Shem, Arphaxad I, Obal, Peleg and Joktan. There is no question that in coordinating wars 124 years apart the Gaelic tradition testifies that Shem and his followers were motivated by a spirit of vengeance. Shem’s grievance aimed first by the immorality of the family of Ham and its disgrace heaped on Noah. Both Yahweh and paganized Chemosh were deities of vengeance. That is the objective meaning of thunder and lightning coded into both Yahweh in Psalm 18 and in the storm gods Indra, Teshup, Adad, Thor, Perkuna and Ishkur. It seems likely that the ancient Arabic word for vengeance *tar* is cognate with the Prussian god Tar, a variant of Teutonic Thor. The anti-Akkadian league of the “old veterans” of the Noahic Council was a pact of vengeance. Our true human condition being what it is, nothing is more refreshing than the sound of thunder and vision of lightning as promising rain. The Aztec rain god Tlaloc was the cruelest of all the vengeful gods of that pantheon, steeped as it was in a spirit of vengeance against the murders of the Hamite and Javanite fathers at Metelis. The best that world culture has to offer testifies to the power of vengeance.

Aristotle testifies that the greatest form of imaginative literature is tragedy in which vengeance falls on the head of great sinners despite their efforts to escape the wrath to come. In Aristotle’s mind tragedy complemented epic, the one dramatic and the other narrative in form. Emphasis on heroic strength and mighty deeds is well known to have been the chief cultural and literary theme of ancient man in the time of epic. This classic gentile spirit lives on in a variety of ways in later times. A particularly intense example is the samurai films of Akira Kurosawa in the 1950s and 1960s as brought to focus in the powerful facial features and manners of actor Toshiro Mifune. One of Mifune’s best roles is as the doomed tyrant Taketoki Washizu of *Throne of Blood* (1957) modeled on Shakespeare’s tragedy *Macbeth*. Vivid Japanese memories of the feudal past bring to *Throne of*

Blood an authenticity and immediacy of vengeance and doom unknown to Western culture. The following rime royal stanzas, titled "Captain Washizu" are a mimesis of Kurosawa's heroic-tragic film:

*This Cobweb Forest is a labyrinth
where armored knights are riding round and round.
They know the breadth, they know uncertain length
and meet a spirit on unholy ground
where she is prophesying eerie sound.
She chants at even pace the future's shape.
Washizu, Miki listen while they gape.
Washizu's wife Asaji fans the flame
of fatalistic, doomed ambition's way
as though she were the evil spirit's dame
and speaks in keeping with what demons say
when they mislead a mortal day by day.
Asaji warns against her husband's friend
that he cannot resist an evil end.
Fear strikes down the walls of normal life,
his feudal loyalty and knightly duty
as doomed Washizu harkens to his wife,
imbibes her will more certainly than beauty
can draw his heart to grasp at tender booty.
His soul pretends resistance to the doom
but yields to the forest spirit's loom.
A throne of blood is swimming through his veins
infected by a chant and spectral wheel
that weaves the cobweb of his iron brains
and crushes friendship under heavy heel
to turn a spectral dream into the real.
Behind this incantation lies a bed
of skeletal remains, both hand and head.
I've seen Washizu pierced by flights of arrows
despite his stubborn rage to retain life.
Resembling porcupine his vision narrows
into the last compulsion of his strife,
brought on by forest demon and a wife.
Heroically he rages to the end,
the lord of Cobweb Castle without friend.*

-- Captain Washizu and His Best Friend Miki in Cobweb Forest
www.filmint.nu copied May 11, 2008

APPENDEX - I

SONG OF KUMARBI “Kingship in Heaven”

Genesis 10 Identities:

Kumarbi = SHEM

Ancient father of Teshub; his home as described in mythology is the city of Urkesh.

Teshub = PELEG

Mighty weather god.

Tasmisus = ? Brother of PELEG

Vizier and brother, Teshub

Hebat (Hepa) = ? WIFE OF PELEG

Teshub's wife, the mother goddess, regarded as the Sun goddess among the Hittites, drawn from the deified Sumerian queen Kubaba.

Sharruma, or Sarruma, Šarruma; their son.

Ullikummi = son of Kumarbi

Shaushka, or Shawushka, Šauska = INANNA,

Hurrian counterpart of Assyrian Ishtar, and a goddess of fertility, war, and healing.

Shimegi, Šimegi; the sun god =

Kushuh, Kušuh; the moon god.

Symbols of the sun and the crescent moon appear joined together in the Hurrian iconography

Nergal = PELEG

Babylonian deity of the netherworld, whose Hurrian name is unknown.

Ea-Enki = SIDON, Posidon was also Babylonian in origin, and may have influenced Canaanite El, and also Yam, God of the Sea and River.

Alalus = NOAH

Anu = CANAAN

Enlil = CUSH

Upelluri = ?

THE SONG OF KUMARBI

Once in the olden days Alalus (NOAH) was king in heaven.

As long as Alalus (NOAH) was seated on the throne, the mighty Anu (CANAAN), first among the gods, was standing before him. He would sink at his feet and set the drinking cup in his hand.

Nine in number were the years that Alalus (NOAH) was king in heaven. In the ninth year, Anu (CANAAN) gave battle to Alalus (NOAH) and he vanquished Alalus (NOAH). He fled before him and went down to the dark earth. Down he went to the dark earth, but Anu (CANAAN) took his seat upon the throne. As long as Anu

(CANAAN) sat upon the throne, the mighty Kumarbi (SHEM) would give him his food. He would sink at his feet and set the drinking cup in his hand.

Nine in number were the years that Anu (CANAAN) was king in heaven. In the ninth year, Anu (CANAAN) gave battle to Kumarbi (SHEM) and like Alalus (NOAH) Kumarbi (SHEM) gave battle to Anu (CANAAN). (When) he could no longer withstand Kumarbi (SHEM)'s eyes, (he) Anu (CANAAN), he struggled forth from the hands of Kumarbi (SHEM). He fled, (he) Anu (CANAAN); (like) a bird he moved in the sky. After him rushed Kumarbi (SHEM), seized (him) Anu (CANAAN), by his feet, and dragged him down from the sky.

He (Kumarbi (SHEM)) bit his "knees" and his manhood went down into his inside. When it lodged there (and) when Kumarbi (SHEM) had swallowed Anu (CANAAN)'s manhood, he rejoiced and laughed.

Anu (CANAAN) turned back to him, to Kumarbi (SHEM) he began to speak:

"Thou ejoices over thine inside, because thou hast swallowed my manhood.

"Rejoice not over thine inside! In thine inside, I have planted a heavy burden. Firstly, I have impregnated thee with the noble Storm-god. Secondly, I have impregnated thee with the river Tigris, not to be endured. Thirdly I have impregnated thee with the noble Tasmisus. Three dreadful gods have I planted in thy belly as seed. Thou shalt go and end by striking the rocks of thine own mountain with thy head!"

When Anu (CANAAN) had finished speaking, he went up to heaven and hid himself. Out of his mouth spat Kumarbi (SHEM), the wise king. Out of his mouth he spat... mixed with... That which Kumarbi (SHEM) spat out, [fell on] Mt. Kanzuras;... an awesome god therein.

Filled with fury Kumarbi (SHEM) went to Nippur... At the lordly... he settled down. Kumarbi (SHEM) did not... (while) he counts [the months (i.e. of his pregnancy)]. The seventh month came...

(Anu (CANAAN) addresses the Storm-god who is still unborn inside Kumarbi (SHEM) and advises him of the various parts of Kumarbi (SHEM)'s body through which he may come forth. The Storm-god answers from within Kumarbi (SHEM)☺

Long life to thee! Lord of the well-spring of wisdom!...The earth shall give me it's strength, the sky will give me its valor, Anu (CANAAN) will give me his manliness, Kumarbi (SHEM) will give me his wisdom...

(It seems as though the Storm-god speaks of his future greatness and promises Anu (CANAAN) to revenge him. Anu (CANAAN) repeats his advice as to the places from which the Storm-god may come forth, among them Kumarbi (SHEM)'s mouth and "the good place". The Storm-god replies☺

If I come forth from his...., it will derange (my) mind. If I come forth from his...., it will defile me at that spot, ... it will defile me at the ear... If I come forth from "the good place," a woman will... me."

(In the following the Storm-god, it seems, is forewarned of what will happen if he should come forth by rending asunder Kumarbi (SHEM)'s "tarnassas")

As he walked along and took his place before Ayas, Kumarbi (SHEM) became dizzy and collapsed... Kumarbi (SHEM) began to speak to Ayas: "Give me my son! I want to devour my son!"

(Indeed, it seems that Kumarbi (SHEM) received something to eat. However, it hurts his mouth and he begins to moan. On Kumarbi (SHEM)'s complaint Ayas advises him to call in certain experts...This then is done)

They began to work magic on him with... They kept bringing sacrifices of meal to him, they kept... From the "tarnassas" [he wanted to come forth but] they made

Kumarbi (SHEM)'s ["tarnassas"] secure. Thus from the "good place" came forth the valiant Storm-god.

(The birth of the Storm-god is completed and reported to Anu (CANAAAN). Anu (CANAAAN) plots to destroy Kumarbi (SHEM) with the help of the Storm-god. The Storm-god prepares for battle. The outcome of the battle is not narrated on the preserved part of the tablet...At any rate we have to assume that the Storm-god defeated Kumarbi (SHEM) and took over the kingship in heaven).

Song of Ullikummi

In Hurrian mythology, Ullikummi is a giant stone monster, son of Kumarbi and the sea god's daughter, Sertapsuruhi. The narrative of Ullikummi is one episode, in an epic cycle of related "songs" about the god Kumarbi, who aimed to replace the weather god **Teshub** and destroy the city of Kummiya. Kumarbi fathered upon a rock cliff a genderless, pillar of volcanic rock, Ullikummi, which he hid in the netherworld and placed on the shoulder of Upelluri. Ullikummi grew quickly until he reached the heavens. Ullikummi's brother Teshub thundered and rained on Ullikummi, but it did not harm him. Teshub fled and abdicated the throne [the weather god and his vizier and brother, Tasmisu, are defeated in their first battle with Ullikummi, as Tasmisu relates to Teshub's wife, **Hebat**; as a result Teshub is banished to a "little place," probably meaning a grave. Teshub asked Ea (Enki-Sidon) for help; Ea (Enki-Sidon), who lives in the Apsu, underground source of earth's waters, obtains the toothed cutting tool with which heaven and earth were cut apart shortly after creation; this tool will disable Ullikummi. Ea (Enki-Sidon) visited Upelluri and cut off the feet of Ullikummi, toppling him. That is, Ea (Enki-Sidon) cuts Ullikummi loose from Upelluri's shoulder and then urges the weather god to fight again; the end of the story is broken away and scholars simply assume Ullikummi is finally defeated.

Kumarbi (SHEM) thinks out wise thoughts in his mind. He nurses the thought of creating misfortune and an evil being. He plots evil against the Storm-god. He nurses the thought of raising up a rival for the Storm-god.

Kumarbi (SHEM) thinks out wise thoughts in his mind and strings them together like beads.

When Kumarbi (SHEM) had thought out the wise thoughts in his mind, he instantly rose from his seat. He took his staff in his hand, put swift shoes on his feet. He set forth from Urkis, his city, and betook himself to the....

In the... a great rock lies. Her length us three double hours, her width is.... [double hours] and a half... His desire was aroused and he slept with the rock. His manhood flowed into her; five times he took her;[....]; ten times he took her...

... When night [...; when night] stood in the [...] vigil, stone moved stone.[...], they attended her when she gave birth [...] the Rock [...] forth [...and] Kumarbi (SHEM)'s son [made his] appearance.

The [...] women brought him into the world; the Good-women and the Mother goddesses lifted the child and placed him upon Kumarbi (SHEM)'s knees. Kumarbi (SHEM) began to fondle his son [and] let him dance up and down. He proceeded to give [the child] a propitious name!

Kumarbi (SHEM) began to say to his soul:

“What name [shall I give] him? The child, which the Good-women and the Mother-goddesses presented me, for the reason that he shot forth from her body as a shaft, let him go and [his] name be Ullikummi!

Let him ascend to heaven for kingship! Let him vanquish Kummiya, the beautiful city! Let him attack the Storm-god and tear [him] to pieces like a mortal! Let him tread him under foot like an ant! Let him crush Tasmisus like a reed in the brake! Let him shot down all the gods from the sky like birds and let him break them to pieces like empty pots!”

When Kumarbi (SHEM) [had finished] speaking these words, [he began] to say to his soul:

“To [whom] shall I give him, this child? Who will [take] him upon himself and treat him as a gift?...”

When the Irsirra deities heard the words, they took the child... The Irsirra deities lifted the child and pressed it to their breasts like a cloth. They lifted him and placed him upon Enlil’s knees. The... lifted his eyes and beheld the child as it stood in his divine presence. His body was made of diorite.

Enlil began to speak to h[is min]d:

“Who is that child whom the Good-women and the Mother-goddesses reared? No one among the great gods will see mightier battles. No one’s vileness equals Kumarbi (SHEM)’s. Just as Kumarbi (SHEM) raised the Storm-god, he has [now raised] this awesome diorite man as his rival.”

When Enlil [had finished] his words, [the Irsirra deities took the child] and placed it – a shaft – upon the right shoulder of Ubelluris.

The diorite grows, the strong [waters] make him grow. In one day, he increases one cubit, in one month he increases one acre. The stone, which is added to his stature presents an amazing spectacle.

When the 15th day came, the stone had grown high, he [was standing] in the sea with his knees as a shaft. It stood out above the water, the stone, and in height it was like [a pillar]. The sea reached up to its belt like a loin cloth. Like a tower the stone is raised up and reaches up to the temples and the dwelling of the gods in heaven...

The Storm-god sat down on the ground, while tears streamed [from his eyes] as in water courses.

With tears streaming from his eyes the Storm-god speaks the word:

“Who can bear to look upon so vexatious a sight? Who will dare go and battle [against the monster]? Who can bear seeing his terrifying [...]...s?”

Ishtar replies t[o the Storm-god, her brother]:

“My brother! Is there really not a single...[...] to whom sufficient courage [has been] given? Dost thou really not know the son whom [...]... [has] begotten? [...]...”

(After an indecisive battle against Ullikummi, the Storm-god is defeated. Finally, however, the Storm-god rallies the gods and is able to defeat Ullikummi).

APPENDIX - II

MYTH OF THE ZU BIRD

Genesis 10 Identities:

Dagan (Dagon) = NOAH

Dagon (Phoenician: Dāgūn; Hebrew: Dāgōn) or Dagan (dda-gan) is an ancient Mesopotamian (Assyro-Babylonian) and Levantine (Canaanite) deity. He appears to have been worshipped as a fertility god in Ebla, Assyria, Ugarit and among the Amorites. Ea (Enki-Sidon) (Enki) = SIDON (Greek 'Posidon')

Anzu = SHEM

Adad = (called son of Anu (Canaan)) = SHEM

Hadad (Ugaritic: 'Haddu'), Adad, Haddad (Akkadian) or Iškur (Sumerian) was the storm and rain god in the Northwest Semitic and ancient Mesopotamian religions. He was attested in Ebla as "Hadda" in c. 2500 BCE. From the Levant, Hadad was introduced to Mesopotamia by the Amorites, where he became known as the Akkadian (Assyrian-Babylonian) god Adad. Adad and Iškur are written with a logogram, the same symbol used for the Hurrian god **Teshub**. Hadad was also called "Pidar", "Rapiu", "Baal-Zephon"

Hadad was equated with the Greek god Zeus; the Roman god Jupiter, as Jupiter Dolichenus; the Indo-European Nasite Hittite storm-god Teshub; the Egyptian god Amun; the Rigvedic god Indra. In Akkadian, Adad is also known as RammAnu (Canaan) ("Thunderer") cognate with Aramaic Ramman and Hebrew **Rimmon**, which was a byname of Hadad. Ugaritic Ba'al/Hadad is the lord of the sky who governs the rain and thus the germination of plants with the power to determine fertility. The cognate Akkadian god Adad is also often called the son of Anu (Canaan) ("Sky"). The corresponding Hittite god Teshub is likewise son of Anu (Canaan) (after a fashion). - Wikipedia

Enlil = CUSH (previously 'Origin of Nations' ID of CANAAN)

Ninurta = **Ningirsu** = NIMROD

Born in Duranki, son of Enlil and Belet-Ili) =
Ningirsu, Duku, Hurabtil (Elamite), Shushinak (Susa),
Pabilsag (in Egalmah), ? (in Ur), Nin-Azu (in Enkirmah),
Ishtaran, Lugabanda, Tishpak (in Eigikalama),

Igigi (sons of Enlil) =

Anu (Canaan) = (Anu-II); Anu-I = Noah

Annunaki (sons of Anu (Canaan))

Ishtar = UZAL (Sumerian Inanna)

Shara = UMA (JOBAB, WHITE MATRIARCH), JOKTAN-ARAM (called a son of Ishtar)
(previously 'Origin of Nations' ID as ARAM-JOKTAN)

Belet-Ili (sister of the gods) NINHURSAG =

Nin-hursag means "lady of the sacred mountain" (from Sumerian **NIN** "lady" and **ĦAR.SAG** "sacred mountain, foothill",[9] possibly a reference to the site of her temple, the E-Kur (House of mountain deeps) at Eridu. She had many names including Ninmah ("Great Queen");[9] Nintu ("Lady of Birth");[9] Mamma or Mami (mother);[9] Aruru,[9] Belet-Ili (lady of the gods, Akkadian).

Mami = Belet-Ili, Ninhursag

Shamash = OBAL

The Akkadian Myth of the Zu (Anzu (SHEM)) Bird

Tablet 1

I sing the superb son of the king of populated lands,
I praise superb Ninurta (Ningirsu, NIMROD), beloved of Mani,
The powerful god, Enlil (CUSH)'s son,
Enki's child, leader of the Anunnaki, focus of Eninnu,
Who waters cattle-pens, irrigated gardens, ponds (?), in country and town.

Flood-wave of battles, who darkens the sash, warrior.
The fiercest gallu-demons, though tireless, fear his attack.

Listen to the praise of the powerful ones strength,

A Continuous Narrative

Who subdued, who bound the Mountain of Stones in his fury,
Who conquered soaring Anzu (SHEM) with his weapon,
Who slew the bull-man inside the Sea.

Strong warrior who slays with his weapon,
Powerful one, who is quick to form a battle array,
Until now, no dais had been created for the Igigi;
The Igigi would assemble for their Enlil (CUSH)-power.

Rivers were formed – the Tigris, the Euphrates –
But springs and not yet sent their water to the land.
Seas []
Clouds were still far away on the horizon []
All the Igigi gathered
To Enlil (CUSH), their father, warrior of the gods,
They his sons, brought a report,
' Pay attention to reliable words!

On Hehe, a wooded mountain of []
In the lap of (?) the Anunnaki []
[] has given birth to Anu (CANAAN).
[His beak is a saw]
[]
Which []
Eleven coats of mail (?) []
The mountains []
At his shout []
The South Wind []
The powerful [] wind []
The mass []
Whirlwinds []
They met and []
The four winds []

Father of the gods, Duranki's god, looked at him,
But kept his thoughts to himself.
He studied Anzu (SHEM) closely []
He considered with (?) []
'Who gave birth to []
Why is this []
Ea (Enki-Sidon) answered his heart-searching,
The far-sighted one addressed his words to Enlil (CUSH),
' Surely water of the spate begot Anzu (SHEM),
Holy water of the gods of Apzu.

Broad Earth conceived him,
And he was born from mountain rocks.
You have looked at Anzu (SHEM) himself []
Let him serve you and never cease!
In the hall let him bar the way to the innermost chamber, forever1.
(gap of three lines)
[] th words spoken to him.
He Enlil (CUSH)) took a cult centre []
And administered the orders of all the gods.
He made no extra fate, and Anzu (SHEM) administered it.

A Continuous Narrative

Enlil (CUSH) appointed him the entrance of the chamber which he had perfected
He would bathe in holy water in his presence
His eyes would gaze at the trappings of Enlil (CUSH)-power;
His lordly crown, his robe of divinity,
The Tablet of Destinies in his hands, Anzu (SHEM) gazed,
And fixed his purpose, to usurp the Enlil (CUSH)-power.
Anzu (SHEM) often gazed at Duranki's god, father of the gods,
And fixed his purpose to usurp the Enlil (CUSH)-power.

' I shall take the gods' Tablet of Destinies for myself,
And control the orders for all other gods,
And shall possess the throne and be master of the rites!
I shall direct every one of the Igigi!'
He plotted opposition in his heart
And at the chamber's entrance from which he often gazed,
He waited for the start of the day.

While Enlil (CUSH) was bathing in the holy water,
Stripped and with his crown laid down on the throne,
He gained the Tablet of Destinies for himself,
Took away the Enlil (CUSH)-power. Rites were abandoned,
Anzu (SHEM) flew off and went into
Radiance faded, silence reigned,
Father Enlil (CUSH), their counselor, was dumbstruck,
For he had stripped the chamber of its radiance.

The gods of the land searched high and low for a solution.
Anu (CANAAN) made his voice heard, and spoke, addressed the gods his sons:
' Whichever god slays Anzu (SHEM)
Will make our name great in all populated lands!'
They called the canal-controller, Anu (CANAAN)'s son,
The decision-maker spoke for him;
They called Adad (SHEM), the canal controller, Anu (CANAAN)'s son,
The decision-maker spoke to him,
' Powerful Adad (SHEM), ferocious Adad (SHEM), your attack cannot be deflected;
Your name shall be great in the great gods' assembly,
You shall have no rival among the gods your brothers,
Then surely shall shrines be created!

Establish your cult centres all over the four quarters!
Your cult centres shall enter Enkir!
Show prowess to the gods, and your name shall be Powerful!

Adad (SHEM) answered the speech, addressed his words to Anu (CANAAN), his father:
' Father, who could rush off to the inaccessible mountain?
Has taken away the Enlil (CUSH)-power: rites are abandoned!
Anzu (SHEM) flew off and went into hiding!
His utterance has replaced that of Duranki's god!
He has only to command, and whoever he curses turns to clay!
At his utterance, the gods must now tremble!'
He turned away, saying he would not make the expedition.

They called Gerra, Anu (CANAAN) Ninitu's son.
The decision-maker spoke to him,

A Continuous Narrative

' Powerful Gerra, ferocious Gerra, your attack cannot be deflected;
Burn Anzu (SHEM) with fire, your weapon!
Your name shall be great in the great gods' assembly,
You shall have no rival among the gods your brothers,
Then surely shall shrines be created!
Establish your cult centres all over the four quarters!
Your cult centres shall enter Enkir!

Show prowess to the gods, and your name shall be Powerful!'
Gerra answered the speech, addressed his words to Anu (CANAAN), his father,
' Father, who could rush off to the inaccessible mountain?
Which of the gods your sons will be Anzu (SHEM)'s conqueror?
For he has gained the Tablets of Destinies for himself,
Has taken away the Enlil (CUSH) power: rites are abandoned!
His utterance has replaced that of Duranki's god!
He has only to command, and whoever he curses turns to clay!
At his utterance, the gods must now tremble!'
He turned away, saying he would not make the expedition.

They called Shara (JOKTAN-ARAM or UMA (JOBAB, WHITE MATRIARCH)?), Ishtar (Inanna, UZAL)'s son,
He (Anu -CANAAN) proposed a solution, spoke to him,
'Powerful Shara (JOKTAN-ARAM or UMA (JOBAB, WHITE MATRIARCH)?), ferocious Shara (JOKTAN-ARAM or UMA (JOBAB, WHITE MATRIARCH)?), your attack cannot be deflected!
Strike Anzu (SHEM) with [.....] your weapon!
Your name shall be great in the great gods' assembly,
You shall have no rival among the gods your brothers,
Then surely shall shrines be created!
Establish your cult centres all over the four quarters!
Your cult centres shall enter Enkir!

Show prowess to the gods, and your name shall be Powerful!'
Shara (JOKTAN-ARAM or UMA (JOBAB, WHITE MATRIARCH)?) answered the speech,
addressed his words to Anu (CANAAN) his father,
' Father, who could rush off to the inaccessible mountain?
Which of the gods your sons will be Anzu (SHEM)'s conqueror?
For he has gained the Tablets of Destinies for himself,
Has taken away the Enlil (CUSH) power: rites are abandoned!
His utterance has replaced that of Duranki's god!
He has only to command, and whoever he curses turns to clay!
At his utterance, the gods must now tremble!'
He turned away, saying he would not make the expedition.

The gods fell silent and despaired of advice.
The Lord of Intelligence wise one who dwells in the Apsu
Formed an idea in the depths of his being
Ea (Enki-Sidon) formed intelligence in his heart
He told Anu (CANAAN) what he was thinking in his inmost being.
' Let me give orders and search among the gods,
And pick from the Assembly Anzu (SHEM)'s conqueror.

I myself shall search among the gods
And pick from the Assembly Anzu (SHEM)'s conqueror.'
The Igigi listened to this speech of his
The Igigi were freed from anxiety and kissed his feet

A Continuous Narrative

The far-sighted one made his voice heard and spoke,
Addressed his words to Anu (CANAAN) and Dagan:
' Have them call for me Belet-Ili (Ninhursag, Mami, SHEBA-I), sister of the gods,
Wise counsellor of the gods her brothers,
Have them announce her supremacy in the assembly,
Have the gods honour her in their assembly;
I shall then tell her the idea which is my heart.'
They called for Belet-Ili (Ninhursag, Mami, SHEBA-I), sister of the gods, to him,
Wise counsellor of the gods her brothers,
They announced her supremacy in the assembly,
The gods honoured her in their assembly.

Then Ea (Enki-Sidon) told the idea in the depths of his inmost being.
' Previously we used to call you Mami
But now your name shall be Mistress of all Gods.
Offer the powerful one, your superb beloved,
Broad of chest, who forms the battle array!

Give Ninurta (Ningirsu, NIMROD), your superb beloved,
Broad of chest who forms the battle array,
Then shall his name be Lord in the great gods' assembly.
Let him show prowess to the gods that his may be Powerful!
Let his name be made great in all populated lands
His cult centres....
Lord.....

(2 lines fragmentary)

Mami listened to this speech of his
And Belet-Ili (Ninhursag, Mami, SHEBA-I) the supreme uttered "Yes"
The gods of the land were glad at her utterance
The Igigi were freed from anxiety and kissed her feet.
She called her son into the gods' assembly,
And instructed her favourite, saying to him,
' In the presence of Anu (CANAAN) and Dagan,
They announced the course of their rites in the assembly
I gave birth to all the Igigi,
I created every single one of the Anunnaki!

And I created the gods' assembly. I Mami,
Assigned the Enlil (CUSH)-power to my brother.

Anzu (SHEM) has disrupted the kingship that I designated!
He has obtained for himself the Tablet of Destinies []
He has robbed Enlil (CUSH); he rejected your father,
Stole the rites and turned them to his use

(Catchline)

Make a path, fix the hour,

TABLET II

Make a path, fix the hour,
Let light dawn for the gods whom I created.
Muster your devastating battle force,
Make your evil winds flash as they march over him.

Capture soaring Anzu (SHEM)

A Continuous Narrative

And inundate the earth, which I created – wreck his dwelling.
Let terror thunder above him,
Let fear of your battle force shake in him.

Make the devastating whirlwind rise up against him
Set your arrow in the bow , coat it with poison,
Your form must keep changing, like a gallu-demon,
Send out a fog, so that he cannot recognize your features!

May your rays proceed above him,
Make a high, attacking leap; have glare
More powerful than Shamash (OBAL) generates,
May broad daylight turn to darkness for him
Seize him by the throat: conquer Anzu (SHEM),
And let the winds bring his feathers as good news
To Enkir, to your father Enlil (CUSH)'s house,
Rush and inundate the mountain pastures
And slit the throat of wicked Anzu (SHEM).

Then shall kingship enter Enkir again,
Then shall rites return for the father who begot you!
Then surely shall shrines be created!
Establish your cult centres all over the four quarters!
Your cult centres shall enter Enkir!

Show prowess to the gods, and your name shall be Powerful!
The warrior listened to his mother's words,
He hunched in trepidation and went into hiding,
The Lord marshalled the Seven of Battle
The warrior marshalled the seven evil winds,
Who dance in the dust, the seven whirlwinds,
He mustered a battle array, made war with a terrifying formation,
Even the gales were silent at his side, poised for conflict.

On the mountainside, Anzu (SHEM) and Ninurta (Ningirsu, NIMROD) met.
Anzu (SHEM) looked at him and shook with rage at him,
Bared his teeth like a lion in sudden rage,
In utter fury shouted to the warrior:
' I have taken away every single rite,
And I am in charge of all the gods' orders!
Who are you, to come to do battle against me? Give your reasons!'

Insolently his speech rushed out at him,
The warrior Ninurta (Ningirsu, NIMROD) answered Anzu (SHEM):
' I am the avenger of Duranki's god,
Who established Duranki, the of the broad Earth of.....Ea (Enki-Sidon) king of destinies'.
Anzu (SHEM) listened to his speech, then hurled his shout furiously amid the mountains,
Darkness fell over the mountain, their faces were overcast,
Shamash (OBAL), the light of the gods, was overcast by darkness,
Adad (SHEM) roared like a lion, his din joined that of Anzu (SHEM),
A clash between battle arrays war imminent, the flood-weapon massed,
The armour-plated breast was bathed in blood,
Clouds of death rained down, an arrow flashed lightning,
Wizzed, the battle force roared between them
The powerful, superb one, Mami's son, trusted of Anu (CANAAN) and Dagan,

A Continuous Narrative

Beloved of the far-sighted one,
Aimed the shaft at him from the bow's curve
But it did not go near Anzu (SHEM): the shaft turned back.

Anzu (SHEM) shouted at it,
"You, shaft that came, return to your reed thicket!
Bow frame, back to your copse!
Bow string, back to the ram's gut! Feathers, return to the birds!"
He was holding the gods' Tablet of Destinies in his hand,
And they influenced the string of the bow, the arrows did not come near his body.
Deadly silence came over the battle and conflict ceased.

Weapons stopped and did not capture Anzu (SHEM) amid the mountains
He (Ninurta (Ningirsu, NIMROD)) shouted out and instructed Sharur:
' Repeat to the far-sighted Ea (Enki-Sidon) the actions you have seen!
The Lord's message is: Ninurta (Ningirsu, NIMROD) was encircling Anzu (SHEM)
And Ninurta (Ningirsu, NIMROD) was wrapped in devastation's dust,
But when he set the shaft to the bow, drew it taut
And aimed the shaft at him from the bows curve,
It did not go near Anzu (SHEM): the shaft turned back

As Anzu (SHEM) shouted at it:
"You, shaft that came, return to your reed thicket!
Bow frame, back to your copse!
Bow string, back to the ram's gut! Feathers, return to the birds!"
He was holding the gods' Tablet of Destinies in his hand,
And they influenced the string of the bow, the arrows did not come near his body.
Deadly silence came over the battle and conflict ceased.
Weapons stopped and did not capture Anzu (SHEM) amid the mountains.'

Sharur bowed, took the message,
Carried the battle dispatch to far-sighted Ea (Enki-Sidon) (Enki, SIDON).
' The Lord's message is: Ninurta (Ningirsu, NIMROD) was encircling Anzu (SHEM)
And Ninurta (Ningirsu, NIMROD) was wrapped in devastation's dust,
But when he set the shaft to the bow, drew it taut
And aimed the shaft at him from the bows curve,
It did not go near Anzu (SHEM): the shaft turned back

As Anzu (SHEM) shouted at it:
"You, shaft that came, return to your reed thicket!
Bow frame, back to your copse!
Bow string, back to the ram's gut! Feathers, return to the birds!"
He was holding the gods' Tablet of Destinies in his hand,
And they influenced the string of the bow, the arrows did not come near his body
Deadly silence came over the battle and conflict ceased.

Weapons stopped and did not capture Anzu (SHEM) amid the mountains.'
The far-sighted one listened to his son's words,
Called out and instructed Sharur:
' Repeat to your lord what I say, and everything I tell you , repeat to him:
"Don't let the battle slacken, press home your victory!"

Tire him out so that he sheds his pinions in the clash of tempests!
Take a throw-stick to follow your arrows
And cut off his pinions, detach both right and left.

A Continuous Narrative

When he sees his wings and emits (?) his utterance,
Shouts "Wing to wing", don't panic:
Draw taut from the curve of your bow
Seize him by the throat, conquer Anzu (SHEM),
And let the winds bring his feathers as good news
To Enkir, to your father Enlil (CUSH)'s house.

Rush and inundate the mountain pastures
And slit the throat of wicked Anzu (SHEM).
Then shall kingship enter Enkir again,
Then shall rites return for the father who begot you!
Then surely shall shrines be created!
Establish your cult centres all over the four quarters!
Your cult centres shall enter Enkir!
Show prowess to the gods, and your name shall be Powerful!'

Sharus bowed, took the message,
Carried the battle dispatch to his lord,
Everything Ea (Enki-Sidon) told him, he repeated to him.

' Don't let the battle slacken, press home your victory!
Tire him out so that he sheds his pinions in the clash of tempests!
Take a throw-stick to follow your arrows
And cut off his pinions, detach both right and left.
When he sees his wings and emits his utterance,
Shouts 'Wing to wing', don't panic;
Draw taut from the curve of your bow, let shafts fly like lightning,
Let the wing feathers dance like butterflies.

Seize him by the throat, conquer Anzu (SHEM)
And let the winds bring his feathers as good news
To Kur, to your father's Enlil (CUSH) house.

Rush and inundate the mountain pastures
And slit the throat of wicked Anzu (SHEM).
Then shall kingship enter Enkir again,
Then shall rites return for the father who begot you!
Then surely shall shrines be created!

Establish your cult centres all over the four quarters!
Your cult centres shall enter Enkir!
Show prowess to the gods, and your name shall be Powerful!'

The Lord listened to the words of far-sighted Ea (Enki-Sidon).
He hunched in trepidation, and went into hiding.

The Lord marshalled the Seven of Battle,
The warrior marshalled the seven evil winds,
Who dance in the dust, the seven whirlwinds,
He mustered a battle array, made war with a terrifying formation,
Even the gales were silent at his side, poised for conflict.

TABLET III
(3 Lines fragmentary)

A Continuous Narrative

Devastation....

A heatwave blazed, confusion (?) []
A tempest [] to the four winds,
Weapons slew (?) the protection of frost,
Both were bathed in the sweat of battle.

Anzu (SHEM) grew weary and in the clash of tempests shed his pinions.
He (Ninurta (Ningirsu, NIMROD)) took a throw-stick to follow his arrows,
And cut off his pinions, detached both right and left.
He (Anzu (SHEM)) saw his wings and emitted his utterance.

But as he shouted 'Wing to wing' a shaft came up at him
A dart passed through his very heart.

He (Ninurta (Ningirsu, NIMROD)) made an arrow pass through pinion and wing,
A dart passed through heart and lungs,
He slew the mountains, inundated their proud pastures,
Inundated the broad earth in his fury,
Inundated the midst of the mountains, slew wicked Anzu (SHEM),
And warrior Ninurta (Ningirsu, NIMROD) regained the Tablets of Destinies for his own hand.

As a sign of good news,
The wind brought Anzu (SHEM)'s feathers
Dagan saw his sign and rejoiced
Called all the gods and joyfully he spoke:
'The strong one has indeed slain Anzu (SHEM) on his mountain
He regained for his own hand the of Anu (CANAAN) e Dagan.

Come! Let him come to us,
Let him rejoice, play, make merry.
.... the gods, his brothers and hear their secrets.
.... the secrets of the gods.
Let Enlil (CUSH) the of the gods his brothers bestow on him the rites'.
Enlil (CUSH) made his voice heard, and spoke to Dagan,
'[] water....
When [] he took.

When he slew wicked Anzu (SHEM) in the midst of the mountains,
Warrior Ninurta (Ningirsu, NIMROD) regained the gods' Tablet of Destinies for his own hand.
Send for him and let him come to you.

Let him place the Tablet of Destinies in your lap!'
Enlil (CUSH) made his voice heard and spoke,
Addressed his words to Nusku, his vizier,
'Nusku, go outside, bring Birdu into my presence'.
Nusku went outside, brought Birdu into Enlil (CUSH)'s presence.
Enlil (CUSH) made his voice heard and spoke,
Addressed his words to Birdu,
'Birdu, I shall send you, I shall....'
(gap of a few lines)
Ninurta (Ningirsu, NIMROD) made his voice heard and spoke.
Addressed his words to Birdu,
'Birdu, why have you come here so aggressively?'

A Continuous Narrative

Birdu made his voice heard and spoke.

Addressed his words to Ninurta (Ningirsu, NIMROD), his lord,
' My lord, Enlil (CUSH), your father, sent me to you to say
The gods have heard
That you slew wicked Anzu (SHEM) amid the mountains.
They rejoiced, were glad and []
Made me to come to your presence and []
Go to him that he may []

(11 lines fragmentary, about 34 lines missing, then 3 lines fragmentary)
Let him Enlil (CUSH)) in his powerfulness gaze upon wicked Anzu (SHEM) in Enkir,
Warrior, in your powerfulness, when you slew the mountain,
You captured Anzu (SHEM), slew him in powerfulness,
Slew soaring Anzu (SHEM) in his powerfulness.

Because you were so brave and slew the mountain,
You made all foes kneel at the feet of Enlil (CUSH) your father,
Ninurta (Ningirsu, NIMROD), because you were so brave and slew the mountain,
You have made all foes kneel at the feet of Enlil (CUSH) your father,
You have won complete dominion, every single rite,
Who was ever created like you? The mountain's rites are proclaimed,
The shrines of the gods of fates granted to you.

They call upon Nissaba for your purification ceremony;
They call your name in the furrow Ningirsu.
They designate for you the entire shepherding of peoples,
Give your great (?) name as Duku for kingship.

In Elam they give your name as Hurabtil,
They speak of you as Shushinak in Susa.

Your name is Anu (CANAAN)'s..... they give you as Lord of the Secret
[] among the gods your brothers
[] your father.
[] who marshes in front.

They give [your name as Pabilsag] in Egalmah,
Call your name in Ur,
Give your name as Nin-Azu in Enkirmah,
[] Duranki was your birthplace.

[In] they speak of you as Ishtar (Inanna, UZAL)an,
[In] Zababa.
[] they call his name.

Your bravery much greater than all the other gods,
[] your divinity is surpassing;
Wholehearted (?) I praise you!
They give your name in as Lugalbanda.
In E-igi-kalama (?) they give you as Warrior Tishpak,
They call you (?) or in E-nimma-anku.

[] son of Belet-Ili (Ninhursag, Mami, SHEBA-I), your mother,
[] lord of the Boundary-Arrow,

A Continuous Narrative

[] Panigara,
[In E-akkil (?)] they call.....
[Your name] Papsukkal, who marshes in front.

[] surpassing are your names among the gods by far!
[] you are thoughtful, capable, awesome,
Your counsellor (?) the far-sighted one, your father Anu (CANAAN),
[] battle and combat,
He granted you []
Called you [] of their []

APPENDEX-III

THE MYTH OF ETANA

TABLET I

They planned a city []
The gods laid tis foundations
They planned the city [Kish?]
The Igigi-gods founded its brickwork []
" Let [] be their (the people's) shepherd,
" Let Etana be their architect... "
The Great Anunnaki gods ordainers of destinies,
Sat taking their counsel concerning the land,
The creators of the four world regions, establishers of all physical form,
By command of all of them the Igigi gods
Ordained a festival for the people
No king did they establish, over the teeming peoples,
At that time no headdress had been assembled, nor crown,
Nor yet scepter had been set with lapis.
No throne daises whatsoever had been constructed,
Against the inhabited world they barred the gates...
The Igigi gods surrounded the city with ramparts
Ishtar came down from heaven to seek a shepherd,
And sought for a king everywhere.
Innina came down from heaven to seek a shepherd,
And sought for a king everywhere.
Enlil examined the dais of Etana,
The man whom Ishtar steadfastly....
"She has constantly sought....
"Let kingship be established in the land,
Let the heart of Kish be joyful"
Kingship, the radiant crown, throne []
He (?) brought and []
The gods of the lands....

(large gap)

TABLET II

[] which he called []....
the High Water
[] he had built a tower (?) []
[] shrine for Adad, the god [],
In the shade of that shrine a poplar was growing [],

A Continuous Narrative

In its crown an eagle settled,
A serpent settled at its root.
Daily they watched the wind beasts.
The eagle made ready to speak, saying to the serpent,
"Come, let us make friendship,
Let us be comrades, you and I".
The serpent made ready to speak, saying to the eagle,
"If indeed.... of friendship and []
Then let us swear a mighty oath of Shamash.
An abomination of the gods []
" Come then, let us set forth and go up the high mountain to hunt.
"Let us swear an oath by the netherworld".
Before Shamash the warrior they swore the oath,
"Whoever transgresses the limits of Shamash
" May Shamash deliver him as an offender into the hands of the executioner,
" Whoever transgresses the limits of Shamash,
" May the mountains remove their praises far away from him,
" May the oncoming weapon make straight for him,
" May the trap and curse of Shamash overthrow him and hunt him down!"
After they had sworn the oath by the netherworld,
They set forth, going up the high mountains,
Each day by turns watching for the wild beasts,
The eagle would hunt down wild oxen and gazelle,
The serpent would eat, turn away, then his children would eat.
The eagle would hunt down wild sheep and aurochs,
The serpent would eat, turn away, then his children would eat.
The serpent would hunt down beasts of the field, the creatures of earth,
The eagle would eat, turn away, then his children would eat the food,
The eagle's children grew big and flourished.
After the eagle's children were grown big and were flourishing,
The eagle's heart indeed plotted evil,
Evil his heart plotted indeed!
He set his thoughts upon eating his friend's young!
The eagle made ready to speak, saying to its children:
" I will eat the serpent's children, the serpent [],
" I will go up and dwell in heaven,
" If I descend from the crown of the tree, ... the king."
The littlest fledgling, exceedingly wise, said these words to the eagle, his father:
" Do not eat, my father!
The net of Shamash will hunt you down,
The mesh and oat of Shamash will overthrow you and hunt you down.
Whoever transgresses the limits of Shamash,
Shamash will deliver him as an offender into the hands of the executioner!"
He did not heed them, nor listen to his sons' words,
He descended and ate up the serpents' children,
In the evening of the same day,
The serpent came, bearing his burden,
At the entrance to his nest he cast down the meat,
He looked around, his nest was gone"
He looked down, his children were not []!
The eagle had gouged the ground with his talon,
The cloud of dust from the sky darkened the sky.
The serpent.... weeping before Shamash,
Before Shamash the warrior his tears ran down,
" I trusted in you, O warrior Shamash,

A Continuous Narrative

" I was the one who gave provisions to the eagle,
" Now my nest []!
" My nest is gone, while his nest is safe,
" My young are destroyed, while his young are safe,
" He descended and ate up my children!
" You know, O Shamash, the evil he has done to me,
" Truly, O Shamash your net is the wide earth,
" Your trap is the distant heaven,
" The eagle must not escape from your net,
" That malignant Anzu who harbored evil against his friends!"
When he had heard the serpent's lament,
Shamash made ready to speak, and said to him:
" Go your way and cross the mountain,
" I have captured for you a wild ox.
" Open its insides, rend its belly,
" Set an ambush in its belly,
" Every kind of bird of heaven will come down to eat the meat.
" The eagle will come down with them to eat the meat,
" As he will not know the evil in store for him,
" He will search for the juiciest meat [], he will walk about outside,
" He will work his way into the covering of the intestines,
" When he comes inside, seize him by his wings,
" Cut off his wings, his pinions and tailfeathers,
" Pluck him and cast him into a bottomless pit,
" Let him die there of hunger and thirst".
As Shamash the warrior commanded,
The serpent went and crossed the mountain.
Then did the serpent reach the wild ox,
He opened its insides, he rent its belly.
He set an ambush in its belly.
Every kind of bird of heaven came down to eat the meat.
Did the eagle know of the evil in store for him?
He would not eat the meat with the other birds!
The eagle made ready to speak, saying to his children:
" Come, let us go down and we too eat the meat of the wild ox".
The little fledgling, exceedingly wise, said these words to the eagle, his father:
" Do not go down, father, no doubt the serpent is lurking inside the wild ox".
The eagle said to himself,
"Are the birds afraid? How is it they eat the meat in peace?"
He did not listen to them, he did not listen to his sons' words,
He descended and perched on the wild ox.
The eagle looked at the meat, searching in front and behind it.
A second time he looked at the meat, searching in front and behind it,
He walked around outside, he worked his way into the covering of the intestines,
When he came inside, the serpent seized him by his wings,
" You intruded... you intruded...!
The eagle made ready to speak, saying to the serpent:
" Have mercy on me! I will make you such a gift as a king's ransom!"
The serpent made ready to speak, saying to the eagle:
" If I release you, how shall I answer to Shamash o high?
" Your punishment would turn upon me,
" Me, the one to lay punishment upon you!"
He cut off his wings, pinions and tail feathers,
He plucked him and cast him into a pit.
That he should die there of hunger and thirst.

A Continuous Narrative

As for him, the eagle,.....[]
He kept on beseeching Shamash day after day:
" Am I to die in a pit?
" Who would know how your punishment was imposed upon me?
" Save my life, the eagle!
Let me cause your name to be heard for all time".
Shamash made ready to speak and said to the eagle:
" You are wicked and have done a revolting deed,
" You committed an abomination of the gods, a forbidden act.
"Were you not under oath? I will not come near you,
"There, there! A man I will send you will help you"
Etana kept on beseeching Shamash day after day.
"O Shamash, you have dined from my fattest sheep!
"O Netherworld, you have drunk of the blood of my sacrificed lambs!
" I have honored the gods and revered the spirits,
" Dream interpreters have used up my incense,
" Gods have used up my lambs in slaughter.
" O Lord, give the command!
" Grant me the plant of birth!
" Reveal to me the plant of birth!
" Relieve me of my burden, grant me an heir!"
Shamash made ready to speak and said to Etana:
" Find a pit, look inside,
" An eagle is cast within it.
" He will reveal to you the plant of birth".
Etana went his way.
He found the pit, he looked inside
The eagle was cast within it
There he was for him to bring up!

TABLET III

The eagle looked at him....
He said [] to Etana,
"You are Etana, king of the wild beasts,
You are Etana, [] among (?) birds.
Bring me up from this pit
Give me [] your hand,
"..... [],
I will sing your praises for all time".
Etana said to the eagle these words:
"If I save your life, []
If I bring you up from the pit,
From that moment we must be"
"[] to me []
"From sunrise till []
"..... []
"I will grant you the plant of life".
When Etana heard this,
He filled the front of the pit with []
Next he threw in.... []
He kept throwing in [] in front of him,
The eagle.... from the pit
As for him, he flapped his wings,
A first time and a second time... the eagle in the pit,
As for him, he flapped his wings

A Continuous Narrative

A third time and a fourth time... [the eagle ... in? The pit
As for him, he flapped his wings
A fifth and a sixth time....

(fragmentary lines, then gap)

(from another version)

He took him by the hand in his seventh month in the pit,
In the eighth month he brought him over the edge of his pit,
The eagle took food like a ravening lion,
He gained strength.
The eagle made ready to speak and said to Etana,
"My friend! Let us be friends, you and I!
Ask of me whatever you desire and I shall give it to you ".
Etana made ready to speak and said to the eagle:
"My eyes..... open up what is hidden.

(gap)

Etana and the eagle become friends. Etana has dreams, which he relates to the eagle.

[] above

[] at my feet

The eagle made Etana understand the dream,

[] seated before him,

" [] your dream is propitious,

" [] burden is brought,

" They will give []

" You have done [] of the people

" You will seize... in your hand,

" The sacred bond [] above

" [] at your feet."

Etana said to him, to the eagle.

" My friend, I saw a second dream,

" [] reeds [] in the house,

In all [], the whole land,

" They heaped up loads of them in piles,

" [] enemies, they were wicked serpents,

" [] were coming before me,

" [] they were kneeling before me".

The eagle made Etana understand the dream

[] seated bore him

"[] your dream is propitious"

(gap)

TABLET IV

The eagle made ready to speak, saying to Etana:

"My friend... that god....

"We passed through the gates of Anu, Enlil and Ea,

We passed through the gates of Sin, Shamash, Adad and Ishtar,

We did obeisance together, you and I,

I saw a house with windows, it had no seal

I.... and went inside.

A remarkable young woman was seated therein,

She was imposing... beautiful of feature.

A Continuous Narrative

A throne was set out, the ground was trodden down,
Under the throne [] lions were crouching,
As I went in, the lions sprang at me.
I awoke with and start and shuddered []".
The eagle said to him, to Etana:
" My friend, the [] are obvious,
Come, let me take you up to heaven,
Put your chest against my chest,
Put your hands against my wing feathers,
Put your arms against my sides".
He put his chest against his chest,
He put his hands against his wing feathers,
He put his arms against his sides,
Great indeed was the burden upon him.
When he bore him aloft one league,
The eagle said to him, to Etana:
"Look, my friend, how the land is now
Examine the sea, look for its boundaries
The land is hills...
The sea has become a stream".
When he had borne him aloft a second league,
The eagle said to him, said to Etana,
"Look, my friend, how the land is now!
The land is a hill".
When he had borne him aloft a third league,
The eagle said to him, said to Etana,
"Look, my friend, how the land is now!"
"The sea has become a gardener's ditch".
After they had ascended to the heaven of Anu,
They passed through the gates of Anu, Enlil and Ea,
The eagle and Etana did obeisance together,
At the gate of Sin
The eagle and Etana did obeisance together

(gap, fragmentary lines)

(another version of this episode)
"Through the power of Ishtar []
"Put your arms against my sides,
Put your hands against my wing feathers".
He put his arms against his sides,
He put his hands against his wing feathers.
When he had borne him aloft one league,
"Look, my friend, how the land is now!"
"The land's circumference is become one fifth of its size.
"The vast sea is become like a paddock".
When he had borne him aloft a second league,
"Look, my friend, how the land is now!"
"The land has become a garden plot [],
"And the vast sea has become a trough".
When he had borne him aloft a third league,
"Look, my friend, how the land is now!"
"I looked but could not see the land!
"Nor were my eyes enough to find the vast sea!
"My friend, I won't go up to heaven

A Continuous Narrative

"Set me down, let me go off to my city".
One league he dropped him down (?)
Then the eagle plunged and caught him in his wings.
A second league he dropped him down (?)
Then the eagle plunged and caught him in his wings,
A third league he dropped him down (?)
Then the eagle plunged and caught him in his wings,
Within three cubits of earth [he dropped him down],
The eagle plunged, and caught him in his wings,
The eagle [] and.... while he, Etana []

(Two fragmentary lines, then breaks off. In historical terms, we know that Etana was succeeded by his son, so in the end, he, Etana, obtained the gift he came to ask for Inanna/Ishtar)

APPENDIX-IV

The Cattle-Raid of Cualnge (Tain Bo Cualnge),

by Unknown Author.

English translations: Public Domain, <https://archive.org/search.php?query=The%20cattle-raid%20of%20Cualnge>

by

Lucy Winifred Faraday, An Old Irish Prose Epic, 1872, 1904

Translated

for the first time from Leabhar na h-Uidhri and the Yellow Book of Lecan

by L. WINIFRED FARADAY, M. A.,

London. Published by David Nutt

At the Sign of the Phoenix Long Acre, 1904.

Joseph Dunn, The Ancient Irish Epic Tale, (1914),

Ernst Windisch (1905)

Text is a combination of the above three translators.

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THE CATTLE-RAID OF CUALNGE (COOLEY)

1 Pillow Talk

Here Beginneth The Cualnge Cattle-raid "Incipit Táin Bó Cualnge"

ONCE of a time, that Ailill and Medb had spread their royal bed in Cruachan, the stronghold of Connacht, such was the pillow talk that befell betwixt them:

Quoth Ailill: "True is the saying, lady, 'She is a well-off woman that is a rich man's wife.'" "Aye, that she is," answered the wife; "but wherefore opin'st thou so?" "For this," Ailill replied, "that thou art this day better off than the day that first I took thee." Then answered Medb: "As well-off was I before I ever saw thee." "It was a wealth, forsooth, we never heard nor knew of," Ailill said; "but a woman's wealth was all thou hadst, and foes from lands next thine were used to carry off the spoil and booty that they took from thee."

"Not so was I," quoth Medb; "the High King of Erin himself was my sire, Eocho Fedlech ('the Enduring') son of Finn, by name, who was son of Findoman, son of Finden, son of Findguin, son of Rogen Ruad ('the Red'), son of Rigen, son of Blathacht, son of Beothacht, son of Enna Agnech, son of Oengus Turbech. Of daughters, had he six: Derbriu, Ethne and Ele, Clothru, Mugain and Medb, myself, that was the noblest and seemliest of them.

"Twas I was the goodliest of them in bounty and gift-giving, in riches and treasures.

"Twas I was best of them in battle and strife and combat. 'Twas I that had fifteen hundred royal mercenaries of the sons of aliens exiled from their own land, and as many more of the sons of freemen of the land. And there were ten men with every one of these hirelings, and nine men with every hireling, and eight men with every hireling, and seven men with every hireling, and six men with every hireling, and five men with every hireling, and four men with every hireling, and three men with every hireling, and two men with every hireling,

and one hireling with every hireling. These were as a standing household-guard," continued Medb; "hence hath my father bestowed one of the five provinces of Erin upon me, even the province of Cruachan; wherefore 'Medb of Cruachan' am I called. Men came from Finn son of Ross Ruad ('the Red'), king of Leinster, to seek me for a wife, and I refused him; and from Carbre Niafer ('the Champion') son of Ross Ruad ('the Red'), king of Temair, to woo me, and I refused him; and they came from Conchobar son of Fachtna Fathach ('the Mighty'), king of Ulster, and I refused him in like wise. They came from Eocho Bec ('the Small'), and I went not; for 'tis I that exacted a singular bride-gift, such as no woman before me had ever required of a man of the men of Erin, namely, a husband without avarice, without jealousy, without fear.

For should he be mean, the man with whom I should live, we were ill-matched together, inasmuch as I am great in largess and giftgiving, and it would be a disgrace for my husband if I should be better at spending than he, and for it to be said that I was superior in wealth and treasures to him, while no disgrace would it be were one as great as the other. Were my husband a coward, 'twere as unfit for us to be mated, for I by myself and alone break battles and fights and combats, and 'twould be a reproach for my husband should his wife be more full of life than himself, and no reproach our being equally bold. Should he be jealous, the husband with whom I should live, that too would not suit me, for there never was a time that I had not my paramour.

Howbeit, such a husband have I found, namely in thee thyself, Ailill son of Ross Ruad ('the Red') of Leinster. Thou wast not churlish; thou wast not jealous; thou wast not a sluggard. It was I plighted thee, and gave purchase-price to thee, which of right belongs to the bride-- of clothing, namely, the raiment of twelve men, a chariot worth thrice seven bondmaids, the breadth of thy face of red gold, the weight of thy left forearm of silvered bronze. Whoso brings shame and sorrow and madness upon thee, no claim for compensation nor satisfaction hast thou therefor that I myself have not, but it is to me the compensation belongs," said Medb, "for a man dependent upon a

woman's maintenance is what thou art."
"Nay, not such was my state," said Ailill;
"but two brothers had I; one of them over
Temair, the other over Leinster; namely,
Finn, over Leinster, and Carbre, over
Temair. I left the kingship to them because
they were older but not superior to me in
largess and bounty. Nor heard I of province
in Erin under woman's keeping but this
province alone. And for this I came and
assumed the kingship here as my mother's
successor; for Mata of Muresc, daughter of
Magach of Connacht, was my mother. And
who could there be for me to have as my
queen better than thyself, being, as thou
wert, daughter of the High King of Erin?"
"Yet so it is," pursued Medb, "my fortune is
greater than thine." "I marvel at that," Ailill
made answer, "for there is none that hath
greater treasures and riches and wealth than
I: yea, to my knowledge there is not."

2. The Occasion of the Táin Adbar na Tána

Then were brought to them the least
precious of their possessions, that they
might know which of them had the more
treasures, riches and wealth. Their pails and
their cauldrons and their iron-wrought
vessels, their jugs and their keeves and their
eared pitchers were fetched to them.
Likewise, their rings and their bracelets and
their thumb-rings and their golden treasures
were fetched to them, and their apparel, both
purple and blue and black and green, yellow,
vari-coloured and gray, dun, mottled and
brindled.

Their numerous flocks of sheep were led in
from fields and meads and plains. These
were counted and compared, and found to
be equal, of like size, of like number;
however, there was an uncommonly fine
ram over Medb's sheep, and he was equal in
worth to a bondmaid, but a corresponding
ram was over the ewes of Ailill.

Their horses and steeds and studs were
brought from pastures and paddocks. There
was a noteworthy horse in Medb's herd and
he was of the value of a bondmaid; a horse
to match was found among Ailill's.

Then were their numerous droves of swine
driven from woods and shelving glens and
wolds. These were numbered and counted
and claimed. There was a noteworthy boar
with Medb, and yet another with Ailill.

Next they brought before them their droves of cattle and their herds and their roaming flocks from the brakes and wastes of the province.

These were counted and numbered and claimed, and were the same for both, equal in size, equal in number, except only there was an especial bull of the bawn of Ailill, and he was a calf of one of Medb's cows, and Finnbennach ('the Whitehorned') was his name. But he, deeming it no honour to be in a woman's possession, had left and gone over to the kine of the king. And it was the same to Medb as if she owned not a pennyworth, forasmuch as she had not a bull of his size amongst her cattle.

Then it was that macRoth the messenger was summoned to Medb, and Medb strictly bade macRoth to learn where there might be found a bull of that likeness in any of the provinces of Erin. "Verily," said macRoth, "I know where the bull is that is best and better again, in the province of Ulster, in the hundred of Cualnge, in the house of Darè son of Fiachna; even Donn Cualnge ('the Brown Bull of Cualnge') he is called."

"Go thou to him, macRoth, and ask for me of Darè the loan for a year of the Brown Bull of Cualnge, and at the year's end he shall have the meed of the loan, to wit, fifty heifers and the Donn Cualnge himself. And bear thou a further boon with thee, macRoth. Should the borderfolk and those of the country grudge the loan of that rare jewel that is the Brown Bull of Cualnge, let Darè himself come with his bull, and he shall get a measure equalling his own land of the smooth Plain of Ai and a chariot of the worth of thrice seven bondmaids and he shall enjoy my own close friendship."

Thereupon the messengers fared forth to the house of Darè son of Fiachna. This was the number wherewith macRoth went, namely, nine couriers. Anon welcome was lavished on macRoth in Darè's house-- fitting welcome it was-- chief messenger of all was macRoth. Darè asked of macRoth what had brought him upon the journey and why he was come.

The messenger announced the cause for which he was come and related the contention between Medb and Ailill. "And it is to beg the loan of the Brown Bull of Cualnge to match the Whitehorned that I am

come," said he; "and thou shalt receive the hire of his loan, even fifty heifers and the Brown of Cualnge himself. And yet more I may add: Come thyself with thy bull and thou shalt have of the land of the smooth soil of Mag Ai as much as thou ownest here, and a chariot of the worth of thrice seven bondmaids and enjoy Medb's friendship to boot."

At these words Darè was well pleased, and he leaped for joy so that the seams of his flock-bed rent in twain beneath him. "By the truth of our conscience," said he; "however the Ulstermen take it, whether ill or well, this time this jewel shall be delivered to Ailill and to Medb, the Brown of Cualnge to wit, into the land of Connacht." Well pleased was macRoth at the words of the son of Fiachna.

Thereupon they were served, and straw and fresh rushes were spread under them. The choicest of food was brought to them and a feast was served to them and soon they were noisy and drunken. And a discourse took place between two of the messengers. "Tis true what I say," spoke the one; "good is the man in whose house we are." "Of a truth, he is good." "Nay, is there one among all the men of Ulster better than he?" persisted the first. "In sooth, there is," answered the second messenger. "Better is Conchobar whose man he is, Conchobar who holds the kingship of the province. And though all the Ulstermen gathered around him, it were no shame for them. Yet is it passing good of Darè, that what had been a task for the four mighty provinces of Erin to bear away from the land of Ulster, even the Brown Bull of Cualnge, is surrendered so freely to us nine footmen."

Hereupon a third runner had his say: "What is this ye dispute about?" he asked. "Yon runner says, 'A good man is the man in whose house we are.'" "Yea, he is good," saith the other. "Is there among all the Ulstermen any that is better than he?" demanded the first runner further. "Aye, there is," answered the second runner; "better is Conchobar whose man he is; and though all the Ulstermen gathered around him, it were no shame for them. Yet, truly good it is of Darè, that what had been a task for four of the grand provinces of Erin to bear away out of the borders of Ulster is handed over even unto us nine footmen." "I

would not grudge to see a retch of blood and gore in the mouth whereout that was said; for, were the bull not given willingly, yet should he be taken by force!"

At that moment it was that Darè macFiachna's chief steward came into the house and with him a man with drink and another with food, and he heard the foolish words of the runners; and anger came upon him, and he set down their food and drink for them and he neither said to them, "Eat," nor did he say, "Eat not."

Straightway he went into the house where was Darè macFiachna and said: "Was it thou that hast given that notable jewel to the messengers, the Brown Bull of Cualnge?"

"Yea, it was I," Darè made answer. "Verily, it was not the part of a king to give him. For it is true what they say: Unless thou hadst bestowed him of thine own free will, so wouldst thou yield him in despite of thee by the host of Ailill and Medb and by the great cunning of Fergus macRoig." "I swear by the gods whom I worship," spoke Darè, "they shall in no wise take by foul means what they cannot take by fair!"

There they abide till morning. Betimes on the morrow the runners arise and proceed to the house where is Darè. "Acquaint us, lord, how we may reach the place where the Brown Bull of Cualnge is kept." "Nay then," saith Darè; "but were it my wont to deal foully with messengers or with travelling folk or with them that go by the road, not one of you would depart alive!" "How sayest thou?" quoth macRoth. "Great cause there is," replied Darè; "ye said, unless I yielded in good sort, I should yield to the might of Ailill's host and Medb's and the great cunning of Fergus."

"Even so," said macRoth, "whatever the runners drunken with thine ale and thy viands have said, 'tis not for thee to heed nor mind, nor yet to be charged on Ailill and on Medb." "For all that, macRoth, this time I will not give my bull, if ever I can help it!" Back then the messengers go till they arrive at Cruachan, the stronghold of Connacht. Medb asks their tidings, and macRoth makes known the same: that they had not brought his bull from Darè. "And the reason?" demanded Medb. MacRoth recounts to her how the dispute arose. "There is no need to polish knots over such affairs as that, macRoth; for it was known," said Medb, "if

the Brown Bull of Cualnge would not be
given with their will, he would be taken in
their despite, and taken he shall be!"

3 The Rising-Out of the Men of Connacht at Cruachan Ai

A mighty host was now assembled by the men of Connacht, that is, by Ailill and Medb, and they sent word to the three other provinces, and messengers were despatched from Medb to the Manè that they should gather in Cruachan, the seven Manè with their seven divisions; to wit: Manè "Motherlike," Manè "Fatherlike," and Manè "All-comprehending"; 'twas he that possessed the form of his mother and of his father and the dignity of them both; Manè "Mildly-submissive," and Manè "Greatly-submissive," Manè "Boastful " and Manè "the Dumb."

Other messengers were despatched by Ailill to the sons of Maga; to wit: to Cet ('the First') son of Magar Anluan ('the Brilliant Light ') son of Maga, and Maccorb ('Chariot-child') son of Maga, and Bascell ('the Lunatic') son of Maga, and En ('the Bird') son of Maga, Dochè son of Maga; and Scandal ('Insult') son of Maga.

These came, and this was their muster, thirty hundred armed men. Other messengers were despatched from them to Cormac Conlongas ('the Exile') son of Conchobar and to Fergus macRoig, and they also came, thirty hundred their number.

Now Cormac had three companies which came to Cruachan. Before all, the first company. A covering of close-shorn black hair upon them. Green mantles and many-coloured cloaks wound about them; therein, silvern brooches. Tunics of thread of gold next to their skin, reaching down to their knees, with interweaving of red gold. Bright-handled swords they bore, with guards of silver. Long shields they bore, and there was a broad, grey spearhead on a slender shaft in the hand of each man. "Is that Cormac, yonder?" all and every one asked. "Not he, indeed," Medb made answer.

The second troop. Newly shorn hair they wore and manes on the back of their heads, fair, comely indeed. Dark-blue cloaks they all had about them. Next to their skin, gleaming-white tunics, with red ornamentation, reaching down to their calves. Swords they had with round hilts of gold and silvern fist-guards, and shining shields upon them and five-pronged spears in their hands. "Is yonder man Cormac?" all the people asked. "Nay, verily, that is not he," Medb made answer.

Then came the last troop. Hair cut broad they wore; fair-yellow, deep-golden, loose-flowing back hair down to their shoulders upon them. Purple cloaks, fairly bedizened, about them; golden, embellished brooches over their breasts; and they had curved shields with sharp, chiselled edges around them and spears as long as the pillars of a king's house in the hand of each man. Fine, long, silken tunics with hoods they wore to the very instep. Together they raised their feet, and together they set them down again. "Is that Cormac, yonder?" asked all. "Aye, it is he, this time," Medb made answer.

Thus the four provinces of Erin gathered in Cruachan Ai. They pitched their camp and quarters that night, so that a thick cloud of smoke and fire rose between the four fords of Ai, which are, Ath Moga, Ath Bercna, Ath Slissen and Ath Coltna. And they tarried for the full space of a fortnight in Cruachan, the hostel of Connacht, in wassail and drink and every disport, to the end that their march and muster might be easier.

And their poets and druids would not let them depart from thence till the end of a fortnight while awaiting good omen. And then it was that Medb bade her charioteer to harness her

horses for her, that she might go to address herself to her druid, to seek for light and for augury from him.

4 The Foretelling

When Medb was come to the place where her druid was, she craved light and augury of him. "Many there be," saith Medb, "who do part with their kinsmen and friends here to-day, and from their homes and their lands, from father and from mother; and unless unscathed every one shall return, upon me will they cast their sighs and their ban, for it is I that have assembled this levy. Yet there goeth not forth nor stayeth there at home any dearer to me than are we to ourselves. And do thou discover for us whether we ourselves shall return, or whether we shall never return."

And the druid made answer, "Whoever comes not, thou thyself shalt come." "Wait, then," spake the charioteer, "let me wheel the chariot by the right, that thus the power of a good omen may arise that we return again." Then the charioteer wheeled his chariot round and Medb went back again, when she espied a thing that surprised her: A lone virgin of marriageable age standing on the hindpole of a chariot a little way off drawing nigh her. And thus the maiden appeared:

Weaving lace was she, and in her right hand was a bordering rod of silvered bronze with its seven strips of red gold at the sides. A many-spotted green mantle around her; a bulging, strong-headed pin of gold in the mantle over her bosom; a hooded tunic, with red interweaving, about her. A ruddy, fair-faced countenance she had, narrow below and broad above. She had a blue-grey and laughing eye; each eye had three pupils. Dark and black were her eyebrows; the soft, black lashes threw a shadow to the middle of her cheeks. Red and thin were her lips. Shiny and pearly were her teeth; thou wouldst believe they were showers of white pearls that had rained into her head. Like to fresh Parthian crimson were her lips. As sweet as the strings of lutes when long sustained they are played by master players' hands was the melodious sound of her voice and her fair speech. As white as snow in one night fallen was the sheen of her skin and her body that shone outside of her dress. Slender and very white were her feet; rosy, even, sharp-round nails she had; two sandals with golden buckles about them. Fair-yellow, long, golden hair she wore; three braids of hair she wore; two tresses were wound around her head; the other tress from behind threw a shadow down on her calves.

Medb gazed at her. "And what doest thou here now, O maiden?" asked Medb. "I impart to thee thine advantage and good fortune in thy gathering and muster of the four mighty provinces of Erin against the land of Ulster on the Raid for the Kine of Cualnge." "Wherefore doest thou this for me?" asked Medb. "Much cause have I. A bondmaid 'mid thy people am I." "Who of my people art thou and what is thy name?" asked Medb. "Not hard, in sooth, to say. The prophetess Fedelm, from the Sid ('the Fairy Mound') of Cruachan, a poetess of Connacht am I."

"Whence comest thou?" asked Medb. "From Alba, after learning prophetic skill," the maiden made answer. "Hast thou the form of divination?" "Verily, have I," the maiden said. "Look, then, for me, how will my undertaking be." The maiden looked. Then spake Medb:--

"Good now,

"Tell, O Fedelm, prophet-maid
How beholdest thou our host?"

Fedelm answered and spoke:

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"Crimson-red from blood they are;
I behold them bathed in red!"

"That is no true augury," said Medb. "Verily, Conchobar with the Ulstermen is in his 'Pains' in Emain; thither fared my messengers Sand brought me true tidings ; naught is there that we need dread from Ulster's men. But speak truth, O Fedelm:--

"Tell, O Fedelm, prophet-maid
How beholdest thou our host?"

"Crimson-red from blood they are;
I behold them bathed in red!"

"That is no true augury. Cuscraid Mend ('the Stammerer') of Macha, Conchobar's son, is in Inis Cuscraid ('Cuscraid's Isle') in his 'Pains.' Thither fared my messengers; naught need we fear from Ulster's men. But speak truth, O Fedelm:--

"Tell, O Fedelm, prophet-maid
How beholdest thou our host?"

"Crimson-red from blood they are;
I behold them bathed in red!"

"Eogan, Durthacht's son, is in Rath Airthir ('the Eastern Rath') in his 'Pains.' Thither went my messengers. Naught need we dread from Ulster's men. But speak truth, O Fedelm:--

"Tell, O Fedelm, prophet-maid
How beholdest thou our host?"

"Crimson-red from blood they are;
I behold them bathed in red!"

"Celtchar, Uthechar's son, is in his fort at Lethglas in his 'Pains,' and a third of the Ulstermen with him. Thither fared my messengers. Naught have we to fear from Ulster's men. And Fergus son of Roig son of Eochaid is with us here in exile, and thirty hundred with him. But speak truth, O Fedelm:--

"Tell, O Fedelm, prophet-maid
How beholdest thou our host?"

"Crimson-red from blood they are;
I behold them bathed in red!"

"Meseemeth this not as it seemeth to thee," quoth Medb, "for when Erin's men shall assemble in one place, there quarrels will arise and broils, contentions and disputes amongst them about the ordering of themselves in the van or rear, at ford or river, over who shall be first at killing a boar or a stag or a deer or a hare. But, look now again for us and speak truth, O Fedelm:--

"Tell, O Fedelm, prophet-maid
How beholdest thou our host?"

"Crimson-red from blood they are;
I behold them bathed in red!"

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Therewith she began to prophesy and to foretell the coming of Cuchulain to the men of Erin,
and she chanted a lay:--

"Fair, of deeds, the man I see;
Wounded sore is his fair skin;
On his brow shines hero's light;
Victory's seat is in his face!

"Seven gems of champions brave
Deck the centre of his orbs;
Naked are the spears he bears,
And he hooks a red cloak round!

Noblest face is his, I see;
He respects all womankind.
Young the lad and fresh his hue,
With a dragon's form in fight!

I know not who is the Hound,
Culann's hight, of fairest fame;
But I know full well this host
Will be smitten red by him!

Four small swords--a brilliant feat--
He supports in either hand;
These he'll ply upon the host,
Each to do its special deed!

His Gae Bulga, too, he wields,
With his sword and javelin.
Lo, the man in red cloak girt
Sets his foot on every hill!

Two spears from the chariot's left
He casts forth in orgy wild.
And his form I saw till now
Well I know will change its guise!

On to battle now he comes;
If ye watch not, ye are doomed.
This is he seeks ye in fight
Brave Cuchulain, Sualtaim's son!

All your host he'll smite in twain,
Till he works your utter ruin.
All your heads ye'll leave with him.
Fedelm, prophet-maid, hides not!

"Gore shall flow from warriors' wounds;
Long 'twill live in memory.
Bodies hacked and wives in tears,
Through the Smith's Hound whom I see!"

Thus far the Augury and the Prophecy and the Preface of the Tale, and the Occasion of its invention and conception, and the Pillow-talk which Ailill and Medb had in Cruachan. Next follows the Body of the Tale itself.

5 This is the Route of the Táin

and the Beginning of the Expedition and the Names of the Roads which the hosts of the four of the five grand provinces of Erin took into the land of Ulster. On Monday after Summer's end they set forth and proceeded:

South-east from Cruachan Ai, by Mag Cruimm,
over Tuaim Mona ('the Hill of Turf'),
by Turloch Teora Crich ('the Creek of three Lands'),
by Cul ('the Nook') of Silinne,
by Dubloch ('Black Lough'),
by Fid Dubh ('Black Woods'),
by Badbgna,
by Coltain,
by the Shannon,
by Glune Gabur,

.i. i Mag Cruinn,
for Tóim Mona,
for Turloch teóra Crích,
for Cul Silinni,
for Dubloch,

for Badbgna,
for Coltain,
for Sinaind,
for Gluine Gabur,

by Mag Trega,
by Tethba in the north,
by Tethba in the south,
by Cul ('the Nook'),
by Ochain,
northwards by Uatu,
eastwards by Tiarthechta,
by Ord ('the Hammer'),
by Slaiss ('the Strokes'), southwards,
by Indeoin ('the Anvil'),

for Mag Trega,
for Tethba Tuascirt,
for Tethba [in] Descirt,
for Cuil,
for Ochain,
for Uatu fothúaid,
for Tiarthechta sair,
for Ord,
for Slaiss,
for Indeóin,

by Carn,

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by Meath,
by Ortrach,
by Findglassa Assail, ('White Stream of Assail'),
by Drong,
by Delt,
by Duelt,
by Delinn,
by Selaig,
by Slabra,

for Carn,
for Mide,
for Ortrach,
for Dindglassa Asail,
for Druing,
for Delt,
for Duelt,
for Delaind,
for Selaig,
for Slabra,

by Slechta, where swords hewed out roads before Medb and Ailill,
by Cul ('the Nook') of Siblinne,
by Dub ('the Blackwater'),
by Ochonn southwards,
by Catha,
by Cromma southwards,
by Tromma,
eastwards by Fodromma,
by Slane,
by Gort Slane,

for Slechta con selgatar dlaidib ria Meidb & Ailill,
for Cúil Siblinni,
for Dub,
for Ochun
for Catha,
for Cromma
for Tromma,
for Fodromma,
for Sláne,
for Gort Sláne,

to the south of Druim Licce,
by Ath Gabla,
by Ardachad ('Highfield'),
northwards by Feorainn,
by Finnabair ('White Plain'),
by Assa southwards,
by Airne,
by Aurthuile,
by Druim Salfind ('Salfind Ridge'),
by Druim Cain,

for Druimm Licci,
for Áth n-Gabla,
for Ardachad,
for Feoraind,
for Findabair,
for Assi,
for Airne,
for Aurthuile,
for Druim Salaind,
for Druim Cáin,

by Druim Caimthechta,
by Druim macDega,
by the little Eo Dond ('Brown Tree'),
by the great Eo Dond,
by Meide in Togmaill ('Ferret's Neck'),
by Meide in Eoin, ('Bird's Neck'),
by Baille ('the Town'),
by Aile,
by Dall Scena,
by Ball Scena,

for Druim Cáimthechta,
for Druim Mac n-Dega,
for Eo dond m-bec,
for Eo dond mór,
for Méide in togmaill,
for Méide ind eoin,
for Baile,
for Aile,
for Dall Scena,
for Ball Scena,

by Ross Mor ('Great Point'),
by Scuap ('the Broom'),
by Imscuap,
by Cenn Ferna,
by Anmag,
by Fid Mor ('Great Wood') in Crannach of Cualnge,
by Colbtha,
by Crond in Cualnge,
by Druim Cain on the road to Midluachar,
from Finnabair of Cualnge.

for Ros Mór,
for Scúaip,
for Timsúcúuib,
for Cend Ferna,
for Ammag,
for Fid Mór i Crannaig Cualngi,

for Druim Cáin i Sligid Midluachra.

It is at that point that the hosts of Erin divided over the province in pursuit of the bull. For it was by way of those places they went until they reached Finnabair. Here endeth the Title. The Story begineth in order.

6 The March Of The Host

On the first stage the hosts went from Cruachan, they slept the night at Cul Silinne, where to-day is Cargin's Lough. And in that place was fixed the tent of Ailill son of Ross, and the trappings were arranged, both bedding and bed-clothes. The tent of Fergus macRoig was on his right hand; Cormac Conlongas, Conchobar's son, was beside him; Ith macEtgaith next to that; Fiachu macFiraba, the son of Conchobar's daughter, at its side; Conall Cernach at its side, Gbnenn macLurnig at the side of that. The place of Ailill's tent was on the right on the march, and thirty hundred men of Ulster beside him. And the thirty hundred men of Ulster on his right hand had he to the end that the whispered talk and conversation and the choice supplies of food and of drink might be the nearer to them.

Medb of Cruachan, daughter of Eochu Fedlech, moreover, was at Ailill's left. Finnabair ('Fairbrow'), daughter of Ailill and Medb, at her side, besides servants and henchmen. Next, Flidais Foltchain ('of the Lovely Hair'), wife first of Ailill Finn ('the Fair'). She took part in the Cow-spoil of Cualnge after she had slept with Fergus; and she it was that every seventh night brought sustenance in milk to the men of Erin on the march, for king and queen and prince and poet and pupil.

Medb remained in the rear of the host that day in quest of tidings and augury and knowledge. She called to her charioteer to get ready her nine chariots for her, to make a circuit of the camp that she might learn who was loath and who eager to take part in the hosting. With nine chariots she was wont to travel, that the dust of the great host might not soil her. Medb suffered not her chariot to be let down nor her horses unyoked until she had made a circuit of the camp.

Then, when she had reviewed the host, were Medb's horses unyoked and her chariots let down, and she took her place beside Ailill macMata. And Ailill asked tidings of Medb: who was eager and who was loath for the warfare. "Futile for all is the emprise but for one troop only, namely the division of the Galian ('of Leinster')," quoth Medb. "Why blamest thou these men?" queried Ailill. "It is not that we blame them," Medb made answer. "What good service then have these done that they are praised above all?" asked Ailill. "There is reason to praise them," said Medb. "Splendid are the warriors. When the others begin making their pens and pitching their camp, these have finished building their bothies and huts. When the rest are building their bothies and huts, these have finished preparing their food and drink. When the rest are preparing their food and drink, these have finished eating and feasting, and their harps are playing for them. When all the others have finished eating and feasting, these are by that time asleep.

And even as their servants and thralls are distinguished above the servants and thralls of the men of Erin, so shall their heroes and champions be distinguished beyond the heroes and champions of the men of Erin this time on this hosting. It is folly then for these to go, since it is those others will enjoy the victory of the host!" "So much the better, I bow," replied Ailill; "for it is with us they go and it is for us they fight." "They shall not go with us nor shall they fight for us," cried Medb. Let them stay at home then," said Ailill. "Stay they shall not," answered Medb. "They will fall on us in the rear and will seize our land against us." "What shall they do then," Finnabair asked, "if they go not out nor yet remain at home?" "Death and destruction and slaughter is what I desire for them," answered Medb. "For shame then on thy speech," spake Ailill; "'tis a woman's advice, for that they pitch their tents and make their pens so promptly and unwearily."

"By the truth of my conscience," cried Fergus, "not thus shall it happen, for they are allies of us men of Ulster. No one shall do them to death but he that does death to myself along with them!" "Not to me oughtest thou thus to speak, O Fergus," then cried Medb, "for I have hosts enough to slay and slaughter thee with the division of Leinstermen round thee. For there are the seven Mane, that is, my seven sons with their seven divisions, and the sons of Maga with their seven divisions, and Ailill with his division, and I myself with my own body-guard besides. We are strong enough here to kill and slaughter thee with thy cantred of the Leinstermen round thee!"

"It befits thee not thus to speak to me," said Fergus, "for I have with me here in alliance with us Ulstermen, the seven Under-kings of Munster, with their seven cantreds. Here we have what is best of the youths of Ulster, even the division of the Black Banishment. Here we have what is best of the noble youths of Ulster, even the division of the Galian ('of Leinster'). Furthermore, I myself am bond and surety and guarantee for them, since ever they left their own native land. I will give thee battle in the midst of the camp, and to me will they hold steadfast on the day of battle.

More than all that," added Fergus, "these men shall be no subject of dispute. By that I mean I will never forsake them. For the rest, we will care for these warriors, to the end that they get not the upper hand of the host. "The number of our force is seventeen cantreds, besides our rabble and our women-folk-- for with each king was his queen in Medb's company-- and our striplings; the eighteenth division is namely the cantred of the Galian. This division of Leinstermen I will distribute among all the host of the men of Erin in such wise that no five men of them shall be in any one place." "That pleaseth me well," said Medb: "let them be as they may, if only they be not in the battle-order of the ranks where they now are in such great force." Forthwith Fergus distributed the cantred of the Galian among the men of Erin in such wise that there were not five men of them in any one place.

Thereupon, the troops set out on their way and march. It was no easy thing for their kings and their leaders to attend to that mighty host. They took part in the expedition according to the several tribes and according to the several stems and the several districts wherewith they had come, to the end that they might see one other and know one other, that each man might be with his comrades and with his friends and with his kinsfolk on the march. They declared that in such wise they should go.

They also took counsel in what manner they should proceed on their hosting. Thus they declared they should proceed: Each host with its king, each troop with its lord, and each band with its captain; each king and each prince of the men of Erin by a separate route on his halting height apart. They took counsel who was most proper to seek tidings in advance of the host between the two provinces. And they said it was Fergus, inasmuch as the expedition was an obligatory one with him, for it was he that had been seven years in the kingship of Ulster. And after Conchobar had usurped the kingship and after the murder of the sons of Usnech who were under his protection and surety, Fergus left the Ultonians, and for seventeen years he was away from Ulster in exile and in enmity. For that reason it was fitting that he above all should go after tidings.

So the lead of the way was entrusted to Fergus. Fergus before all fared forth to seek tidings, and a feeling of love and affection for his kindred of the men of Ulster came over him, and he led the troops astray in a great circuit to the north and the south. And he despatched messengers with warnings to the Ulstermen. And he began to detain and delay the host.

Medb perceived this and she upbraided him for it, and chanted the lay:--

Medb: "Fergus, speak, what shall we say?
What may mean this devious way?"

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For we wander north and south;
Over other lands we stray!"

Fergus: "Medb, why art thou so perturbed?
There's no treacherous purpose here.
Ulster's land it is, O queen,
Over which I've led thy host!"

Medb: "Ailill, splendid with his hosts,
Fears thee lest thou should'st betray.
Thou hast not bent all thy mind
To direct us on our way!"

Fergus: "Not to bring the host to harm
Make these changing circuits I.
Haply could I now avoid
Sualtach's son, the Blacksmith's Hound!"

Medb: "Ill of thee to wrong our host,
Fergus, son of Ross the Red;
Much good hast thou found with us,
Fergus, in thy banishment!"

"I will be in the van of the troops no longer," cried Fergus; "but do thou find another to go before them." For all that, Fergus kept his place in the van of the troops.

The four mighty provinces of Erin passed that night on Cul Silinne. The sharp, keen-edged anxiety for Cuchulain came upon Fergus and he warned the men of Erin to be on their guard, because there would come upon them the rapacious lion, and the doom of foes, the vanquisher of multitudes, and the chief of retainers, the mangler of great hosts, the hand that dispenseth treasures, and the flaming torch, even Cuchulain son of Sualtaim. And thus he foreshowed him and chanted a lay, and Medb responded :

Fergus: "Well for ye to heed and watch,
With array of arms and men.
He will come, the one we fear,
Murthemne's great, deedful youth!"

Medb: "How so dear, this battle-rede,
Comes from thee, Roig's son most bold.
Men and arms have I enough
To attend Cuchulain here!"

Fergus: "Thou shalt need them, Medb of Ai,
Men and arms for battle hard,
With the grey steed's horseman brave,
All the night and all the day!"

Medb: "I have kept here in reserve
Heroes fit for fight and spoil;
Thirty hundred hostage-chiefs,
Leinster's bravest champions they.

Fighting men from Cruachan fair,
Braves from clear-streamed Luachair,

A Continuous Narrative

Four full realms of goodly Gaels
Will defend me from this man!"

Fergus: "Rich in troops from Mourne and Bann,
Blood he'll draw o'er shafts of spears;
He will cast to mire and sand
These three thousand Leinstermen.

With the swallow's swiftest speed,
With the rush of biting wind,
So bounds on my dear brave Hound,
Breathing slaughter on his foes!"

Medb: "Fergus, should he come 'tween us,
To Cuchulain bear this word:
He were prudent to stay still;
Cruachan holds a check in store."

Fergus: "Valiant will the slaughter be
Badb's wild daughter gloats upon.
For the Blacksmith's Hound will spill
Showers of blood on hosts of men!"

After this lay the men of the four grand provinces of Erin marched on the morrow over Moin Coltna ('the Marsh of Coltain') eastwards that day; and there met them eight score deer in a single herd. The troops spread out and surrounded and killed them so that none of them escaped. But there is one event to add: Although the division of the Galian had been dispersed among the men of Erin, wherever there was a man of the Galian, it was he that got them, except five deer only which was the men of Erin's share thereof, so that one division took all the eight score deer.

It was on that same day, after the coming of the warning from Fergus to the Ulstermen, that Cuchulain son of Sualtaim, and Sualtaim Sidech ('of the Fairy Mound'), his father, when they had received the warning from Fergus, came so near on their watch for the host that their horses grazed in pasture round the pillarstone on Ard Cuillenn ('the Height of Cuillenn'). Sualtaim's horses cropped the grass north of the pillarstone close to the ground; Cuchulain's cropped the grass south of the pillar-stone even to the ground and the bare stones.

"Well, O master Sualtaim," said Cuchulain; "the thought of the host is fixed sharp upon me to-night, so do thou depart for us with warnings to the men of Ulster, that they remain not in the smooth plains but that they betake themselves to the woods and wastes and steep glens of the province, if so they may keep out of the way of the men of Erin." "And thou, lad, what wilt thou do?" "I must go southwards to Temair to keep tryst with the maid of Fedlimid Nocruthach ('of the Nine Forms') Conchobar's daughter, according to my own agreement, till morning." "Alas, that one should go on such a journey," said Sualtaim, "and leave the Ulstermen under the feet of their foes and their enemies for the sake of a tryst with a woman!" "For all that, I needs must go. For, an I go not, the troth of men will be held for false and the promises of women held for true."

Sualtaim departed with warnings to the men of Ulster. Cuchulain strode into the wood, and there, with a single blow, he lopped the prime sapling of an oak, root and top, and with only one foot and one hand and one eye he exerted himself; and he made a twig-ring thereof and set an ogam script on the plug of the ring, and set the ring round the narrow part of the pillar-stone on Ard ('the Height') of Cuillenn. He forced the ring till it reached the thick of the pillar-stone. Thereafter Cuchulain went his way to his tryst with the woman.

Touching the men of Erin, the account follows here: They came up to the pillar-stone at Ard Cuillenn, which is called Crossa Coil to-day, and they began looking out upon the province that was unknown to them, the province of Ulster. And two of Medb's people went always before them in the van of the host, at every camp and on every march, at every ford and every river and every gap. They were wont to do so that they might save the brooches and cushions and cloaks of the host, so that the dust of the multitude might not soil them and that no stain might come on the princes' raiment in the crowd or the crush of the hosts or the throng: these were the two sons of Nera, who was the son of Nuathar, son of Tacan, two sons of the house-stewards of Cruachan, Err and Innell, to wit. Fraech and Fochnam were the names of their charioteers.

The nobles of Erin arrived at the pillar-stone and they there beheld the signs of the browsing of the horses, cropping around the pillar, and they looked close at the rude hoop which the royal hero had left behind about the pillar-stone. And Ailill took the withy in his hand and placed it in Fergus' hand, and Fergus read the ogam script graven on the plug of the withy, and made known to the men of Erin what was the meaning of the ogam writing that was on it.

When Medb came, she asked, "Why wait ye here?" "Because of yonder withy we wait," Fergus made answer; "there is an ogam writing on its binding and this is what it saith: ' Let no one go past here till a man be found to throw a withy like unto this, using only one hand and made of a single branch, and I except my master Fergus.' Truly," Fergus added, "it was Cuchulain threw it, and it was his steeds that grazed this plain." And he placed the hoop in the hands of the druids, and it is thus he began to recite and he pronounced a lay:--

"What bespeaks this withe to us,
What purports its secret rede?
And what number cast it here,
Was it one man or a host?

"If ye go past here this night,
And bide not a one night in camp
On ye'll come the tear-flesh Hound;
Yours the blame, if ye it scorn!

"'Evil on the host he'll bring,
If ye go your way past this.
Find, ye druids, find out here,
For what cause this withe was made!"

A druid speaks: "Cut by hero, cast by chief,
As a perfect trap for foes.
Stayer of lords--with hosts of men--
One man cast it with one hand!

"With fierce rage the battle 'gins
Of the Smith's Hound of Red Branch.
Bound to meet this madman's rage;
This the name that's on the withe!

"Woes to bring with hundred fights
On four realms of Erin's land;
Naught I know 'less it be this
For what cause the withe was made!"

After that lay: "I pledge you my word," said Fergus, "if so ye set at naught yon withy and the royal hero that made it, and if ye go beyond without passing a night's camp and quarterage here, or until a man of you make a withy of like kind, using but one foot and one eye and one hand, even as he made it, certain it is, whether ye be under the ground or in a tight-shut house, the man that wrote the ogam hereon will bring slaughter and bloodshed upon ye before the hour of rising on the morrow, if ye make light of him!"

"That, surely, would not be pleasing to us," quoth Medb, "that any one should straightway spill our blood or besmirch us red, now that we are come to this unknown province, even to the province of Ulster. More pleasing would it be to us, to spill another's blood and redden him." "Far be it from us to set this withy at naught," said Ailill, "nor shall we make little of the royal hero that wrought it, rather will we resort to the shelter of this great wood, that is, Fidduin, ('the Wood of the Dun') southwards till morning. There will we pitch our camp and quarters."

Thereupon the hosts advanced, and as they went they felled the wood with their swords before their chariots, so that Slechta ('the Hewn Road') is still the by-name of that place where is Partraige Beca ('the Lesser Partry') south-west of Cenannas na Rig ('Kells of the Kings') near Cul Sibrille.

According to other books, it is told as follows: After they had come to Fidduin they saw a chariot and therein a beautiful maiden. It is there that the conversation between Medb and Fedelm the seeress took place that we spoke of before, and it is after the answer she made to Medb that the wood was cut down: "Look for me," said Medb, "how my journey will be." "It is hard for me," the maiden made answer, "for no glance of eye can I cast upon them in the wood." "Then it is plough-land this shall be," quoth Medb; "we will cut down the wood." Now, this was done, so that this is the name of the place, Slechta, to wit. They slept in Cul Sibrille, which is Cenannas.

A heavy snow fell on them that night, and so great it was that it reached to the shoulders of the men and to the flanks of the horses and to the poles of the chariots, so that all the provinces of Erin were one level plane from the snow. But no huts nor bothies nor tents did they set up that night, nor did they prepare food nor drink, nor made they a meal nor repast. None of the men of Erin wot whether friend or foe was next him until the bright hour of sunrise on the morrow.

Certain it is that the men of Erin experienced not a night of encampment or of station that held more discomfort or hardship for them than that night with the snow at Cul Sibrille. The four grand provinces of Erin moved out early on the morrow with the rising of the bright-shining sun glistening on the snow and marched on from that part into another.

Now, as regards Cuchulain: It was far from being early when he arose from his tryst. And then he ate a meal and took a repast, and he remained until he had washed himself and bathed on that day. He called to his charioteer to lead out the horses and yoke the chariot. The charioteer led out the horses and yoked the chariot, and Cuchulain mounted his chariot. And they came on the track of the army. They found the trail of the men of Erin leading past them from that part into another.

"Alas, O master Laeg," cried Cuchulain, "by no good luck went we to our tryst with the woman last night. Would that we had not gone thither nor betrayed the Ultonians. This is the least that might be looked for from him that keeps guard on the marches, a cry, or a shout, or an alarm, or to call, 'Who goes the road?' This it fell not unto us to say. The men of Erin have gone past us, without warning, without complaint, into the land of Ulster." "I foretold thee that, O Cuchulain," said Laeg. "Even though thou wentest to thy woman-tryst last night,

such a disgrace would come upon thee." "Good now, O Laeg, go thou for us on the trail of the host and make an estimate of them, and discover for us in what number the men of Erin went by us."

Laeg came on the track of the host, and he went to the front of the trail and he came on its sides and he went to the back of it. "Thou art confused in thy counting, O Laeg, my master," quoth Cuchulain. "Confused I must be," Laeg replied. "Come into the chariot then, and I will make a reckoning of them." The charioteer mounted the chariot and Cuchulain went on the trail of the hosts and after a long while he made a reckoning of them. "Even thou, it is not easy for thee. Thou art perplexed in thy counting, my little Cuchulain," quoth Laeg. "Not perplexed," answered Cuchulain; "it is easier for me than for thee. For I know the number wherewith the hosts went past us, namely, eighteen cantreds. Nay more: the eighteenth cantred has been distributed among the entire host of the men of Erin.

Now, many and divers were the magic virtues that were in Cuchulain that were in no one else in his day. Excellence of form, excellence of shape, excellence of build, excellence in swimming, excellence in horsemanship, excellence in chess and in draughts, excellence in battle, excellence in contest, excellence in single combat, excellence in reckoning, excellence in speech, excellence in counsel, excellence in bearing, excellence in laying waste and in plundering from the neighbouring border.

"Good, my friend Laeg. Brace the horses for us to the chariot; lay on the goad for us on the horses; drive on the chariot for us and give thy left board to the hosts, to see can we overtake the van or the rear or the midst of the hosts, for I will cease to live unless there fall by my hand this night a friend or foe of the men of Erin."

Then it was that the charioteer gave the prick to the steeds. He turned his left board to the hosts till he arrived at Turloch Caille More ('the Creek of the Great Wood') northwards of Cnogba na Rig ('Knowth of the Kings') which is called Ath Gabla ('the Ford of the Fork'). Thereupon Cuchulain went round the host till he came to Ath Grenca. He went into the wood at that place and sprang out of his chariot, and he lopped off a four-pronged fork, root and top, with a single stroke of his sword. He pointed and charred it and put a writing in ogam on its side, and he gave it a long throw from the hinder part of his chariot with the tip of a single hand, in such wise that two-thirds of it sank into the ground and only one-third was above it in the mid part of the stream, so that no chariot could go thereby on this side or that.

Then it was that the same two striplings surprised him, namely, the two sons of Nera son of Nuathar son of Tacan, while engaged in that feat. And they vied which of the twain would be the first to fight and contend with Cuchulain, which of them would inflict the first wound upon him and be the first to behead him. Cuchulain turned on them, and straightway he struck off their four heads from themselves Eirr and Indell and from Foich and Fochlam, their drivers, and he fixed a head of each man of them on each of the prongs of the pole.

And Cuchulain let the horses of the party go back in the direction of the men of Erin, to return by the same road, their reins loose around their ears and their bellies red and the bodies of the warriors dripping their blood down outside on the ribs of the chariots. Thus he did, for he deemed it no honour nor deemed he it fair to take horses or garments or arms from corpses or from the dead. And then the troops saw the horses of the party that had gone out in advance before them, and the headless bodies of the warriors oozing their blood down on the ribs of the chariots (and their crimsoned trappings upon them). The van of the army waited for the rear to come up, and all were thrown into confusion of striking, that is as much as to say, into a tumult of arms.

Medb and Fergus and the Manè and the sons of Maga drew near. For in this wise was Medb wont to travel, and nine chariots with her alone; two of these chariots before her, and two chariots behind, and two chariots at either side, and her own chariot in the middle between them. This is why Medb did so, that the turves from the horses' hoofs, or the flakes of foam from the bridle-bits, or the dust of the mighty host or of the numerous throng might not reach the queen's diadem of gold which she wore round her head.

"What have we here?" queried Medb. "Not hard to say," each and all made answer; "the horses of the band that went out before us are here and their bodies lacking their heads in their chariots." They held a council and they felt certain it was the sign of a multitude and of the approach of a mighty host, and that it was the Ulstermen that had come and that it was a battle that had taken place before them on the ford. And this was the counsel they took to despatch Cormac Conlongas, Conchobar's son, from them to learn what was at the ford; because, even though the Ulstermen might be there, they would not kill the son of their own king.

Thereupon Cormac Conlongas, Conchobar's son, set forth and this was the complement with which he went, ten hundred in addition to twenty hundred armed men, to ascertain what was at the ford. And when he was come, he saw naught save the fork in the middle of the ford, with four heads upon it dripping their blood down along the stem of the fork into the stream of the river, and a writing in ogam on the side, and the signs of the two horses and the track of a single chariot-driver and the marks of a single warrior leading out of the ford going therefrom to the eastward. By that time, the nobles of Erin had drawn nigh to the ford and they all began to look closely at the fork. They marvelled and wondered who had set up the trophy.

One of their men deciphered the ogam-writing that was on the side of the fork, to wit: 'A single man cast this fork with but a single hand; and go ye not past it till one man of you throw it with one hand, excepting Fergus.'

"What name have ye men of Ulster for this ford till now, Fergus?" asked Ailill. "Ath Grenca," answered Fergus; "and Ath Gabla ('Ford of the Fork') shall now be its name forever from this fork," said Fergus. And he recited the lay:--

"Grenca's ford shall change its name,
From the strong and fierce Hound's deed.
Here we see a four-pronged fork,
Set to prove all Erin's men!

"On two points-- as sign of war--
Are Fraech's head and Fochnam's head;
On its other points are thrust
Err's head and Innell's withal!

"And yon ogam on its side,
Find, ye druids, in due form,
Who has set it upright there?
What host drove it in the ground?"

(A druid:) "Yon forked pole-- with fearful strength--
Which thou seest, Fergus, there,
One man cut, to welcome us,
With one perfect stroke of sword!

"Pointed it and shouldered it--

A Continuous Narrative

Though this was no light exploit--
After that he flung it down,
To uproot for one of you!

"Grenca was its name till now--
All will keep its memory--
Fork-ford be its name for aye,
From the fork that's in the ford!"

After the lay, spake Ailill: "I marvel and wonder, O Fergus, who could have sharpened the fork and slain with such speed the four that had gone out before us." "Fitter it were to marvel and wonder at him who with a single stroke lopped the fork which thou seest, root and top, pointed and charred it and flung it the length of a throw from the hinder part of his chariot, from the tip of a single hand, so that it sank over two-thirds into the ground and that naught save one-third is above; nor was a hole first dug with his sword, but through a grey stone's flag it was thrust, and thus it is geis for the men of Erin to proceed to the bed of this ford till one of ye pull out the fork with the tip of one hand, even as he erewhile drove it down."

"Thou art of our hosts, O Fergus," said Medb; "avert this necessity from us, and do thou draw the fork for us from the bed of the ford." "Let a chariot be brought me," cried Fergus, "till I draw it out, that it may be seen that its butt is of one hewing." And a chariot was brought to Fergus, and Fergus laid hold with a truly mighty grip on the fork, and he made splinters and scraps of the chariot. "Let another chariot be brought me," cried Fergus. Another chariot was brought to Fergus, and Fergus made a tug at the fork and again made fragments and splinters of the chariot, both its box and its yoke and its wheels. "Again let a chariot be brought me," cried Fergus. And Fergus exerted his strength on the fork, and made pieces and bits of the chariot.

There where the seventeen chariots of the Connachtmen's chariots were, Fergus made pieces and bits of them all, and yet he failed to draw the fork from the bed of the ford. "Come now, let it be, O Fergus," cried Medb; "break our people's chariots no more. For hadst thou not been now engaged on this hosting, by this time should we have come to Ulster, driving divers spoils and cattleherds with us. We wot wherefore thou workest all this, to delay and detain the host till the Ulstermen rise from their 'Pains' and offer us battle, the battle of the Táin."

"Bring me a swift chariot," cried Fergus. And his own chariot was brought to Fergus, and Fergus gave a tug at the fork, and nor wheel nor floor nor one of the chariot-poles creaked nor cracked. Even though it was with his strength and prowess that the one had driven it down, with his might and doughtiness the other drew it out,-- the battle-champion, the gap-breaker of hundreds, the crushing sledge, the stone-of-battle for enemies, the head of retainers, the foe of hosts, the hacking of masses, the flaming torch and the leader of mighty combat.

He drew it up with the tip of one hand till it reached the slope of his shoulder, and he placed the fork in Ailill's hand. Ailill scanned it; he regarded it near. "The fork, meseems, is all the more perfect," quoth Ailill; "for a single stroke I see on it from butt to top." "Aye, all the more perfect," Fergus replied. And Fergus began to sing praise of Cuchulain, and he made a lay thereon:--

"Here behold the famous fork,
By which cruel Cuchulain stood.
Here he left, for hurt to all,
Four heads of his border-foes!

"Surely he'd not flee therefrom,
'Fore aught man, how brave or bold.
Though the scatheless Hound this left,
On its hard rind there is gore!

"To its hurt the host goes east,
Seeking Cualnge's wild Brown bull.
Warriors' cleaving there shall be,
'Neath Cuchulain's baneful sword!

"No gain will their stout bull be,
For which sharp-armed war will rage;
At the fall of each head's skull
Erin's every tribe shall weep!

"I have nothing to relate
As regards Dechtirè's son.
Men and women hear the tale
Of this fork, how it came here!"

After this lay: "Let us pitch our booths and tents," said Ailill, "and let us make ready food and drink, and let us sing songs and strike up harps, and let us eat and regale ourselves, for, of a truth, never before nor since knew the men of Erin a night of encampment or of entrenchment that held sorer discomfort or distress for them than yesternight. Let us give heed to the manner of folk to whom we go and let us hear somewhat of their deeds and famous tales." They raised their booths and pitched their tents. They got ready their food and drink, and songs were sung and harping intoned by them, and feasting and eating indulged in.

And Ailill inquired of Fergus: "I marvel and wonder who could have come to us to our lands and slain so quickly the four that had gone out before us. Is it likely that Conchobar son of Fachtna Fatach ('the Mighty'), High King of Ulster, has come to us?" "It is never likely that he has," Fergus answered; "for a shame it would be to speak ill of him in his absence. There is nothing he would not stake for the sake of his honour. For if he had come hither to the border of the land, there would have come armies and troops and the pick of the men of Erin that are with him. And even though against him in one and the same place, and in one mass and one march and one camp, and on one and the same hill were the men of Erin and Alba, Britons and Saxons, he would give them battle, before him they would break and it is not he that would be routed."

"A question, then: Who would be like to have come to us? Is it like that Cuscraid Mend ('the Stammerer') of Macha would have come, Conchobar's son, from Inis Cuscraid?" "Nay then, it is not; he, the son of the High King," Fergus answered. "There is nothing he would not hazard for the sake of his honour. For were it he that had come hither, there would have come the sons of kings and the royal leaders of Ulster and Erin that are serving as hirelings with him. And though there might be against him in one and the same place, in one mass and one march and one camp, and on one and the same hill the men of Erin and Alba, Britons and Saxons, he would give them battle, before him they would break and it is not he that would be routed."

"I ask, then, whether Eogan son of Durthacht, King of Fernmag, would have come?" "In sooth, it is not likely. For, had he come hither, the pick of the men of Fernmag would have come with him, battle he would give them, before him they would break, and it is not he that would be routed."

"I ask, then: Who would be likely to have come to us? Is it likely that he would have come, Celtchai son of Uthechar?" "No more is it likely that it was he. A shame it would be to make light of him in his absence, him the battle-stone for the foes of the province, the head of all the retainers and the gate-of-battle of Ulster. And even should there be against him in one place and one mass and one march and one camp, and on one and the same hill all the men of Erin from the west to the east, from the south to the north, battle he would give them, before him they would break and it is not he that would be routed."

"I ask, then: Who would be like to have come to us?" asked Ailill. "I know not," Fergus replied, "unless it be the little lad, my nursling and Conchobar's. Cuchulain ('the Wolf-dog of Culann the Smith') he is called.

He is the one who could have done the deed," answered Fergus. "He it is who could have lopped the tree with one blow from its root, could have killed the four with the quickness wherewith they were killed and could have come to the border with his charioteer."

"Of a truth," spake Ailill, "I heard from ye of this little boy once on a time in Cruachan. What might be the age of this little boy now?" "It is by no means his age that is most formidable in him," answered Fergus. "Because, manful were his deeds, those of that lad, at a time when he was younger than he now is.

In his fifth year he went in quest of warlike deeds among the lads of Emain Macha. In his sixth a year he went to learn skill in arms and feats with Scathac, and he went to woo Emer; in his seventh year he took arms; in his seventeenth year he is at this time."

"How so!" exclaimed Medb. "Is there even now amongst the Ulstermen one his equal in age that is more redoubtable than he?" "We have not found there a man-at-arms that is harder, nor a point that is keener, more terrible nor quicker, nor a more bloodthirsty wolf, nor a raven more flesh-loving, nor a wilder warrior, nor a match of his age that would reach to a third or a fourth the likes of Cuchulain. Thou findest not there," Fergus went on, "a hero his peer, nor a lion that is fiercer, nor a plank of battle, nor a sledge of destruction, nor a gate of combat, nor a doom of hosts, nor a contest of valour that would be of more worth than Cuchulain.

Thou findest not there one that could equal his age and his growth, his dress and his terror, his size and his splendour, his fame and his voice, his shape and his power, his form and his speech, his strength and his feats and his valour, his smiting, his heat and his anger, his dash, his assault and attack, his dealing of doom and affliction, his roar, his speed, his fury, his rage, and his quick triumph with the feat of nine men on each sword's point above him, like unto Cuchulain."

"We make not much import of him," quoth Medb. "It is but a single body he has; he shuns being wounded; he avoids being taken. They do say his age is but that of a girl to be wed. His deeds of manhood have not yet come, nor will he hold out against tried men, this young, beardless elf-man of whom thou spokest." "We say not so," replied Fergus, "for manful were the deeds of the lad at a time when he was younger than he now is."

7 The Youthful Exploits of Cuchulain

"Now this lad was reared in the house of his father and mother at Dairgthech ('the Oak House' (?)), namely, in the plain of Murthemne, and the tales of the youths of Emain were told to him. Forasmuch as in this wise Conchobar passed his reign ever since he, the king, assumed his sovereignty, to wit: As soon as he arose, forthwith in settling the cares and affairs of the province; thereafter, the day he divided in three: first, the first third he spent a-

watching the youths play games of skill and of hurling; the next third of the day, a-playing draughts and chess, and the last third a-feasting on meat and a-quaffing ale, till sleep possessed them all, the while minstrels and harpers lulled him to sleep. For all that I am a long time in banishment because of him, I give my word," said Fergus, "there is not in Erin nor in Alba a warrior the like of Conchobar."

"And the lad was told the tales of the boys and the boy-troop in Emain; and the child said to his mother, he would go to have part in the games on the play-field of Emain. "It is too soon for thee, little son," said his mother; "wait till there go with thee a champion of the champions of Ulster, or some of the attendants of Conchobar to enjoin thy protection and thy safety on the boy-troop." "I think it too long for that, my mother," the little lad answered, "I will not wait for it. But do thou show me what place lies Emain Macha." "Northwards, there; it is far away from thee," said his mother, "the place wherein it lies, and the way is hard. Sliab Fuait lies between thee and Emain." "At all hazards, I will essay it," he answered.

"The boy fared forth and took his playthings with him. His little lath-shield he took, and his hurley of bronze and his ball of silver; and he took his little javelin for throwing; and his toy-staff he took with its fire-hardened butt-end, and he began to shorten the length of his journey with them. He would give the ball a stroke with the hurl-bat, so that he sent it a long distance from him. Then with a second throw he would cast his hurley so that it went a distance no shorter than the first throw. He would hurl his little darts, and let fly his toy-staff, and make a wild chase after them. Then he would catch up his hurl-bat and pick up the ball and snatch up the dart, and the stock of the toy-staff had not touched the ground when he caught its tip which was in the air.

"He went his way to the mound-seat of Emain, where was the boy-troop. Thrice fifty youths were with Folloman, Conchobar's son, at their games on the fair-green of Emain. "The little lad went on to the play-field into the midst of the boys, and he whipped the ball between his two legs away from them, nor did he suffer it to travel higher up than the top of his knee, nor did he let it lower down than his ankle, and he drove it and held it between his two legs and not one of the boys was able to get a prod nor a stroke nor a blow nor a shot at it, so that he carried it over the brink of the goal away from them.

Then he goes to the youths without binding them to protect him. For no one used to approach them on their play-field without first securing from them a pledge of protection. He was weetless thereof.

"Then they all gazed upon him. They wondered and marvelled. "Come, boys!" cried Folloman, Conchobar's son," the urchin insults us. Throw yourselves all on yon fellow, and his death shall come at my hands; for it is geis among you for any youth to come into your game, without first entrusting his safety to you. And do you all attack him together, for we know that yon wight is some one of the heroes of Ulster; and they shall not make it their wont to break into your sports without first entrusting their safety and protection to you."

"Thereupon they all set upon him together. They cast their thrice fifty hurl-bats at the poll of the boy's head. He raises his single toy-staff and wards off the thrice fifty hurries. Then they throw their thrice fifty balls at the lad. He raises his upper arm and his forearm and the palms of his hands against them and parries the thrice fifty balls. They throw at him the thrice fifty play-spears charred at the end. The boy raises his little lath-shield against them and fends off the thrice fifty play-staffs, and they all remain stuck in his lath-shield.

Thereupon contortions took hold of him. Thou wouldst have weened it was a hammering wherewith each hair was hammered into his head, with such an uprising it rose. Thou wouldst have weened it was a spark of fire that was on every single hair there. He closed one of his eyes so that it was no wider than the eye of a needle. He opened the other wide so that

it was as big as the mouth of a mead-cup. He stretched his mouth from his jaw-bones to his ears; he opened his mouth wide to his jaw so that his gullet was seen. The champion's light rose up from his crown.

"It was then he ran in among them. He scattered fifty king's sons of them over the ground underneath him before they got to the gate of Emain. Five of them," Fergus continued, "dashed headlong between me and Conchobar, where we were playing chess, even on Cennchaem ('Fairhead') the chessboard of Conchobar, on the mound-seat of Emain. The little boy pursued them to cut them off.

Conchobar seized the little lad by the wrists. "Hold, little boy. I see 'tis not gently thou dealest with the boy-band." "Good reason I have," quoth the little lad. "I had not a guest's honour at the hands of the boy-troop on my arrival, for all that I came from far-away lands." "How is that? Who art thou, and what is thy name?" asked Conchobar. "Little Setanta am I, son of Sualtair. Son am I to Dechtire, thine own sister; and not through thee did I expect to be thus aggrieved." "How so, little one?" said Conchobar. "Knewest thou not that it is forbidden among the boy-troop, that it is geis for them for any boy to approach them in their land without first claiming his protection from them?" "I knew it not," said the lad. "Had I known it, I would have been on my guard against them." "Good, now, ye boys," Conchobar cried; "take ye upon you the protection of the little lad." "We grant it, indeed," they made answer.

"The little lad went into the game again under the protection of the boy-troop. Thereupon they loosed hands from him, and once more he rushed amongst them throughout the house. He laid low fifty of their princes on the ground under him. Their fathers thought it was death he had given them. That was it not, but stunned they were with front-blows and mid-blows and long-blows." Hold! "cried Conchobar. "Why art thou yet at them?" "I swear by my gods whom I worship" (said the boy) "they shall all come under my protection and shielding, as I have put myself under their protection and shielding. Otherwise I shall not lighten my hands off them until I have brought them all to earth." "Well, little lad, take thou upon thee the protection of the boy-troop." "I grant it, indeed," said the lad. Thereupon the boy-troop went under his protection and shielding.

"A youngster did that deed," Fergus continued, "at the dose of five years after his birth, when he overthrew the sons of champions and warriors at the very door of their liss and dún. No need is there of wonder or surprise, if he should do great deeds, if he should come to the confines of the land, if he should cut off the four-pronged fork, if he should slay one man or two men or three men or four men, when there are seventeen full years of him now on the Cattle-lifting of Cualnge."

"In sooth, then, we know that youth," spoke out Conall Cernach ('the Victorious'), "and it is all the better we should know him, for he is a fosterling of our own."

7a The Slaying Of The Smith's Hound By Cuchulain, And The Reason He Is Called Cuchulain

Then it was that Cormac Conlongas son of Conchobar spake: "Again that little lad performed a second deed in the following year." "What deed was that?" asked Ailill.

"A goodly smith there was in the land of Ulster, Culann the Smith, by name. He made ready a feast for Conchobar and set out for Emain to invite him. He made known to him that only a few should come with him, that he should bring none but a true guest along, forasmuch as it was not a domain or lands of his own that he had, but the fruit of his two hands, his sledges and anvils, his fists and his tongs. Conchobar replied that only a few would go to him.

"Culann went back to the smithy to prepare and make ready meat and drink in readiness for the king. Conchobar sat in Emain till it was time to set out for the feast, till came the close of the day. The king put his fine, light travelling apparel about him. Conchobar came on to the fair-green, and he saw a thing that astounded him: Thrice fifty boys at one end of the green and a single boy at the other, and the single boy won the victory at the goal and at hurling from the thrice fifty boys. When it was at hole-play they were-- a game of hole that used to be played on the fair-green of Emain-- and it was their turn to drive and his to keep guard, he would catch the thrice fifty balls just outside of the hole, and not one went by him into the hole. When it was their turn to keep guard and his to drive, he would send the thrice fifty balls into the hole without fail, and the boys were unable to ward them off. When it was at tearing off each other's garments they played, he would strip off them their thrice fifty suits so that they were quite naked, and they were not able all of them to take as much as the brooch from his mantle. When it was at wrestling they were, he would throw those same thrice fifty boys to the ground under him, and they did not succeed all of them around him in lifting him up.

Conchobar looked with wonder at the little lad. "O, ye youths," cried Conchobar. "Hail to the land whence cometh the lad ye see, if the deeds of his manhood shall be such as are those of his boyhood! " "'Tis not just to speak thus," exclaimed Fergus; "e'en as the little lad grows, so will his deeds of manhood grow with him." "The little lad shall be called to us, that he may come with us to enjoy the feast to which we go." The little lad was summoned to Conchobar." Good, my lad," said Conchobar." Come thou with us to enjoy the feast whereto we go, for thou art a guest." "Nay, but I will not go," the little boy answered." How so?" asked Conchobar." Forasmuch as the boys have not yet had their fill of games and of sport, and I will not leave them till they have had enough play." "It is too long for us to await thee till then, little boy, and by no means shall we wait." "Go then before us," said the little boy, " and I will follow after ye." "Thou knowest naught of the way, little boy," said Conchobar. "I will follow the trail of the company and of the horses and chariots."

"Thereafter Conchobar came to the house of Culann the Smith. The king was waited upon and all were shown honour, as befitted their rank and calling and privileges, nobility and gentle accomplishment. Straw and fresh rushes were spread out under them. They commenced to carouse and make merry. Culann inquired of Conchobar: "Hast thou, O king, appointed any to come after thee this night to this dún?" "No, I appointed no one," replied Conchobar, for he had forgotten the little lad whom he had charged to come after him. "Why so?" asked Conchobar. "An excellent bloodhound have I, that was brought from Spain. When his dog-chain is loosed from him, no one dares approach the same cantred with him to make a course or a circuit, and he knows no one but myself. The power of hundreds is in him for strength."

Then spake Conchobar, "Let the dún be opened for the ban-dog, that he may guard the cantred." The dog-chain is taken off the ban-dog, and he makes a swift round of the cantred. And he comes to the mound whereon he was wont to keep guard of the stead, and there he was, his head couched on his paws, and wild untameable, furious, savage, ferocious, ready for fight was the dog that was there.

"As for the boys: They were in Emain until the time came for them to disperse. Each of them went to the house of his father and mother, of his foster-mother and foster-father. Then the little lad went on the trail of the party, till he reached the house of Culann the Smith. He began to shorten the way as he went with his play-things. When he was nigh to the green of the fort wherein were Culann and Conchobar, he threw all his play-things before him except only the ball.

The watch-dog descried the lad and bayed at him, so that in all the countryside was heard the howl of the watch-hound. And not a division of feasting was what he was inclined to

make of him, but to swallow him down at one gulp past the cavity of his chest and the width of his throat and the pipe of his breast. And the lad had not with him any means of defence, but he hurled an unerring cast of the ball, so that it passed through the gullet of the watch-dog's neck and carried the guts within him out through his back door, and he laid hold of the hound by the two legs and dashed him against a pillar-stone that was near him, so that every limb of him sprang apart, so that he broke into bits all over the ground.

Conchobar heard the yelp of the ban-dog. "Alas, O warriors" cried Conchobar; "in no good luck have we come to enjoy this feast." "How so?" asked all. "The little lad who has come to meet me, my sister's son, Setanta son of Sualtaim, is undone through the hound." As one man, arose all the renowned men of Ulster. Though a door of the hostel was thrown wide open, they all rushed in the other direction out over the palings of the fortress. But fast as they all got there, faster than all arrived Fergus, and he lifted the little lad from the ground on the slope of his shoulder and bore him into the presence of Conchobar.

And Culann came out, and he saw his slaughter-hound in many pieces. He felt his heart beating against his breast. Whereupon he went into the dún. "Welcome thy coming, little lad," said Culann, "because of thy mother and father, but not welcome is thy coming for thine own sake. Yet would that I had not made a feast." "What hast thou against the lad?" queried Conchobar. "Not luckily for me hast thou come to quaff my ale and to eat my food; for my substance is now a wealth gone to waste, and my livelihood is a livelihood lost now after my dog. Good was the friend thou hast robbed me of, even my dog, in that he tended my herder and flocks and stock for me.

"Be not angered thereat, O Culann my master," said the little boy. "It is no great matter, for I will pass a just judgement upon it." "What judgement thereon wilt thou pass, lad?" Conchobar asked. "If there is a whelp of the breed of that dog in Erin, he shall be reared by me till he be fit to do business as was his sire. Till then myself will be the hound to protect his flocks and his cattle and his land and even himself in the meanwhile.

"Well hast thou given judgement, little lad," said Conchobar. "In sooth, we ourselves could not give one that would be better," said Cathba. "Why should it not be from this that thou shouldst take the name Cuchulain, ('Wolfhound of Culann')?" "Nay, then," answered the lad; "dearer to me mine own name, Setanta son of Sualtaim." "Say not so, lad," Cathba continued; "for the men of Erin and Alba shall hear that name and the mouths of the men of Erin and Alba shall be full of that name!" "It pleaseth me so, whatever the name that is given me," quoth the little lad. Hence the famous name that stuck to him, namely Cuchulain, after he had killed the hound that was Culann's the Smith's.

"A little lad did that deed," added Cormac Conlongas son of Conchobar, "when he had completed six years after his birth, when he slew the watch-dog that hosts nor companies dared not approach in the same cantred. No need would there be of wonder or of surprise if he should come to the edge of the marches, if he should cut off the four-pronged fork, if he should slay one man or two men or three men or four men, now when his seventeen years are completed on the Cattle-driving of Cualnge!"

7b. The Taking Of Arms By Cuchulain And The Slaying Of The Three Sons Of Necht Scenè Is Now Told Here

"The little lad performed a third deed in the following year," said Fiachu son of Firaba. "What deed performed he?" asked Ailill.

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"Cathba the druid was with his son, namely Conchobar son of Ness, imparting learning to his pupils in the north-east of Emain, and eight eager pupils in the class of druidic cunning were with him. That is the number that Cathba instructed. One of them questioned his teacher, what fortune and presage might there be for the day they were in, whether it was good or whether it was ill. Then spake Cathba: "The little boy that takes arms-- this day shall be splendid and renowned for deeds of arms above the youths of Erin land the tales of his high deeds shall be told forever, but he shall be short-lived and fleeting."

Cuchulain overheard what he said, though far off at his play-feats south-west of Emain; and he threw away all his play-things and hastened to Conchobar's sleep-room to ask for arms. "All good attend thee, O king of the Fene!" cried the little lad. "This greeting is the speech of one soliciting something of some one. What wouldst thou, lad?" said Conchobar. "To take arms," the lad made answer. "Who hath advised thee, little boy?" asked Conchobar. "Cathba the druid," said the lad. "He would not deceive thee, little boy," said Conchobar.

Conchobar gave him two spears and a sword and a shield. The little boy shook and brandished the arms in the middle of the house so that he made small pieces and fragments of them. Conchobar gave him two other spears and a shield and a sword. He shook and brandished, flourished and poised them, so that he shattered them into small pieces and fragments. There were the fourteen suits of arms which Conchobar had in Emain, in reserve in case of breaking of weapons or for equipping the youths and the boys-- to the end that whatever boy assumed arms, it might be Conchobar that gave him the equipment of battle, and the victory of cunning would be his thenceforward-- even so, this little boy made splinters and fragments of them all.

"Truly these arms here are not good, O Conchobar my master," the stripling cried. "Herefrom cometh not what is worthy of me." Conchobar gave him his own two spears and his shield and his sword. He shook and he brandished, he bent and he poised them so that tip touched butt, and he broke not the arms and they bore up against him, and he saluted the king whose arms they were. "Truly, these arms are good," said the little boy; "they are suited to me. Hail to the king whose arms and equipment these are. Hail to the land whereout he is come!"

"Then Cathba the druid chanced to come into the tent, and what he said was, "Hath he yonder taken arms?" Cathba asked. "Aye, then, it must be," Conchobar answered. "Not by his mother's son would I wish them to be taken this day," said Cathba. "How so? Was it not thyself advised him?" Conchobar asked. "Not I, in faith," replied Cathba. "What mean'st thou, bewitched elf-man?" cried Conchobar to Cuchulain. "Is it a lie thou hast told us?" "But be not wroth thereat, O my master Conchobar," said the little boy. "No lie have I told; for yet is it he that advised me, when he taught his other pupils this morning. For his pupil asked him what luck might lie in the day, and he said: The youth that took arms on this day would be illustrious and famous, except that he would be fleeting and short-lived." "That I avow to be true," spake Cathba. "Good indeed is the day, glorious and renowned shalt thou be, the one that taketh arms, yet passing and short lived!" "Noble the gift!" cried Cuchulain. "Little it recks me, though I should be but one day and one night in the world, if only the fame of me and of my deeds live after me!"

"Another day one of them asked of the druids for what that day would be propitious. "The one that mounts a chariot to-day," Cathba answered, "his name will be renowned over Erin for ever."

"He mounted the chariot. He put his hands between the two poles of the chariot, and the first chariot he mounted withal he shook and tossed about him till he reduced it to splinters and fragments. He mounted the second chariot, so that he made small pieces and fragments of it in like manner. Further he made pieces of the third chariot. There were the

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seventeen a chariots which Conchobar kept for the boy-troop and youths in Emain, the lad made small pieces and fragments of them and they did not withstand him. "These chariots here are not good, O my master Conchobar," said the little boy; "my merit cometh not from them."

"Where is Ibar son of Riangabair?" asked Conchobar. "Here, in sooth, am I," Ibar answered. "Take with thee mine own two steeds for him yonder, and yoke my chariot." Thereupon the charioteer took the horses and yoked the chariot. Then the little boy mounted the chariot. He shook the chariot about him, and it withstood him, and he broke it not. "Truly this chariot is good," cried the lad, "and this chariot is suited to me."

"Prithee, little boy," said Ibar, "come out of the chariot now and let the horses out on their pasture." "It is yet too soon, O Ibar," the lad answered. "Only let us go on a circuit of Emain to-day and thou shalt have a reward therefor, to-day being my first day of taking arms, to the end that it be a victory of cunning for me."

"Thrice they made the circuit of Emain. "Leave the horses now to their grazing, O little boy," said Ibar. "It is yet too soon, O Ibar," the little lad answered; "let us keep on, that the boys may give me a blessing to-day the first day of my taking arms." They kept their course to the place where the boys were. "Is it arms he yonder has taken?" each one asked. "Of a truth, are they." "May it be for victory, for first wounding and triumph. But we deem it too soon for thee to take arms, because thou departest from us at the game-feats." "By no means will I leave ye, but for luck I took arms this day."

"Now, little boy, leave the horses to their grazing," said Ibar. "It is still too soon for that, O Ibar," the lad answered. "And this great road winding by us, what way leads it?" the lad asked. "What is that to thee?" Ibar answered. "But thou art a pleasant wight, I bow, little lad," quoth Ibar. "I wish, fellow, to inquire about the high-road of the province, what stretch it goes?" "To Ath na Foraíre ('the Ford of Watching') in Sliab Fuait it goes," Ibar answered. "Wherefore is it called 'the Ford of Watching,' knowest thou?"

"Yea, I know it well," Ibar made answer. "A stout warrior of Ulster is on watch and on guard there every day, so that there come no strange youths into Ulster to challenge them to battle, and he is a champion to give battle in behalf of the whole province. Likewise if men of song leave the Ulstermen and the province in dudgeon, he is there to soothe them by proffering treasures and valuables, and so to save the honour of the province. Again, if men of song enter the land, he is the man that is their surety that they win the favour of Conchobar, so that songs and lays made for him will be the first to be sung after their arrival in Emain." "Knowest thou who is at the ford to-day?" "Yea, I know," Ibar answered; "Conall Cernach ('the Triumphant'), the heroic, warlike son of Amargin, royal champion of Erin," Ibar answered. "Thither guide us, fellow, that so we reach the ford."

"Onwards they drove into sight of the ford where was Conall. "Are those arms he yonder has taken?" asked Conall. "Of a truth, are they," Ibar made answer. "May it be for victory and for triumph and first wounding," said Conall; "but we think it too soon for thee to take arms, because thou art not yet capable of deeds. Were it surety he needed, he that should come hither," he continued, "so wouldst thou furnish a perfect warrant amongst the Ulstermen, and the nobles of the province would rise up to support thee in the contest." "What cost thou here, O Conall my master?" asked the lad. "Watch and ward of the province, lad, I keep here," Conall made answer.

"Do thou go home now, O master Conall," said the lad, "and leave me the watch and guard of the province to keep here." "Say not so, little son," replied Conall; "thou art not yet able to cope with a goodly warrior." "Then, will I keep on to the south," said the little boy, "to Fertas ('the Bank') of Loch Echtrann for a while; champions are wont to take stand there;

perchance I may redden my hands on friend or on foe this day." "I will go, little boy," said Conall, "to save thee, that thou go not alone into peril on the border." "Not so," said the lad. "But I will go," said Conall; "for the men of Ulster will blame me for leaving thee to go alone on the border."

"Conall's horses were caught for him and his chariot was yoked and he set out to protect the little boy. When Conall came up abreast of him, Cuchulain felt certain that, even though a chance came to him, Conall would not permit him to use it. He picked up a hand-stone from the ground which was the full of his grasp. He hurled it from him from his sling the length of a stone-shot at the yoke of Conall's chariot, so that he broke the chariot-collar in two and thereby Conall fell to the ground, so that the nape of his neck went out from his shoulder." "What have we here, boy?" asked Conall; "why throwest thou the stone?" "It is I threw it to see if my cast be straight, or how I cast at all, or if I have the stuff of a warrior in me." "A bane on thy cast and a bane on thyself as well. E'en though thou leavest thy head this time with thine enemies, I will go no further to protect thee." "'Twas what I craved of thee," answered he; "for it is geis amongst you men of Ulster to proceed, after a mishap has befallen your chariots." Conall turned back northwards again to the Ford of Watching.

"As for the little boy, he fared southwards to Fertas Locha Echtrann. He remained there till the end of the day and they found no one there before them. "If we dared tell thee, little boy," spoke Ibar, "it were time for us to return to Emain now; for dealing and carving and dispensing of food is long since begun in Emain, and there is a place assigned for thee there. Every day it is appointed thee to sit between Conchobar's feet, while for me there is naught but to tarry among the hostlers and tumblers of Conchobar's household. For that reason, methinks it is time to have a scramble a among them." "Fetch then the horses for us."

The charioteer fetched the horses and the lad mounted the chariot. "But, O Ibar, what hill is that there now, the hill to the north?" the lad asked. "Now, that is Sliab Moduirn," Ibar answered. "Let us go and get there," said Cuchulain. Then they go on till they reach it. When they reached the mountain, Cuchulain asked, "And what is that white cairn yonder on the height of the mountain?" "And that is Finncharn ('the White Cairn') of Sliab Moduirn," Ibar answered. "But yonder cairn is beautiful," exclaimed the lad. "It surely is beautiful," Ibar answered. "Lead on, fellow, till we reach yonder cairn." "Well, but thou art both a pleasant and tedious inquisitor, I see," exclaimed Ibar; "but this is my first journey and my first time with thee. It shall be my last time till the very day of doom, if once I get back to Emain."

"Howbeit they went to the top of the hill. "It is pleasant here, O Ibar," the little boy exclaimed. "Point out to me Ulster on every side, for I am no wise acquainted with the land of my master Conchobar." The horseman pointed him out Ulster all around him. He pointed him out the hills and the fields and the mounts of the province on every side. He pointed him out the plains and the dûns and the strongholds of the province. "'Tis a goodly sight, O Ibar," exclaimed the little lad. "What is that indented, angular, bordered and glenny plain to the south of us?" "Mag Breg," replied Ibar. "Tell thou to me the buildings and forts of that plain." The gilla taught him the name of every chief dûn between Temair and Cenannas, Temair and Taltiu, Cletech and Cnogba and Brug ('the Fort') of Mac Oc. He pointed out to him then the dûn of the three sons of Necht Scenè ('the Fierce'):

Foill and Fandall and Tuachall, their names; Fer Ulli son of Lugaid was their father, and Necht from the mouth of the Scenè was their mother. Now the Ulstermen had slain their father; it was for that reason they were at war with Ulster."

But are those not Necht's sons, that boast that not more of the Ulstermen are alive than have fallen at their hands?" "The same, in sooth," answered the gilla. "On with us to the dûn of the macNechta," cried the little boy. "Alas, in truth, that thou sayest so," quoth Ibar; "'tis a peril for us." "Truly, not to avoid it do we go," answered Cuchulain. "We know it is an act of great

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folly for us to say so, but whoever may go," said Ibar, "it will not be myself." "Living or dead, go there thou shalt," the little boy cried. "'Tis alive I shall go to the south," answered Ibar, "and dead I shall be left at the dún, I know, even at the dún of the macNechta."

"They push on to the dún. And the little boy sprang out of the chariot onto the green. Thus was the green of the dún, with a pillar-stone upon it and an iron band around that, and a band for prowess it was, and there was a writing in ogam at its joint, and this is the writing it bore: 'Whoever should come to the green, if he be a champion, it is geis for him to depart from the green without giving challenge to single combat.' The lad deciphered the writing and put his two arms around the pillar-stone. Just as the pillar-stone was with its ring, he flung it with a cast of his hand into the moat, so that a wave passed over it.

"Methinks," spake Ibar, "it is no better now than to be where it was. And we know thou shalt now get on this green the thing thou desires", even the token of death, yea, of doom and destruction!" "Good, O Ibar, spread the chariot-coverings and its skins for me that I may snatch a little sleep." "Woe is me, that thou sayest so," answered the gilla; "for a foeman's land is this and not a green for diversion." The gilla arranged the chariot-coverings and its skins under Cuchulain, and the lad fell asleep on the green.

"Then came one of the macNechta onto the fair-green, to wit, Foill son of Necht. "Unyoke not the horses, gilla," cried Foill. "I am not fain to, at all," answered Ibar; "the reins and the lines are still in my hand." "Whose horses are those, then?" Foill asked. "Two of Conchobar's horses," answered the gilla; "the two of the dappled heads." "That is the knowledge I have of them. And what hath brought these steeds here to the borders?" "A tender youth that has assumed arms amongst us to-day for luck and good omen," the horseboy answered, "is come to the edges of the marshes to display his comeliness." "May it not be for victory nor for triumph, his first-taking of arms," exclaimed Foill. "If I knew he was fit for deeds, it is dead he should go back northwards to Emain and not alive!" "In good sooth, he is not fit for deeds," Ibar answered; "it is by no means right to say it of him; it is the seventh year since he was taken from the crib."

"The little lad raised his face from the ground and drew his hand over his face, and he became as one crimson wheelball from his crown to the ground. "Aye, but I am fit for deeds!" the lad cried. "That pleaseth me well," said the champion; "but more like than what thou sayest, meseemeth, thou art not fit for deeds." "Thou wilt know that better if we go to the ford. But, go fetch thy weapons, for I see it is in the guise of a churl thou art come, and I slay nor charioteers nor grooms nor folk without arms."

The man went apace after his arms. "Now thou shouldst have a care for us against yonder man that comes to meet thee, little lad," said Ibar. "And why so?" asked the lad. "Foill son of Necht is the man thou seest. Neither points nor edges of weapons can harm him." "Not before me shouldst thou say that, O Ibar," quoth the lad. "I will put my hand to the lath-trick for him, namely, to the apple of twice-melted iron, and it will light upon the disc of his shield and on the flat of his forehead, and it will carry away the size of an apple of his brain out through the back of his head, so that it will make a sieve-hole outside of his head, till the light of the sky will be visible through his head."

"Foill son of Necht came forth. Cuchulain took the lath-trick in hand for him and threw it from him the length of his cast, so that it lighted on the flat of his shield and on the front of his forehead and carried away the bulk of an apple of his brain out through the back of his head, so that it made a sieve-hole thereof outside of his head, till the light of the sky might be seen through his head. He went to him then and struck off the head from the trunk. Thereafter he bore away his spoils and his head with him.

"Then came the second son out on the green, his name Tuachall ('the Cunning') son of Necht. "Aha, I see thou wouldst boast of this deed," quoth Tuachall. "In the first place I deem it no cause to boast for slaying one champion," said Cuchulain; "thou shalt not boast of it this time, for thou shalt fall by my hand." "Off with thee for thine arms, then, for 'tis not as a warrior thou art come." The man rushed after his arms. "Thou shouldst have a care for us against yon man, lad," said Ibar. "How so?" the lad asked. "Tuachall son of Necht is the man thou beholdest. And he is nowise misnamed, for he falls not by arms at all. Unless thou worstest him with the first blow or with the first shot or with the first touch, thou wilt not worst him ever, because of his craftiness and the skill wherewith he plays round the points of the weapons."

"That should not be said before me, O Ibar," cried the lad. "I will put my hand on Conchobar's well-tempered lance, on the Craisech Neme ('the Venomous Lance'). It will light on the shield over his belly, and it will crush through his ribs on the farther side after piercing his heart in his breast. That would be the smiting cast of an enemy and not the friendliness of a fellow countryman! From me he shall not get sick-nursing or care till the brink of doom."

"Tuachall son of Necht came forth on the green, and the lad laid his hand on Conchobar's lance against him, and it struck the shield above his belly and broke through the ribs on the farther side after piercing his heart within his breast. He struck off his head or ever it reached the ground.

"Then came the youngest of the sons forth on the green, namely, Fandall son of Necht. "Fools were the folk who fought with thee here," cried Fandall. "How, now!" cried the lad. "Come down to the pool, where thy foot findeth not bottom." Fandall rushed on to the pool. "Thou shouldst be wary for us of him, little boy," said Ibar. "Why should I then?" asked the lad. "Fandall son of Necht is the man whom thou seest. For this he bears the name Fandall ('the Swallow'): like a swallow or weasel he courseth the sea; the swimmers of the world cannot reach him."

"Thou shouldst not speak thus before me, O Ibar," said the lad. "Thou knowest the river that is in our land, in Emain, the Callann. When the boys frequent it with their games of sport and when the water is not beneath them, if the surface is not reached by them all, I do carry a boy over it on either of my palms and a boy on either of my shoulders, and I myself do not even wet my ankles under the weight of them."

"They met upon the water and they engaged in wrestling upon it, and the little boy closed his arms over Fandall, so that the sea came up even with him, and he gave him a deft blow with Conchobar's sword and chopped off his head from the trunk, and left the body to go down with the stream, and he carried off the head and the spoils with him.

"Thereupon Cuchulain went into the dún and pillaged the place and burned it so that its buildings were no higher than its walls. And they turned on the way to Sliab Fuait and carried the three heads of Necht's sons with them.

"When they came to Sliab Fuait they espied a herd of wild deer before them. "What are those many cattle, O Ibar, those nimble ones yonder?" asked the lad; "are they tame or are they other deer?" "They are real wild deer, indeed," Ibar answered; "herds of wild deer that haunt the wastes of Sliab Fuait." "Ply the goad for us on the horses into the bog, to see can we take some of them." The charioteer drove a goad into the horses. It was beyond the power of the king's overfat steeds to keep up with the deer. The lad got down from the chariot and as the fruit of his run and his race, in the morass which was around him, he caught two of the swift, stout deer. He fastened them to the back poles and the bows and the thongs of the chariot.

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"They continued their way to the mound-seat of Emain, where they saw flocks of white swans flying by them. "What are those birds there, O Ibar?" the lad asked; "are yonder birds tame or are they other birds?" "Indeed, they are real wild birds," Ibar answered; "flocks of swans are they that come from the rocks and crags and islands of the great sea without, to feed on the plains and smooth spots of Erin." "Which would be stranger to the Ulstermen, O Ibar, for them to be fetched alive to Emain or dead?" asked the lad." Stranger far, alive," Ibar answered "for not every one succeeds in taking the birds alive, while they are many that take them dead." Then did the lad perform one of his lesser feats upon them: he put a small stone in his sling, so that he brought down eight of the birds; and then he performed a greater feat: he threw a large stone at them and he brought down sixteen of their number. With his return stroke all that was done. He fastened them to the hind poles and the bows and the thongs and the ropes and the traces of the chariot.

"Take the birds along with thee, O Ibar," cried the lad to his charioteer. "I am in sore straits," answered Ibar; "I find it not easy to go." "What may it be?" asked the lad. "Great cause have I. The horses have become wild, so that I cannot go by them. If I stir at all from where I am, the chariot's iron wheels will cut me down because of their sharpness and because of the strength and the power and the might of the career of the horses. If I make any move, the horns of the deer will pierce and gore me.

"Ah, no true champion art thou any longer, O Ibar," said the lad; "because of the look I shall give at the horses they will not depart from the straight way; at the look I shall give at the deer they will bend their heads in fear and awe of me; they will not dare move, and it will be safe for thee e'en though thou goest in front of their horns."

"Thereupon they went on till they reached the fair plain of Emain. It was then Lebarcham, the watch in Emain Macha, came forth and discerned them, she, the daughter of Aue ('Ear') and of Adarc ('Horn.') "A single chariot-fighter is here, coming towards Emain Macha," cried Lebarcham, "and his coming is fearful. The heads of his foes all red in his chariot with him. Beautiful, all-white birds he has hovering around in the chariot. With him are wild, untamed deer, bound and fettered, shackled and pinioned. And I give my word, if he be not attended to this night, brood will flow over Conchobar's province by him and the youths of Ulster will fall by his hand." "We know him, that chariot-fighter," spake Conchobar; "belike it is the little gilla, my sister's son, who went to the edge of the marches at the beginning of the day, who has reddened his hands and is still unsated of combat, and unless he be attended to, all the youths of Emain will fall by his hand."

"And this was the counsel they agreed to follow: to let out the womenfolk to meet the youth, namely, thrice fifty women, even ten and seven-score bold, stark-naked women, at one and the same time, and their chieftainess, Scannlach ('the Wanton') before them, to discover their persons and their shame to him." Thereupon the young women all arose and marched out, and they discovered their nakedness and all their shame to him. The lad hid his face from them and turned his gaze on the chariot, that he might not see the nakedness or the shame of the women.

Then the lad was lifted out of the chariot. He was placed in three vats of cold water to extinguish his wrath; and the first vat into which he was put burst its staves and its hoops like the cracking of nuts around him. The next vat into which he went boiled with bubbles as big as fists therefrom. The third vat into which he went, some men might endure it and others might not. Then the boy's wrath went down. "Thereupon he came out, and his festive garments were put on him.

His comeliness appeared on him and he made a crimson wheel-ball of himself from his crown to the ground. Seven toes he had to each of his two feet, and seven fingers to each of his two hands, and seven pupils to each of his two kingly eyes, and seven gems of the brilliance of

the eye was each separate pupil. Four spots of down on either of his two cheeks: a blue spot, a purple spot, a green spot, a yellow spot. Fifty strands of bright-yellow hair from one ear to the other, like to a comb of birch twigs or like to a brooch of pale gold in the face of the sun. A clear, white, shorn spot was upon him, as if a cow had licked it. A fair, laced green mantle about him; a silver pin therein over his white breast. A hooded tunic of thread of gold about him. And the lad was seated between the two feet of Conchobar, and that was his couch ever after, and the king began to stroke his close-shorn hair.

"A mere lad accomplished these deeds at the end of seven years after his birth," continued Fiachu son of Fiarba; "for he overcame heroes and battle-champions at whose hands two-thirds of the men of Ulster had fallen, and these had not got the revenge on them until that scion rose up for them. No need then is there of wonder or of surprise, though he came to the border, though he slew one man or two men or three men or four men when now are fulfilled his seventeen years at the time of the Táin Bó Cúalnge."

Albeit gladness, joy and happiness was the part of the men of Ulster for that, sorrow, grief and unhappiness was the part of the men of Erin, for they knew that the little lad that had done those deeds in the time of his boyhood, it would be no wonder if he should do great deeds of valour in the time of his manhood.

These, accordingly, are some of the youthful exploits of Cuchulain on the Raid for the Kine of Cualnge, and the Prologue of the Tale, and the Names of the Roads and the March of the Host up to this Point.

The Story proper is this which follows now.

8 The Slaying Of Orlam

The four grand provinces of Erin set forth on the morrow eastwards over Cronn ('the Round'), which is a mountain. Cuchulain had gone out before them, till he came upon the charioteer of Orlam son of Aililla and of Medb. This was at Tamlacht Orlaim ('Orlam's Gravestone') a little to the north of Disert Lochaid ('Lochat's Hermitage'). The charioteer was engaged in cutting chariot-poles from a holly-tree in the wood.

"Behold, O Laeg," cried Cuchulain; "How bold are the ways of the Ulstermen, if it be they that cut down the woods in this fashion in the face of the men of Erin. Tarry thou here a little, till I know who cuts down the woods in this manner." Then Cuchulain went on till he came up to Orlam's charioteer, to stop him; he thought he was one of the men of Ulster. "What dost thou here, gilla?" asked Cuchulain; "Indeed, then," answered the gilla, "I cut chariot poles from this holm, because our chariots were broken yesterday in pursuit of that famous wildling, namely Cuchulain. And for thy manhood's sake, young warrior, pray come to my aid, so that that famous Cuchulain come not upon me." "Take thy choice, gilla," said Cuchulain, "to gather or to trim them, either." "I will see to gathering them, for it is easier," the gilla answered.

Cuchulain started to cut the poles and he drew them between the forks of his feet and his hands against their bends and their knots, so that he made them smooth and straight and slippery and trimmed; he polished them so that not even a midge could find footing thereon when he had passed them away from him. Then full sure the gilla gazed upon him. "Far then, meseems, from fitting is the task I put on thee. And for love of thy valour, who art thou, say, O warrior?" the gilla asked, for he was sore affrighted. "That same renowned Cuchulain am I of whom thou spakest a while ago in the morning." "Woe is me then, by reason of this," cried the gilla, "for this am I lost forever."

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"Fear nothing; I will not slay thee at all, boy," said Cuchulain; "for I slay nor charioteers nor horseboys nor persons unarmed. But, prithee, where is thy master, gilla?" "Over yonder by the trench, with his back to the pillar-stone," answered the gilla. "Off with thee thither to him and bear him a warning that he be on his guard. For if we meet he shall fall by my hand." Thereupon the charioteer repaired by one way to his master, and Cuchulain went by another, and fast as the gilla sped to Orlam, faster still Cuchulain did reach him and offered him combat and he struck off his head, and raising it aloft displayed it to the men of Erin.

3 Boyish Deeds

A great hosting was brought together by the Connaught men, that is, by Ailill and Medb; and they sent to the three other provinces. And messengers were sent by Ailill to the seven sons of Magach: Ailill, Anluan, Mocarb, Cet, En, Bascall, and Doche; a cantred with each of them. And to Cormac Condlongas Mac Conchobair with his three hundred, who was billeted in Connaught. Then they all come to Cruachan Ai.

Now Cormac had three troops which came to Cruachan. The first troop had many-coloured cloaks folded round them; hair like a mantle (?); the tunic falling(?) to the knee, and long(?) shields; and a broad grey spearhead on a slender shaft in the hand of each man.

The second troop wore dark grey cloaks, and tunics with red ornamentation down to their calves, and long hair hanging behind from their heads, and white shields (?), and five-pronged spears were in their hands.

'This is not Cormac yet,' said Medb.

Then comes the third troop; and they wore purple cloaks and hooded tunics with red ornamentation down to their feet, hair smooth to their shoulders, and round shields with engraved edges, and the pillars [Note: i.e. spears as large as pillars, etc.] of a palace in the hand of each man.

'This is Cormac now,' said Medb.

Then the four provinces of Ireland were assembled, till they were in Cruachan Ai. And their poets and their druids did not let them go thence till the end of a fortnight, for waiting for a good omen. Medb said then to her charioteer the day that they set out:

'Every one who parts here to-day from his love or his friend will curse me,' said she, 'for it is I who have gathered this hosting.'

'Wait then,' said the charioteer, 'till I turn the chariot with the sun, and till there come the power of a good omen that we may come back again.'

Then the charioteer turned the chariot, and they set forth. Then they saw a full-grown maiden before them. She had yellow hair, and a cloak of many colours, and a golden pin in it; and a hooded tunic with red embroidery. She wore two shoes with buckles of gold. Her face was narrow below and broad above. Very black were her two eyebrows; her black delicate eyelashes cast a shadow into the

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middle of her two cheeks. You would think it was with _partaing_ [Note: Exact meaning unknown. It is always used in this connection.] her lips were adorned. You would think it was a shower of pearls that was in her mouth, that is, her teeth. She had three tresses: two tresses round her head above, and a tress behind, so that it struck her two thighs behind her. A shuttle [Note: Literally, a beam used for making fringe.] of white metal, with an inlaying of gold, was in her hand. Each of her two eyes had three pupils. The maiden was armed, and there were two black horses to her chariot.

'What is your name?' said Medb to the maiden.

'Fedelm, the prophetess of Connaught, is my name,' said the maiden.

'Whence do you come?' said Medb.

'From Scotland, after learning the art of prophecy,' said the maiden.

'Have you the inspiration(?) which illumines?' [Note: Ir. _imbas forasnai_, the name of a kind of divination.] said Medb.

'Yes, indeed,' said the maiden.

'Look for me how it will be with my hosting,' said Medb.

Then the maiden looked for it; and Medb said: 'O Fedelm the prophetess, how seest thou the host?'

Fedelm answered and said: 'I see very red, I see red.'

'That is not true,' said Medb; 'for Conchobar is in his sickness at Emain and the Ulstermen with him, with all the best [Note: Conjectural; some letters missing. For the Ulster sickness, see Introduction.] of their warriors; and my messengers have come and brought me tidings thence.

'Fedelm the prophetess, how seest thou our host?' said Medb.

'I see red,' said the maiden.

'That is not true,' said Medb; 'for Celtchar Mac Uithichair is in Dun Lethglaise, and a third of the Ulstermen with him; and Fergus, son of Roich, son of Eochaid, is here with us, in exile, and a cantred with him.

'Fedelm the prophetess, how seest thou our host?' said Medb.

'I see very red, I see red,' said the maiden.

'That matters not,' said Medb; 'for there are mutual angers, and quarrels, and wounds very red in every host and in every assembly of a great army. Look again for us then, and tell us the truth.

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'Fedelm the prophetess, how seest thou our host?'

'I see very red, I see red,' said Fedelm.

'I see a fair man who will make play

With a number of wounds(?) on his girdle;

[Note: Unless this is an allusion to the custom of carrying an enemy's head at the girdle, the meaning is obscure. LL has quite a different reading. The language of this poem is late.]

A hero's flame over his head,

His forehead a meeting-place of victory.

'There are seven gems of a hero of valour

In the middle of his two irises;

There is ---- on his cloak,

He wears a red clasped tunic.

'He has a face that is noble,

Which causes amazement to women.

A young man who is fair of hue

Comes ----

[Note: Five syllables missing.]

'Like is the nature of his valour

To Cuchulainn of Murthemne.

I do not know whose is the Hound

Of Culann, whose fame is the fairest.

But I know that it is thus

That the host is very red from him.

'I see a great man on the plain

He gives battle to the hosts;

Four little swords of feats

There are in each of his two hands.

'Two Gae-bolga, he carries them,

[Note: The Gae-bolga was a special kind of spear, which only Cuchulainn could use.]

Besides an ivory-hilted sword and spear;

---- [Note: Three syllables missing] he wields to the host;

Different is the deed for which each arm goes from him.

'A man in a battle-girdle (?), of a red cloak,

He puts ---- every plain.

He smites them, over left chariot wheel (?);

The Riastartha wounds them.

[Note: The Riastartha ('distorted one') was a name given to Cuchulainn because of the contortion, described later, which came over him.]

The form that appeared to me on him hitherto,

I see that his form has been changed.

'He has moved forward to the battle,

If heed is not taken of him it will be treachery.

I think it likely it is he who seeks you:

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Cuchulainn Mac Sualtaim.

'He will strike on whole hosts,
He will make dense slaughters of you,
Ye will leave with him many thousands of heads.
The prophetess Fedelm conceals not.

'Blood will rain from warriors' wounds
At the hand of a warrior--'twill be full harm.
He will slay warriors, men will wander
Of the descendants of Deda Mac Sin.
Corpses will be cut off, women will lament
Through the Hound of the Smith that I see.'

The Monday after Samain [Note: Samain, 'summer-end,' about the beginning of November.] they set forth, and this is the way they took: south-east from Cruachan Ai, i.e. by Muicc Cruimb, by Teloch Teora Crich, by Tuaim Mona, by Cul Sibrinne, by Fid, by Bolga, by Coltain, by Glune-gabair, by Mag Trego, by North Tethba, by South Tethba, by Tiarthechta, by Ord, by Slais southwards, by Indiuind, by Carnd, by Ochtrach, by Midi, by Findglassa Assail, by Deilt, by Delind, by Sailig, by Slaibre, by Slechta Selgatar, by Cul Sibrinne, by Ochaind southwards, by Uatu northwards, by Dub, by Comur southwards, by Tromma, by Othromma eastwards, by Slane, by Gortslane, by Druim Licce southwards, by Ath Gabla, by Ard Achad, by Feraind northwards, by Findabair, by Assi southwards, by Druim Salfind, by Druim Cain, by Druim Mac n-Dega, by Eodond Mor, by Eodond Bec, by Methe Togmaill, by Methe Eoin, by Druim Caemtechta, by Scauip, by Imscauip, by Cend Ferna, by Baile, by Aile, by Bail Scena, by Dail Scena, by Fertse, by Ross Lochad, by Sale, by Lochmach, by Anmag, by Deind, by Deilt, by Dubglaiss, by Fid Mor, by Colbtha, by Cronn, to Cualnge.

From Findabair Cualnge, it is thence the hosts of Ireland were divided over the province to seek the Bull. For it is past these places that they came, till they reached Findabair.

(Here ends the title; and the story begins as follows:--

THIS IS THE STORY IN ORDER

When they had come on their first journey from Cruachan as far as Cul Sibrinne, Medb told her charioteer to get ready her nine chariots for her, that she might make a circuit in the camp, to see who disliked and who liked the expedition.

Now his tent was pitched for Ailill, and the furniture was arranged, both beds and coverings. Fergus Mac Roich in his tent was next to Ailill; Cormac Condlongas Mac Conchobair beside him; Conall Cernach by him; Fiacha Mac Fir-Febe, the son of Conchobar's daughter, by him. Medb, daughter of Eochaid Fedlech, was on Ailill's other side; next to her, Findabair, daughter of Ailill and Medb. That was besides servants and attendants.

Medb came, after looking at the host, and she said it were folly

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for the rest to go on the hosting, if the cantred of the Leinstermen went.

'Why do you blame the men?' said Ailill.

'We do not blame them,' said Medb; 'splendid are the warriors. When the rest were making their huts, they had finished thatching their huts and cooking their food; when the rest were at dinner, they had finished dinner, and their harpers were playing to them. It is folly for them to go,' said Medb; 'it is to their credit the victory of the hosts will be.'

'It is for us they fight,' said Ailill.

'They shall not come with us,' said Medb.

'Let them stay then,' said Ailill.

'They shall not stay,' said Medb. 'They will come on us after we have gone,' said she, 'and seize our land against us.'

'What is to be done to them?' said Ailill; 'will you have them neither stay nor go?'

'To kill them,' said Medb.

'We will not hide that this is a woman's plan,' said Ailill; 'what you say is not good!'

'With this folk,' said Fergus, 'it shall not happen thus (for it is a folk bound by ties to us Ulstermen), unless we are all killed.'

'Even that we could do,' said Medb; 'for I am here with my retinue of two cantreds,' said she, 'and there are the seven Manes, that is, my seven sons, with seven cantreds; their luck can protect them,' (?) said she; 'that is Mane-Mathramail, and Mane-Athramail, and Mane-Morgor, and Mane-Mingor, and Mane-Moepert (and he is Mane-Milscothach), Mane-Andoe, and Mane-who-got-everything: he got the form of his mother and of his father, and the dignity of both.'

'It would not be so,' said Fergus. 'There are seven kings of Munster here, and a cantred with each of them, in friendship with us Ulstermen. I will give battle to you,' said Fergus, 'in the middle of the host in which we are, with these seven cantreds, and with my own cantred, and with the cantred of the Leinstermen. But I will not urge that,' said Fergus, 'we will provide for the warriors otherwise, so that they shall not prevail over the host. Seventeen cantreds for us,' said Fergus, 'that is the number of our army, besides our rabble, and our women (for with each king there is his queen, in Medb's company), and besides our striplings. This is the eighteenth cantred, the cantred of the Leinstermen. Let them be distributed among the rest of the host.'

'I do not care,' said Medb, 'provided they are not gathered as they are.'

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Then this was done; the Leinstermen were distributed among the host.

They set out next morning to Moin Choiltrae, where eight score deer fell in with them in one herd. They surrounded them and killed them then; wherever there was a man of the Leinstermen, it was he who got them, except five deer that all the rest of the host got. Then they came to Mag Trego, and stopped there and prepared their food. They say that it is there that Dubthach sang this song:

'Grant what you have not heard hitherto,
Listening to the fight of Dubthach.
A hosting very black is before you,
Against Findbend of the wife of Ailill.

[Note: Findbennach, the Whitehorned; i.e. the other of the two bulls in whom the rival swineherds were reincarnated.]

'The man of expeditions will come
Who will defend (?) Murthemne.
Ravens will drink milk of ---- [Note: Some kenning for blood?]
From the friendship of the swineherds.

'The turfy Cronn will resist them;
[Note: i.e. the river Cronn. This line is a corruption of a reference which occurs later, in the account of the flooding of the Cronn, as Professor Strachan first pointed out to me.]

He will not let them into Murthemne
Until the work of warriors is over
In Sliab Tuad Ochaine.

"Quickly," said Ailill to Cormac,
"Go that you may ---- your son.
The cattle do not come from the fields
That the din of the host may not terrify them(?).

"This will be a battle in its time
For Medb with a third of the host.
There will be flesh of men therefrom
If the Riastartha comes to you."

Then the Nemain attacked them, and that was not the quietest of nights for them, with the uproar of the churl (i.e. Dubthach) through their sleep. The host started up at once, and a great number of the host were in confusion, till Medb came to reprove him.

Then they went and spent the night in Granard Tethba Tuascirt, after the host had been led astray over bogs and over streams. A warning was sent from Fergus to the Ulstermen here, for friendship. They were now in the weakness, except Cuchulainn and his father Sualtaim.

Cuchulainn and his father went, after the coming of the warning from Fergus, till they were in Iraid Cuillend, watching the host there.

'I think of the host to-night,' said Cuchulainn to his father. 'Go from us with a warning to the Ulstermen. I am forced to go to a tryst with Fedelm Noichride, [Note: Gloss incorporated in the text: that is, with her servant,' etc.] from my own pledge that went out to her.'

He made a spancel-withe [This was a twig twisted in the form of two rings, joined by one straight piece, as used for hobbling horses and cattle.] then before he went, and wrote an ogam on its ----, and threw it on the top of the pillar.

The leadership of the way before the army was given to Fergus. Then Fergus went far astray to the south, till Ulster should have completed the collection of an army; he did this for friendship. Ailill and Medb perceived it; it was then Medb said:

'O Fergus, this is strange,
What kind of way do we go?
Straying south or north
We go over every other folk.

'Ailill of Ai with his hosting
Fears that you will betray them.
You have not given your mind hitherto
To the leading of the way.

'If it is in friendship that you do it,
Do not lead the horses
Peradventure another may be found
To lead the way.'

Fergus replied:

'O Medb, what troubles you?
This is not like treachery.
It belongs to the Ulstermen, O woman,
The land across which I am leading you.

'It is not for the disadvantage of the host
That I go on each wandering in its turn;
It is to avoid the great man
Who protects Mag Murthemne.

'Not that my mind is not distressed
On account of the straying on which I go,
But if perchance I may avoid even afterwards
Cuchulainn Mac Sualtaim.'

Then they went till they were in Iraird Cuillend. Eirr and Indell, Foich and Foclam (their two charioteers), the four sons of Iraird Mac Anchinne, [Marginal gloss: 'or the four sons of Nera Mac Nuado Mac Taccain, as it is found in other books.'] it is they who were before the host, to protect their brooches and their cushions and their cloaks, that the dust of the host might not soil them. They

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found the withe that Cuchulainn threw, and perceived the grazing that the horses had grazed. For Sualtaim's two horses had eaten the grass with its roots from the earth; Cuchulainn's two horses had licked the earth as far as the stones beneath the grass. They sit down then, until the host came, and the musicians play to them. They give the withe into the hands of Fergus Mac Roich; he read the ogam that was on it.

When Medb came, she asked, 'Why are you waiting here?'

'We wait,' said Fergus, 'because of the withe yonder. There is an ogam on its ----, and this is what is in it: "Let no one go past till a man is found to throw a like withe with his one hand, and let it be one twig of which it is made; and I except my friend Fergus." Truly,' said Fergus, 'Cuchulainn has thrown it, and they are his horses that grazed the plain.'

And he put it in the hands of the druids; and Fergus sang this song:

'Here is a withe, what does the withe declare to us?
What is its mystery?
What number threw it?
Few or many?

'Will it cause injury to the host,
If they go a journey from it?
Find out, ye druids, something therefore
For what the withe has been left.

'---- of heroes the hero who has thrown it,
Full misfortune on warriors;
A delay of princes, wrathful is the matter,
One man has thrown it with one hand.

'Is not the king's host at the will of him,
Unless it breaks fair play?
Until one man only of you
Throw it, as one man has thrown it.
I do not know anything save that
For which the withe should have been put.
Here is a withe.'

Then Fergus said to them: 'If you outrage this withe,' said he, 'or if you go past it, though he be in the custody of a man, or in a house under a lock, the ---- of the man who wrote the ogam on it will reach him, and will slay a goodly slaughter of you before morning, unless one of you throw a like withe.'

'It does not please us, indeed, that one of us should be slain at once,' said Ailill. 'We will go by the neck of the great wood yonder, south of us, and we will not go over it at all.'

The troops hewed down then the wood before the chariots. This is the name of that place, Slechta. It is there that Partraige is. (According to others, the conversation between Medb and Fedelm the

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prophetess took place there, as we told before; and then it is after the answer she gave to Medb that the wood was cut down; i.e. 'Look for me,' said Medb, 'how my hosting will be.' 'It is difficult to me,' said the maiden; 'I cannot cast my eye over them in the wood.' 'It is ploughland (?) there shall be,' said Medb; 'we will cut down the wood.' Then this was done, so that Slechta was the name of the place.)

They spent the night then in Cul Sibrille; a great snowstorm fell on them, to the girdles of the men and the wheels of the chariots. The rising was early next morning. And it was not the most peaceful of nights for them, with the snow; and they had not prepared food that night. But it was not early when Cuchulainn came from his tryst; he waited to wash and bathe.

Then he came on the track of the host. 'Would that we had not gone there,' said Cuchulainn, 'nor betrayed the Ulstermen; we have let the host go to them unawares. Make us an estimation of the host,' said Cuchulainn to Loeg, 'that we may know the number of the host.'

Loeg did this, and said to Cuchulainn: 'I am confused,' said he, 'I cannot attain this.'

'It would not be confusion that I see, if only I come,' said

Cuchulainn.

'Get into the chariot then,' said Loeg.

Cuchulainn got into the chariot, and put a reckoning over the host for a long time.

'Even you,' said Loeg, 'you do not find it easy.'

'It is easier indeed to me than to you,' said Cuchulainn; 'for I have three gifts, the gifts of eye, and of mind, and of reckoning. I have put a reckoning [Marginal gloss: 'This is one of the three severest and most difficult reckonings made in Ireland; i.e. Cuchulainn's reckoning of the men of Ireland on the *Tain*; and *ug*'s reckoning of the Fomorian hosts at the battle of Mag Tured; and *Ingcel*'s reckoning of the hosts at the *Bruiden Da Derga*.] on this,' said he; 'there are eighteen cantreds,' said he, 'for their number; only that the eighteenth cantred is distributed among all the host, so that their number is not clear; that is, the cantred of the Leinstermen.'

Then Cuchulainn went round the host till he was at Ath Gabla. [Note: LU has Ath Grena.] He cuts a fork [Note: i.e. fork of a tree.] there with one blow of his sword, and put it on the middle of the stream, so that a chariot could not pass it on this side or that. *Eirr* and *Indell*, *Foich* and *Fochlam* (their two charioteers) came upon him thereat. He strikes their four heads off, and throws them on to the four points of the fork. Hence is Ath Gabla.

Then the horses of the four went to meet the host, and their

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cushions very red on them. They supposed it was a battalion that was before them at the ford. A troop went from them to look at the ford; they saw nothing there but the track of one chariot and the fork with the four heads, and a name in ogam written on the side. All the host came then.

'Are the heads yonder from our people?' said Medb.

'They are from our people and from our choice warriors,' said Ailill.

One of them read the ogam that was on the side of the fork; that is: 'A man has thrown the fork with his one hand; and you shall not go past it till one of you, except Fergus, has thrown it with one hand.'

'It is a marvel,' said Ailill, 'the quickness with which the four were struck.'

It was not that that was a marvel,' said Fergus; 'it was the striking of the fork from the trunk with one blow; and if the end was [cut] with one blow, [Note: Lit. 'if its end was one cutting.'] it is the fairer for it, and that it was thrust in in this manner; for it is not a hole that has been dug for it, but it is from the back of the chariot it has been thrown with one hand.'

'Avert this strait from us, O Fergus,' said Medb.

Bring me a chariot then,' said Fergus, 'that I may take it out, that you may see whether its end was hewn with one blow.' Fergus broke then fourteen chariots of his chariots, so that it was from his own chariot that he took it out of the ground, and he saw that the end was hewn with one blow.

'Heed must be taken to the character of the tribe to which we are going,' said Ailill. 'Let each of you prepare his food; you had no rest last night for the snow. And something shall be told to us of the adventures and stories of the tribe to which we are going.'

It is then that the adventures of Cuchulainn were related to them. Ailill asked: 'Is it Conchobar who has done this?'

'Not he,' said Fergus; 'he would not have come to the border of the country without the number of a battalion round him.'

'Was it Celtchar Mac Uithidir?'

'Not he; he would not have come to the border of the country without the number of a battalion round him.'

'Was it Eogan Mac Durtacht?'

'Not he,' said Fergus; 'he would not have come over the border of the country without thirty chariots two-pointed (?) round him. This is the man who would have done the deed,' said Fergus, 'Cuchulainn;

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it is he who would have cut the tree at one blow from the trunk, and who would have killed the four yonder as quickly as they were killed, and who would have come to the boundary with his charioteer.'

'What kind of man,' said Ailill, 'is this Hound of whom we have heard among the Ulstermen? What age is this youth who is famous?'

'An easy question, truly,' said Fergus. 'In his fifth year he went to the boys at Emain Macha to play; in his sixth year he went to learn arms and feats with Scathach. In his seventh year he took arms. He is now seventeen years old at this time.'

'Is it he who is hardest to deal with among the Ulstermen?' said Medb.

'Over every one of them,' said Fergus. 'You will not find before you a warrior who is harder to deal with, nor a point that is sharper or keener or swifter, nor a hero who is fiercer, nor a raven that is more flesh-loving, nor a match of his age that can equal him as far as a third; nor a lion that is fiercer, nor a fence(?) of battle, nor a hammer of destruction, nor a door of battle, nor judgment on hosts, nor preventing of a great host that is more worthy. You will not find there a man who would reach his age, and his growth, and his dress, and his terror, his speech, his splendour, his fame, his voice, his form, his power, his hardness, his accomplishment, his valour, his striking, his rage, his anger, his victory, his doom-giving, his violence, his estimation, his hero-triumph, his speed, his pride, his madness, with the feat of nine men on every point, like Cuchulainn!'

'I don't care for that,' said Medb; 'he is in one body; he endures wounding; he is not above capturing. Therewith his age is that of a grown-up girl, and his manly deeds have not come yet.'

'Not so,' said Fergus. 'It would be no wonder if he were to do a good deed to-day; for even when he was younger his deeds were manly.'

Cuchulainn's Boyish Deeds

'He was brought up,' said Fergus, 'by his mother and father at the ---- in Mag Murthemne. The stories of the boys in Emain were related to him; for there are three fifties of boys there,' said Fergus, 'at play. It is thus that Conchobar enjoys his sovereignty: a third of the day watching the boys; another third playing chess; [Note: Fidchill, usually so translated, but the exact nature of the game is uncertain.] another third drinking beer till sleep seizes him therefrom. Although we are in exile, there is not in Ireland a warrior who is more wonderful,' said Fergus.

'Cuchulainn asked his mother then to let him go to the boys.

"You shall not go," said his mother, "until you have company of warriors."

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"I deem it too long to wait for it," said Cuchulainn. "Show me on which side Emain is."

"Northwards so," said his mother; "and the journey is hard," said she, "Sliab Fuait is between you."

"I will find it out," said Cuchulainn.

'He goes forth then, and his shield of lath with him, and his toy-spear, and his playing-club, and his ball. He kept throwing his staff before him, so that he took it by the point before the end fell on the ground.

'He goes then to the boys without binding them to protect him. For no one used to go to them in their play-field till his protection was guaranteed. He did not know this.

"The boy insults us," said Follomon Mac Conchobair, "besides we know he is of the Ulstermen. ... Throw at him!"

'They throw their three fifties of toy-spears at him, and they all remained standing in his shield of lath. Then they throw all the balls at him; and he takes them, each single ball, in his bosom. Then they throw their three fifties of hurling-clubs at him; he warded them off so that they did not touch him, and he took a bundle of them on his back. Then contortion seized him. You would have thought that it was a hammering wherewith each little hair had been driven into his head, with the arising with which he arose. You would have thought there was a spark of fire on every single hair. He shut one of his eyes so that it was not wider than the eye of a needle. He opened the other so that it was as large as the mouth of a meadcup. He laid bare from his jawbone to his ear; he opened his mouth to his jaw [Note: Conjectured from the later description of Cuchulainn's distortion.] so that his gullet was visible. The hero's light rose from his head. Then he strikes at the boys. He overthrows fifty of them before they reached the door of Emain. Nine of them came over me and Conchobar as we were playing chess. Then he springs over the chessboard after the nine. Conchobar caught his elbow.

"The boys are not well treated," said Conchobar.

"Lawful for me, O friend Conchobar," said he. "I came to them from my home to play, from my mother and father; and they have not been good to me."

"What is your name?" said Conchobar.

"Setanta Mac Sualtaim am I," said he, "and the son of Dechtere, your sister. It was not fitting to hurt me here."

"Why were the boys not bound to protect you?" said Conchobar.

"I did not know this," said Cuchulainn. "Undertake my protection against them then."

"I recognise it," said Conchobar.

'Then he turned aside on [Note: i.e. to attack them.] the boys throughout the house.

"What ails you at them now?" said Conchobar.

"That I may be bound to protect them," said Cuchulainn.

"Undertake it," said Conchobar.

"I recognise it," said Cuchulainn.

'Then they all went into the play-field, and those boys who had been struck down there arose. Their foster-mothers and foster-fathers helped them.

'Once,' said Fergus, 'when he was a youth, he used not to sleep in Emain Macha till morning.

"Tell me," said Conchobar to him, "why you do not sleep?"

"I do not do it," said Cuchulainn, "unless it is equally high at my head and my feet."

'Then a stone pillar was put by Conchobar at his head, and another at his feet, and a bed was made for him separately between them.

'Another time a certain man went to awaken him, and he struck him with his fist in his forehead, so that it took the front of his forehead on to the brain, and so that he overthrew the pillar with his arm.'

'It is known,' said Ailill, 'that it was the fist of a warrior and that it was the arm of a hero.'

'From that time,' said Fergus, 'no one dared to waken him till he awoke of himself.

'Another time he was playing ball in the play-field east of Emain; he alone apart against the three fifties of boys; he used to defeat them in every game in this way always. The boys lay hold of him therewith, and he plied his fist upon them until fifty of them were killed. He took to flight then, till he was under the pillow of Conchobar's bed. All the Ulstermen rise round him, and I rise, and Conchobar himself. Then he rose under the bed, and put the bed from him, with the thirty heroes who were on it, till it was in the middle of the house. The Ulstermen sit round him in the house. We arrange and make peace then,' said Fergus, 'between the boys and him.

'There was contention between Ulster and Eogan Mac Durtacht. The Ulstermen went to the battle. He was left asleep. The Ulstermen were defeated. Conchobar was left [on the field], and Cuscraid Mend

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Macha, and many more beside. Their lament awoke Cuchulainn. He stretched himself then, so that the two stones that were about him broke; in the presence of Bricriu yonder it was done,' said Fergus. 'Then he arose. I met him in the door of the fort, and I wounded.

"Alas! God save you, friend Fergus," said he, "where is Conchobar?"

"I do not know," said I.

'Then he went forth. The night was dark. He made for the battlefield. He saw a man before him, with half his head on, and half of another man on his back.

"Help me, O Cuchulainn," said he; "I have been wounded and I have brought half of my brother on my back. Carry it for me a while."

"I will not carry it," said he.

'Then he throws the burden to him; he throws it from him; they wrestle; Cuchulainn was overthrown. I heard something, the Badb from the corpses: "Ill the stuff of a hero that is under the feet of a phantom." Then Cuchulainn rose against him, and strikes his head off with his playing-club, and begins to drive his ball before him across the plain.

"Is my friend Conchobar in this battlefield?"

'He answered him. He goes to him, till he sees him in the trench, and there was the earth round him on every side to hide him.

"Why have you come into the battlefield," said Conchobar, "that you may swoon there?"

'He lifts him out of the trench then; six of the strong men of Ulster with us would not have brought him out more bravely.

"Go before us to the house yonder," said Conchobar; "if a roast pig came to me, I should live."

"I will go and bring it," said Cuchulainn.

'He goes then, and saw a man at a cooking-hearth in the middle of the wood; one of his two hands had his weapons in it, the other was cooking the pig.

'The hideousness of the man was great; nevertheless he attacked him and took his head and his pig with him. Conchobar ate the pig then.

"Let us go to our house," said Conchobar.

'They met Cuscraid Mac Conchobair. There were sure wounds on him; Cuchulainn took him on his back. The three of them went then to Emain Macha.

'Another time the Ulstermen were in their weakness. There was not

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among us,' said Fergus, 'weakness on women and boys, nor on any one who was outside the country of the Ulstermen, nor on Cuchulainn and his father. And so no one dared to shed their blood; for the suffering springs on him who wounds them. [Gloss incorporated in text: 'or their decay, or their shortness of life.']

'Three times nine men came to us from the Isles of Faiche. They went over our back court when we were in our weakness. The women screamed in the court. The boys were in the play-field; they come at the cries. When the boys saw the dark, black men, they all take to flight except Cuchulainn alone. He plies hand-stones and his playing-club on them. He kills nine of them, and they leave fifty wounds on him, and they go forth besides. A man who did these deeds when his five years were not full, it would be no wonder that he should have come to the edge of the boundary and that he should have cut off the heads of yonder four.'

'We know him indeed, this boy,' said Conall Cernach, 'and we know him none the worse that he is a fosterling of ours. It was not long after the deed that Fergus has just related, when he did another deed. When Culann the smith served a feast to Conchobar, Culann said that it was not a multitude that should be brought to him, for the preparation which he had made was not from land or country, but from the fruit of his two hands and his pincers. Then Conchobar went, and fifty chariots with him, of those who were noblest and most eminent of the heroes. Now Conchobar visited then his play-field. It was always his custom to visit and revisit them at going and coming, to seek a greeting of the boys. He saw then Cuchulainn driving his ball against the three fifties of boys, and he gets the victory over them. When it was hole-driving that they did, he filled the hole with his balls and they could not ward him off. When they were all throwing into the hole, he warded them off alone, so that not a single ball would go in it. When it was wrestling they were doing, he overthrew the three fifties of boys by himself, and there did not meet round him a number that could overthrow him. When it was stripping that they did, he stripped them all so that they were quite naked, and they could not take from him even his brooch out of his cloak.

'Conchobar thought this wonderful. He said "Would he bring his deeds to completion, provided the age of manhood came to them?" Every one said: "He would bring them to completion." Conchobar said to Cuchulainn: "Come with me," said he, "to the feast to which we are going, because you are a guest."

"I have not had enough of play yet, O friend Conchobar," said the boy; "I will come after you."

'When they had all come to the feast, Culann said to Conchobar: "Do you expect any one to follow you?" said he.

"No," said Conchobar. He did not remember the appointment with his foster-son who was following him.

"I'll have a watch-dog," said Culann; "there are three chains on

him, and three men to each chain. [Gloss incorporated in text: 'He was brought from Spain.'] Let him be let slip because of our cattle and stock, and let the court be shut."

"Then the boy comes. The dog attacks him. He went on with his play still: he threw his ball, and threw his club after it, so that it struck the ball. One stroke was not greater than another; and he threw his toy-spear after them, and he caught it before falling; and it did not hinder his play, though the dog was approaching him. Conchobar and his retinue ---- this, so that they could not move; they thought they would not find him alive when they came, even though the court were open. Now when the dog came to him, he threw away his ball and his club, and seized the dog with his two hands; that is, he put one of his hands to the apple of the dog's throat; and he put the other at its back; he struck it against the pillar that was beside him, so that every limb sprang apart. (According to another, it was his ball that he threw into its mouth, and brought out its entrails through it.)

"The Ulstermen went towards him, some over the wall, others over the doors of the court. They put him on Conchobar's knee. A great clamour arose among them, that the king's sister's son should have been almost killed. Then Culann comes into the house.

"'Welcome, boy, for the sake of your mother. Would that I had not prepared a feast! My life is a life lost, and my husbandry is a husbandry without, without my dog. He had kept honour and life for me," said he, "the man of my household who has been taken from me, that is, my dog. He was defence and protection to our property and our cattle; he was the protection of every beast to us, both field and house."

"'It is not a great matter," said the boy; "a whelp of the same litter shall be raised for you by me, and I will be a dog for the defence of your cattle and for your own defence now, until that dog grows, and until he is capable of action; and I will defend Mag Murthemne, so that there shall not be taken away from me cattle nor herd, unless I have ----."

"'Then your name shall be Cu-chulainn," said Cathbad.

"'I am content that it may be my name," said Cuchulainn.

'A man who did this in his seventh year, it would be no wonder that he should have done a great deed now when his seventeen years are completed,' said Conall Cernach.

'He did another exploit,' said Fiacha Mac Fir-Febe. 'Cathbad the Druid was with his son, Conchobar Mac Nessa. A hundred active men were with him, learning magic from him. That is the number that Cathbad used to teach. A certain one of his pupils asked of him for what this day would be good. Cathbad said a warrior should take arms therein whose name should be over Ireland for ever, for deed of valour, and his fame should continue for ever. Cuchulainn heard

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this. He comes to Conchobar to ask for arms. Conchobar said, "Who has instructed you?"

"My friend Cathbad," said Cuchulainn.

"We know indeed," said Conchobar.

He gave him spear and shield. He brandished them in the middle of the house, so that nothing remained of the fifteen sets of armour that were in store in Conchobar's household against the breaking of weapons or taking of arms by any one. Conchobar's own armour was given to him. That withstood him, and he brandished it, and blessed the king whose armour it was, and said, "Blessing to the people and race to whom is king the man whose armour that is."

"Then Cathbad came to them, and said: "Has the boy taken arms?" said Cathbad.

"Yes," said Conchobar.

"This is not lucky for the son of his mother," said he.

"What, is it not you advised it?" said Conchobar.

"Not I, surely," said Cathbad.

"What advantage to you to deceive me, wild boy?" said Conchobar to Cuchulainn.

"O king of heroes, it is no trick," said Cuchulainn; "it is he who taught it to his pupils this morning; and I heard him, south of Emain, and I came to you then."

"The day is good thus," said Cathbad; "it is certain he will be famous and renowned, who shall take arms therein; but he will be short-lived only."

"A wonder of might," said Cuchulainn; "provided I be famous, I am content though I were but one day in the world."

'Another day a certain man asked the druids what it is for which that day was good.

"Whoever shall go into a chariot therein," said Cathbad, "his name shall be over Ireland for ever."

"Then Cuchulainn heard this; he comes to Conchobar and said to him: "O friend Conchobar," said he, "give me a chariot." He gave him a chariot. He put his hand between the two poles [Note: The fertais were poles sticking out behind the chariot, as the account of the wild deer, later, shows.] of the chariot, so that the chariot broke. He broke twelve chariots in this way. Then Conchobar's chariot was given to him. This withstood him. He goes then in the chariot, and Conchobar's charioteer with him. The charioteer (Ibor was his name) turned the chariot under him. "Come out of the

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chariot now," said the charioteer.

"The horses are fine, and I am fine, their little lad," said Cuchulainn. "Go forward round Emain only, and you shall have a reward for it."

'So the charioteer goes, and Cuchulainn forced him then that he should go on the road to greet the boys "and that the boys might bless me."

'He begged him to go on the way again. When they come, Cuchulainn said to the charioteer: "Ply the goad on the horses," said he.

"In what direction?" said the charioteer.

"As long as the road shall lead us," said Cuchulainn.

'They come thence to Sliab Fuait, and find Conall Cernach there. It fell to Conall that day to guard the province; for every hero of Ulster was in Sliab Fuait in turn, to protect any one who should come with poetry, or to fight against a man; so that it should be there that there should be some one to encounter him, that no one should go to Emain unperceived.

"May that be for prosperity," said Conall; "may it be for victory and triumph."

"Go to the fort, O Conall, and leave me to watch here now," said Cuchulainn.

"It will be enough," said Conall, "if it is to protect any one with poetry; if it is to fight against a man, it is early for you yet."

"Perhaps it may not be necessary at all," said Cuchulainn. "Let us go meanwhile," said Cuchulainn, "to look upon the edge of Loch Echtra. Heroes are wont to abide there."

"I am content," said Conall.

'Then they go thence. He throws a stone from his sling, so that a pole of Conall Cernach's chariot breaks.

"Why have you thrown the stone, O boy?" said Conall.

"To try my hand and the straightness of my throw," said Cuchulainn; "and it is the custom with you Ulstermen, that you do not travel beyond your peril. Go back to Emain, O friend Conall, and leave me here to watch."

"Content, then," said Conall.

'Conall Cernach did not go past the place after that. Then Cuchulainn goes forth to Loch Echtra, and they found no one there before them. The charioteer said to Cuchulainn that they should go

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to Emain, that they might be in time for the drinking there.

"No," said Cuchulainn. "What mountain is it yonder?" said Cuchulainn.

"Sliab Monduirn," said the charioteer.

"Let us go and get there," said Cuchulainn. They go then till they reach it. When they had reached the mountain, Cuchulainn asked: "What is the white cairn yonder on the top of the mountain?"

"Find Carn," said the charioteer.

"What plain is that over there?" said Cuchulainn.

"Mag Breg," said the charioteer. He tells him then the name of every chief fort between Temair and Cenandas. He tells him first their meadows and their fords, their famous places and their dwellings, their fortresses and their high hills. He shows [Note: Reading with YBL.] him then the fort of the three sons of Nechta Scene; Foill, Fandall, and Tuachell were their names.

"Is it they who say," said Cuchulainn, "that there are not more of the Ulstermen alive than they have slain of them?"

"It is they indeed," said the charioteer.

"Let us go till we reach them," said Cuchulainn.

"Indeed it is peril to us," said the charioteer.

"Truly it is not to avoid it that we go," said Cuchulainn.

Then they go forth and unharness their horses at the meeting of the bog and the river, to the south above the fort of the others; and he threw the withe that was on the pillar as far as he could throw into the river and let it go with the stream, for this was a breach of _geis_ to the sons of Nechta Scene. They perceive it then, and come to them. Cuchulainn goes to sleep by the pillar after throwing the withe at the stream; and he said to the charioteer: "Do not waken me for few; but waken me for many."

Now the charioteer was very frightened, and he made ready their chariot and pulled its coverings and skins which were over Cuchulainn; for he dared not waken him, because Cuchulainn told him at first that he should not waken him for a few.

Then come the sons of Nechta Scene.

"Who is it who is there?" said one of them.

"A little boy who has come to-day into the chariot for an expedition," said the charioteer.

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"May it not be for his happiness," said the champion; "and may it not be for his prosperity, his first taking of arms. Let him not be in our land, and let the horses not graze there any more," said the champion.

"Their reins are in my hands," said the charioteer.

"It should not be yours to earn hatred," said Ibar to the champion; "and the boy is asleep."

"I am not a boy at all," said Cuchulainn; "but it is to seek battle with a man that the boy who is here has come."

"That pleases me well," said the champion.

"It will please you now in the ford yonder," said Cuchulainn.

"It befits you," said the charioteer, "take heed of the man who comes against you. Foill is his name," said he; "for unless you reach him in the first thrust, you will not reach him till evening."

"I swear by the god by whom my people swear, he will not ply his skill on the Ulstermen again, if the broad spear of my friend Conchobar should reach him from my hand. It will be an outlaw's hand to him."

"Then he cast the spear at him, so that his back broke. He took with him his accoutrements and his head.

"Take heed of another man," said the charioteer, "Fandall [Note: i.e. 'Swallow.'] is his name. Not more heavily does he traverse(?) the water than swan or swallow."

"I swear that he will not ply that feat again on the Ulstermen," said Cuchulainn. "You have seen," said he, "the way I travel the pool at Emain."

"They meet then in the ford. Cuchulainn kills that man, and took his head and his arms.

"Take heed of another man who comes towards you," said the charioteer. "Tuachell [Note: i.e. 'Cunning.'] is his name. It is no misname for him, for he does not fall by arms at all."

"Here is the javelin for him to confuse him, so that it may make a red-sieve of him," said Cuchulainn.

"He cast the spear at him, so that it reached him in his ----. Then He went to him and cut off his head. Cuchulainn gave his head and his accoutrements to his own charioteer. He heard then the cry of their mother, Nechta Scene, behind them.

"He puts their spoils and the three heads in his chariot with him, and said: "I will not leave my triumph," said he, "till I reach

Emain Macha." 'then they set out with his triumph.

"Then Cuchulainn said to the charioteer: "You promised us a good run," said he, "and we need it now because of the strife and the pursuit that is behind us." They go on to Sliab Fuait; and such was the speed of the run that they made over Breg after the spurring of the charioteer, that the horses of the chariot overtook the wind and the birds in flight, and that Cuchulainn caught the throw that he sent from his sling before it reached the ground.

'When they reached Sliab Fuait, they found a herd of wild deer there before them.

"What are those cattle yonder so active?" said Cuchulainn.

"Wild deer," said the charioteer.

"Which would the Ulstermen think best," said Cuchulainn, "to bring them dead or alive?"

"It is more wonderful alive," said the charioteer; "it is not every one who can do it so. Dead, there is not one of them who cannot do it. You cannot do this, to carry off any of them alive," said the charioteer.

"I can indeed," said Cuchulainn. "Ply the goad on the horses into the bog."

The charioteer does this. The horses stick in the bog. Cuchulainn sprang down and seized the deer that was nearest, and that was the finest of them. He lashed the horses through the bog, and overcame the deer at once, and bound it between the two poles of the chariot.

'They saw something again before them, a flock of swans.

"Which would the Ulstermen think best," said Cuchulainn, "to have them dead or alive?"

"All the most vigorous and finest(?) bring them alive," said the charioteer.

'Then Cuchulainn aims a small stone at the birds, so that he struck eight of the birds. He threw again a large stone, so that he struck twelve of them. All that was done by his return stroke.

"Collect the birds for us," said Cuchulainn to his charioteer. "If it is I who go to take them," said he, "the wild deer will spring upon you."

"It is not easy for me to go to them," said the charioteer. "The horses have become wild so that I cannot go past them. I cannot go past the two iron tyres [Interlinear gloss, *_fonnod_*. The *_fonnod_* was some part of the rim of the wheel apparently.] of the chariot, because of their sharpness; and I cannot go past the deer, for his horn has filled all the space between the two poles of the chariot."

"Step from its horn," said Cuchulainn. "I swear by the god by whom the Ulstermen swear, the bending with which I will bend my head on him, and the eye that I will make at him, he will not turn his head on you, and he will not dare to move."

That was done then. Cuchulainn made fast the reins, and the charioteer collects the birds. Then Cuchulainn bound the birds from the strings and thongs of the chariot; so that it was thus he went to Emain Macha: the wild deer behind his chariot, and the flock of swans flying over it, and the three heads in his chariot. Then they come to Emain.

"A man in a chariot is coming to you," said the watchman in Emain Macha; "he will shed the blood of every man who is in the court, unless heed is taken, and unless naked women go to him."

Then he turned the left side of his chariot towards Emain, and that was a geis [Note: i.e. it was an insult.] to it; and Cuchulainn said: "I swear by the god by whom the Ulstermen swear, unless a man is found to fight with me, I will shed the blood of every one who is in the fort."

"Naked women to meet him!" said Conchobar.

Then the women of Emain go to meet him with Mugain, the wife of Conchobar Mac Nessa, and bare their breasts before him. "These are the warriors who will meet you to-day," said Mugain.

'He covers his face; then the heroes of Emain seize him and throw him into a vessel of cold water. That vessel bursts round him. The second vessel into which he was thrown boiled with bubbles as big as the fist therefrom. The third vessel into which he went, he warmed it so that its heat and its cold were rightly tempered. Then he comes out; and the queen, Mugain, puts a blue mantle on him, and a silver brooch therein, and a hooded tunic; and he sits at Conchobar's knee, and that was his couch always after that. The man who did this in his seventh year,' said Fiacha Mac Fir-Febe, 'it were not wonderful though he should rout an overwhelming force, and though he should exhaust (?) an equal force, when his seventeen years are complete to-day.'

(What follows is a separate version [Note: The next episode, the Death of Fraech, is not given in LL.] to the death of Orlam.)

'Let us go forth now,' said Ailill.

Then they reached Mag Mucceda. Cuchulainn cut an oak before them there, and wrote an ogam in its side. It is this that was therein: that no one should go past it till a warrior should leap it with one chariot. They pitch their tents there, and come to leap over it in their chariots. There fall thereat thirty horses, and thirty chariots are broken. Belach n-Ane, that is the name of that place for ever.

The Death of Fraech

They are there till next morning; then Fraech is summoned to them. 'Help us, O Fraech,' said Medb. 'Remove from us the strait that is on us. Go before Cuchulainn for us, if perchance you shall fight with him.'

He set out early in the morning with nine men, till he reached Ath Fuait. He saw the warrior bathing in the river.

'Wait here,' said Fraech to his retinue, 'till I come to the man yonder; not good is the water,' said he.

He took off his clothes, and goes into the water to him.

'Do not come to me,' said Cuchulainn. 'You will die from it, and I should be sorry to kill you.'

'I shall come indeed,' said Fraech, 'that we may meet in the water; and let your play with me be fair.'

'Settle it as you like,' said Cuchulainn.

'The hand of each of us round the other,' said Fraech.

They set to wrestling for a long time on the water, and Fraech was submerged. Cuchulainn lifted him up again.

'This time,' said Cuchulainn, 'will you yield and accept your life?' [Note: Lit. 'will you acknowledge your saving?']

'I will not suffer it,' said Fraech.

Cuchulainn put him under it again, until Fraech was killed. He comes to land; his retinue carry his body to the camp. Ath Fraich, that was the name of that ford for ever. All the host lamented Fraech. They saw a troop of women in green tunics [Note: Fraech was descended from the people of the Sid, his mother Bebind being a fairy woman. Her sister was Boinn (the river Boyne).] on the body of Fraech Mac Idaid; they drew him from them into the mound. Sid Fraich was the name of that mound afterwards.

Fergus springs over the oak in his chariot. They go till they reach Ath Taiten; Cuchulainn destroys six of them there: that is, the six Dungals of Irress.

Then they go on to Fornocht. Medb had a whelp named Baiscne. Cuchulainn throws a cast at him, and took his head off. Druim was the name of that place henceforth.

'Great is the mockery to you,' said Medb, 'not to hunt the deer of misfortune yonder that is killing you.'

Then they start hunting him, till they broke the shafts of their

chariots thereat.

The Death of Orlam

They go forth then over Iraird Culend in the morning. Cuchulainn went forward; he overtook the charioteer of Orlam, son of Ailill and Medb, in Tamlacht Orlaim, a little to the north of Disert Lochait, cutting wood there. (According to another version, it is The shaft of Cuchulainn's chariot that had broken, and it is to cut a shaft that he had gone when he met Orlam's charioteer. It is the charioteer who cut the shafts according to this version.)

'It is over-bold what the Ulstermen are doing, if it is they who are yonder,' said Cuchulainn, 'while the host is behind them.' He goes to the charioteer to reprove him; he thought that he was of Ulster, and he saw the man cutting wood, that is the chariot shaft.

'What are you doing here?' said Cuchulainn.

'Cutting chariot-shafts,' said the charioteer. 'We have broken our chariots hunting the wild deer Cuchulainn yonder. Help me,' said the charioteer. 'Look only whether you are to select the shafts, or to strip them.'

'It will be to strip them indeed,' said Cuchulainn.

Then Cuchulainn stripped the shafts through his fingers in the presence of the other, so that he cleared them both of bark and knots.

'This cannot be your proper work that I put on you,' said the charioteer; he was greatly afraid.

'Whence are you?' said Cuchulainn.

'The charioteer of Orlam, son of Ailill and Medb,' said he. 'And you?' said the charioteer.

'My name is Cuchulainn,' said he.

'Alas!' said the charioteer.

'Fear nothing,' said Cuchulainn. 'Where is your master?' said he.

'He is in the trench yonder,' said the charioteer.

'Go forth then with me,' said Cuchulainn, 'for I do not kill charioteers at all.'

Cuchulainn goes to Orlam, kills him, cuts his head off, and shakes his head before the host. Then he puts the head on the charioteer's back, and said to him:

'Take that with you,' said Cuchulainn, 'and go to the camp thus. If you do not go thus, a stone will come to you from my sling.'

When he got near the camp, he took the head from his back, and told his adventures to Ailill and Medb.

'This is not like taking birds,' said she.

And he said, 'Unless I brought it on my back to the camp, he would break my head with a stone.'

The Death of the Meic Garach

Then the Meic Garach waited on their ford. These are their names: Lon and Ualu and Diliu; and Mes-Ler, and Mes-Laeach, and Mes-Lethan were their three charioteers. They thought it too much what Cuchulainn had done: to slay two foster-sons of the king, and his son, and to shake the head before the host. They would slay Cuchulainn in return for him, and would themselves remove this annoyance from the host. They cut three aspen wands for their charioteers, that the six of them should pursue combat against him. He killed them all then, because they had broken fair-play towards him.

Orlam's charioteer was then between Ailill and Medb. Cuchulainn hurled a stone at him, [Note: Apparently because the charioteer had not carried Orlam's head into the camp on his back. Or an alternative version.] so that his head broke, and his brains came over his ears; Fertedil was his name. (Thus it is not true that Cuchulainn did not kill charioteers; howbeit, he did not kill them without fault.)

The Death of the Squirrel

Cuchulainn threatened in Methe, that wherever he should see Ailill or Medb afterwards he would throw a stone from his sling at them. He did this then: he threw a stone from his sling, so that he killed the squirrel that was on Medb's shoulder south of the ford: hence is Methe Togmaill. And he killed the bird that was on Ailill's shoulder north of the ford: hence is Methe n-Eoin. (Or it is on Medb's shoulder that both squirrel and bird were together, and it is their heads that were struck from them by the casts.)

Reoin was drowned in his lake. Hence is Loch Reoin.

'That other is not far from you,' said Ailill to the Manes.

They arose and looked round. When they sat down again, Cuchulainn struck one of them, so that his head broke.

'It was well that you went for that: your boasting was not fitting,' said Maenen the fool. 'I would have taken his head off.'

Cuchulainn threw a stone at him, so that his head broke. It is thus then that these were killed: Orlam in the first place on his hill; the Meic Garach on their ford; Fertedil in his ---; Maenan in his hill.

'I swear by the god by whom my people swear,' said Ailill, 'that man who shall make a mock of Cuchulainn here, I will make two halves of him.'

'Go forth for us both day and night,' said Ailill, 'till we reach Cualnge. That man will kill two-thirds of the host in this way.' It is there that the harpers of the Cainbili [Note: Reference obscure. They were wizards of some sort.] from Ossory came to them to amuse them. They thought it was from the Ulstermen to spy on them. They set to hunting them, till they went before them in the forms of deer into the stones at Liac Mor on the north. For they were wizards with great cunning.

The Death of Lethan

Lethan came on to his ford on the Nith (?) in Conaille. He waited himself to meet Cuchulainn. It vexed him what Cuchulainn had done. Cuchulainn cuts off his head and left it, hence it is Ath Lethan on the Nith. And their chariots broke in the battle on the ford by him; hence it is Ath Carpat. Mulcha, Lethan's charioteer, fell on the shoulder of the hill that is between them; hence is Gulo Mulchai. While the hosts were going over Mag Breg, he struck(?) their ---- still. [Note: 2 Something apparently missing here. The passage in LL is as follows: 'It is the same day that the Morrigan, daughter of Ernmas, came from the Sid, so that she was on the pillar in Temair Cuailnge, taking a warning to the Dun of Cualnge before the men of Ireland, and she began to speak to him, and "Good, O wretched one, O Dun of Cualnge," said the Morrigan, "keep watch, for the men of Ireland have reached thee, and they will take thee to their camp unless thou keepest watch"; and she began to take a warning to him thus, and uttered her words on high.' (The Rhetoric follows as in LU.)]

Yet that was the Morrigan in the form of a bird on the pillar in Temair Cuailnge; and she spoke to the Bull:

'Does the Black know,' etc. [Note: A Rhetoric.]

Then the Bull went, and fifty heifers with him, to Sliab Culind; and his keeper, Forgemen by name, went after him. He threw off the three fifties of boys who used always to play on him, and he killed two-thirds of his boys, and dug a trench in Tir Marcceni in Cualnge before he went.

The Death of Lochu

Cuchulainn killed no one from the Saile ind Orthi (?) in the Conaille territory, until they reached Cualnge. Cuchulainn was then in Cuince; he threatened then that when he saw Medb he would throw a stone at her head. This was not easy to him, for it is thus that Medb went and half the host about her, with their shelter of shields over her head.

Then a waiting-woman of Medb's, Lochu by name, went to get water,

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and a great troop of women with her. Cuchulainn thought it was Medb. He threw two stones from Cuinice, so that he slew her in her plain(?). Hence is Ath Rede Locha in Cualnge.

From Findabair Cuailnge the hosts divided, and they set the country on fire. They collect all there were of women, and boys, and maidens; and cattle, in Cualnge together, so that they were all in Findabair.

'You have not gone well,' said Medb; 'I do not see the Bull with you.'

'He is not in the province at all,' said every one.

Lothar the cowherd is summoned to Medb.

'Where is the Bull?' said she. 'Have you an idea?'

'I have great fear to tell it,' said the herd. 'The night,' said he, 'when the Ulstermen went into their weakness, he went with three twenties of heifers with him, so that he is at the Black Corrie of Glenn Gatt.'

'Go,' said Medb, 'and carry a withe [Note: Ir. *_gatt_*, a withe.] between each two of you.'

They do this: hence this glen is called Glenn Gatt. Then they bring the Bull to Findabair. The place where he saw the herd, Lothar, he attacked him, so that he brought his entrails out on his horns; and he attacked the camp with his three fifties of heifers, so that fifty warriors were killed. And that is the death of Lothar on the Foray.

Then the Bull went from them out of the camp, and they knew not where he had gone from them; and they were ashamed. Medb asked the herd if he had an idea where the Bull was.

'I think he would be in the secret places of Sliab Culind.'

When they returned thus after ravaging Cualnge, and did not find the Bull there. The river Cronn rose against them to the tops of the trees; and they spent the night by it. And Medb told part of her following to go across.

A wonderful warrior went next day, Ualu his name. He took a great stone on his back to go across the water; the stream drove him backwards with the stone on his back. His grave and his stone are on the road at the stream: Lia Ualand is its name.

They went round the river Cronn to the source, and they would have gone between the source and the mountain, only that they could not get leave from Medb; she preferred to go across the mountain, that their track might remain there for ever, for an insult to the Ulstermen. They waited there three days and three nights, till they dug the earth in front of them, the Bernas Bo Cuailnge.

It is there that Cuchulainn killed Crond and Coemdele and --- [Note: Obscure.]. A hundred warriors --- [Note: Obscure.] died with Roan and Roae, the two historians of the Foray. A hundred and forty-four, kings died by him at the same stream. They came then over the Bernas Bo Cuailnge with the cattle and stock of Cualnge, and spent the night in Glenn Dail Imda in Cualnge. Botha is the name of this place, because they made huts over them there. They come next day to Colptha. They try to cross it through heedlessness. It rose against them then, and it carries a hundred charioteers of them to the sea; this is the name of the land in which they were drowned, Cluain Carptech.

They go round Colptha then to its source, to Belat Alioin, and spent the night at Liasa Liac; that is the name of this place, because they made sheds over their calves there between Cualnge and Conaille. They came over Glenn Gatlaig, and Glass Gatlaig rose against them. Sechaire was its name before; Glass Gatlaig thenceforth, because it was in withes they brought their calves; and they slept at Druim Fene in Conaille. (Those then are the wanderings from Cualnge to Machaire according to this version.)

The Killing Of Uala

Early on the morrow the hosts continued their way to Glaiss Cruinn ('Cronn's Stream'). And they attempted the stream and failed to cross it. And Cluain Carpat ('Chariot-meadow') is the name of the first place where they reached it. This is why Cluain Carpat is the name of that place, because of the hundred chariots which the river carried away from them to the sea. And she ordered her people that one of the warriors should go try the river. And on the morrow there arose a great, stout, wonderful warrior of the particular people of Medb and Ailill, Uala by name, and he took on his back a massy rock, to the end that Glaiss Cruinn might not carry him back. And he went to essay the stream, and the stream threw him back dead, lifeless, with his stone on his back and so he was drowned. Medb ordered that he be lifted out of the river and his grave dug and his stone raised over his grave, so that it is thence Lia Ualann ('Uala's Stone') on the road near the stream in the land of Cualnge.

Cuchulain clung close to the hosts that day provoking them to encounter and combat. And he slew a hundred of their armed, kinglike warriors around Roen and Roi, the two chroniclers of the Táin.

Medb called upon her people to go meet Cuchulain in encounter and combat for the sake of the hosts. "It will not be I," and "It will not be I," spake each and every one from his place. "No caitiff is due from my people. Even though one should be due, it is not I would go to oppose Cuchulain, for no easy thing is it to do battle with him."

The hosts kept their way along the river, being unable to cross it, till they reached the place where the river rises out of the mountains, and, had they wished it, they would have gone between the river and the mountain, but Medb would not allow it, so they had to dig and hollow out the mountain before her in order that their trace might remain there forever and that it might be for a shame and reproach to Ulster. And Bernais ('the Gap') of the Foray of Cualnge is another name for the place ever since, for it is through it the drove afterwards passed.

The warriors of the four grand provinces of Erin pitched camp and took quarters that night at Belat Aileain ('the Island's Crossway'). Belat Aileain was its name up to then, but Glenn

Tail ('Glen of Shedding') is henceforth its name because of the abundance of curds and of milk and of new warm milk which the droves of cattle and the flocks yielded there that night for the men of Erin. And Liasa Liac ('Stone Sheds') is another name for it to this day, and it is for this it bears that name, for it is there that the men of Erin raised cattle-stalls and byres for their herds and droves

The four of the five grand provinces of Erin took up the march until they reached the Sechair in the west on the morrow. Sechair was the name of the river hitherto; Glaiss Gatlaig ('Osier-water') is its name henceforward. Now this is the reason it had that name, for it was in osiers and ropes that the men of Erin brought their flocks and droves over across it, and the entire host let the osiers and ropes drift with the stream after crossing. Hence the name, Glaiss Gatlaig.

This is the Harrying of Cualnge

(Other authors and books make it that another way was taken on their journeyings from Findabair to Conaille, as follows:

Medb said after every one had come with their booty, so that they were all in Findabair Cuailnge: 'Let the host be divided,' said Medb; 'it will be impossible to bring this expedition by one way. Let Ailill go with half the expedition by Midluachair; Fergus and I will go by Bernas Ulad.' [Note: YBL. Bernas Bo n-Ulad.]

'It is not fine,' said Fergus, 'the half of the expedition that has fallen to us. It will be impossible to bring the cattle over the mountain without dividing it.'

That was done then, so that it is from that there is Bernas Bo n-Ulad.)

It is there then that Ailill said to his charioteer Cuillius: 'Find out for me to-day Medb and Fergus. I know not what has brought them to this union. I shall be pleased that a token should come to me by you.'

Cuillius came when they were in Cluichre. The pair remained behind, and the warriors went on. Cuillius came to them, and they heard not the spy. Fergus' sword happened to be beside him. Cuillius drew it out of its sheath, and left the sheath empty. Cuillius came to Ailill.

'So?' said Ailill.

'So indeed,' said Cuillius; 'there is a token for you.'

'It is well,' said Ailill.

Each of them smiles at the other.

'As you thought,' said Cuillius, 'it is thus that I found them, in one another's arms.'

'It is right for her,' said Ailill; 'it is for help on the Foray that she has done it. See that the sword is kept in good condition,' said Ailill. 'Put it under your seat in the chariot, and a cloth of

linen around it.'

Fergus got up for his sword after that.

'Alas!' said he.

'What is the matter with you?' said Medb.

'An ill deed have I done to Ailill,' said he. 'Wait here, while I go into the wood,' said Fergus; 'and do not wonder though it be long till I come.'

It happened that Medb knew not the loss of the sword. He goes thence, and takes the sword of his charioteer with him in his hand. He makes a wooden sword in the wood. Hence there is Fid Mor Drualle in Ulster.

'Let us go on after our comrades,' said Fergus. All their hosts meet in the plain. They pitch their tents. Fergus is summoned to Ailill to play chess. When Fergus went to the tent, Ailill began to laugh at him. [Note: Here follows about two columns of rhetoric, consisting of a taunting dialogue between Ailill, Fergus and Medb.]

Cuchulainn came so that he was at Ath Cruinn before them.

'O friend Loeg,' said he to his charioteer, 'the hosts are at hand to us.'

'I swear by the gods,' said the charioteer, 'I will do a mighty feat before warriors ... on slender steeds with yokes of silver, with golden wheels ...'

'Take heed, O Loeg,' said Cuchulainn; 'hold the reins for great victory of Macha ... I beseech,' said Cuchulainn, 'the waters to help me. I beseech heaven and earth, and the Cronn in particular.'

The (river) Cronn takes to fighting against them; it will not let them into Murthemne until the work of heroes be finished in Sliab Tuath Ochaíne.

Therewith the water rose up till it was in the tops of the trees.

Mane, son of Ailill and Medb, went before the rest. Cuchulainn smites them on the ford, and thirty horsemen of Mane's retinue were drowned in the water. Cuchulainn overthrew two sixteens of warriors of them again by the water.

They pitch their tents at that ford. Lugaid Mac Nois, descendant of Lomarc Allchomach, came to speak to Cuchulainn, with thirty horsemen.

'Welcome, O Lugaid,' said Cuchulainn. 'If a flock of birds graze upon Mag Murthemne, you shall have a duck with half of another; if fish come to the estuaries, you shall have a salmon with half of another. You shall have the three sprigs, the sprig of watercress,

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and the sprig of marshwort, and the sprig of seaweed. You shall have a man in the ford in your place.' [Note: This and the following speech are apparently forms of greeting. Cuchulainn offers Lugaid such hospitality as lies in his power. See a similar speech later to Fergus.]

'I believe it,' said Lugaid. 'Excellence of people to the boy whom I desire.'

'Your hosts are fine,' said Cuchulainn.

It would not be sad for you alone before them,' said Lugaid.

'Fair-play and valour will support me,' said Cuchulainn. 'O friend Lugaid, do the hosts fear me?'

'I swear by God,' said Lugaid, 'one man nor two dare not go out of the camp, unless it be in twenties or thirties.'

'It will be something extra for them,' said Cuchulainn, 'if I take to throwing from the sling. Fitting for you will be this fellow-vassal, O Lugaid, that you have among the Ulstermen, if there come to me the force of every man. Say what you would have,' said Cuchulainn.

'That I may have a truce with you towards my host.'

'You shall have it, provided there be a token on it. And tell my friend Fergus that there be a token on his host. Tell the physicians, let there be a token on their host. And let them swear preservation of life to me, and let there come to me provision every night from them.'

Then Lugaid goes from him. Fergus happened to be in the tent with Ailill. Lugaid called him out, and told him this. Something was heard, namely Ailill. ... [Note: Rhetoric, six lines, the substance of which is, apparently, that Ailill asks protection also.]

'I swear by God I cannot do it,' said Lugaid, 'unless I ask the boy Again.'

'Help me, [Note: Spoken by Fergus?] O Lugaid, go to him to see whether Ailill may come with a cantred into my troop. Take an ox with bacon to him and a jar of wine.'

He goes to Cuchulainn then and tells him this.

'I do not mind though he go,' said Cuchulainn.

Then their two troops join. They are there till night. Cuchulainn kills thirty men of them with the sling. (Or they would be twenty nights there, as some books say.)

'Your journeyings are bad,' said Fergus. 'The Ulstermen will come to you out of their weakness, and they will grind you to earth and gravel. "The corner of battle" in which we are is bad.'

He goes thence to Cul Airthir. It happened that Cuchulainn had gone that night to speak to the Ulstermen [Note: In LL and Y BL this incident occurs later, and the messenger is Sualtaim, not Cuchulainn. LU is clearly wrong here.]

'Have you news?' said Conchobar.

'Women are captured,' said Cuchulainn, 'cattle are driven away, men are slain.'

'Who carries them off? who drives them away? who kills them?'

'... Ailill Mac Matae carries them off, and Fergus Mac Roich very bold ...' [Note: Rhetoric.]

'It is not great profit to you,' said Conchobar, 'to-day, our smiting has come to us all the same.'

Cuchulainn goes thence from them; he saw the hosts going forth.

'Alas,' said Ailill, 'I see chariots' ..., etc [Note: Rhetoric, five lines.]

Cuchulainn kills thirty men of them on Ath Duirn. They could not reach Cul Airthir then till night. He slays thirty of them there, and they pitch their tents there. Ailill's charioteer, Cuillius, was washing the chariot tyres [Note: See previous note on the word fonnod ; the word used here is fonnod .] in the ford in the morning; Cuchulainn struck him with a stone and killed him. Hence is Ath Cuillne in Cul Airthir. They reach Druim Feine in Conaille and spent the night there, as we have said before.

Cuchulainn attacked them there; he slays a hundred men of them every night of the three nights that they were there; he took a sling to them from Ochaine near them.

'Our host will be short-lived through Cuchulainn in this way,' said Ailill. 'Let an agreement be carried from us to him: that he shall have the equal of Mag Murthemne from Mag Ai, and the best chariot that is in Ai, and the equipment of twelve men. Offer, if it pleases him better, the plain in which he was brought up, and three sevens of cumals [Note: The cumal (bondmaid) was a standard of value.]; and everything that has been destroyed of his household (?) and cattle shall be made good, and he shall have full compensation (?), and let him go into my service; it is better for him than the service of a sub king.'

'Who shall go for that?'

'Mac Roth yonder.'

Mac Roth, the messenger of Ailill and Medb, went on that errand to Delga: it is he who encircles Ireland in one day. It is there that Fergus thought that Cuchulainn was, in Delga.

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'I see a man coming towards us,' said Loeg to Cuchulainn. 'He has a yellow head of hair, and a linen emblem round it; a club of fury(?) in his hand, an ivory-hilted sword at his waist; a hooded tunic with red ornamentation on him.'

'Which of the warriors of the king is that?' said Cuchulainn.

Mac Roth asked Loeg whose man he was.

'Vassal to the man down yonder,' said Loeg.

Cuchulainn was there in the snow up to his two thighs, without anything at all on him, examining his shirt.

Then Mac Roth asked Cuchulainn whose man he was.

'Vassal of Conchobar Mac Nessa,' said Cuchulainn.

'Is there no clearer description?'

'That is enough,' said Cuchulainn.

'Where then is Cuchulainn?' said Mac Roth.

'What would you say to him?' said Cuchulainn.

Mac Roth tells him then all the message, as we have told it.

'Though Cuchulainn were near, he would not do this; he will not barter the brother of his mother for another king.'

He came to him again, and it was said to Cuchulainn that there should be given over to him the noblest of the women and the cows that were without milk, on condition that he should not ply his sling on them at night, even if he should kill them by day.

'I will not do it,' said Cuchulainn; 'if our slavewomen are taken from us, our noble women will be at the querns; and we shall be without milk if our milch-cows are taken from us.'

He came to him again, and he was told that he should have the slave-women and the milch-cows.

'I will not do it,' said Cuchulainn; 'the Ulstermen will take their slave-women to their beds, and there will be born to them a servile offspring, and they will use their milch-cows for meat in the winter.'

'Is there anything else then?' said the messenger.

'There is,' said Cuchulainn; 'and I will not tell it you. It shall be agreed to, if any one tell it you.'

'I know it,' said Fergus; 'I know what the man tried to suggest;

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and it is no advantage to you. And this is the agreement,' said Fergus: 'that the ford on which takes place (?) his battle and combat with one man, the cattle shall not be taken thence a day and a night; if perchance there come to him the help of the Ulstermen. And it is a marvel to me,' said Fergus, 'that it is so long till they come out of their sufferings.'

'It is indeed easier for us,' said Ailill, 'a man every day than a hundred every night.'

The Proposals

The four grand provinces of Erin proceeded till they pitched camp and took quarters in Druim En ('Birds' Ridge') in the land of Conalle Murthemni, and they slept there that night, and Cuchulain held himself at Ferta Illergaib ('the Burial-mound on the Slopes') hard by them that night, and he, Cuchulain, shook, brandished and flourished his weapons that night, so that one hundred warriors of the host perished of fright and fear and dread of Cuchulain.

Medb called upon Fiachu son of Ferfebè of the Ulstermen to go parley with Cuchulain, to come to some terms with him. "What terms shall be given him?" asked Fiachu son of Ferfebè. "Not hard to answer," Medb replied: "He shall be recompensed for the loss of his lands and estates, for whosoever has been slain of the Ulstermen, so that it be paid to him as the men of Erin adjudge. Entertainment shall be his at all times in Cruachan; wine and mead shall be poured out for him. And he shall come into my service and Ailill's, for that is more seemly for him than to be in the service of the lordling with whom he is.

Accordingly this was the greatest word of scorn and insult spoken on the Cow-Raid of Cualnge, to make a lordling of the best king of a province in Erin, even of Conchobar.

Then came Fiachu son of Ferfebè to converse with Cuchulain. Cuchulain bade him welcome. "I regard that welcome as truly meant," said Fiachu. "It is truly meant for thee," replied Cuchulain. "Not for hospitality am I come, but to parley with thee am I come from Medb, and to bring thee terms." "What hast thou brought with thee?"

"Thou shalt be recompensed for whatsoever was destroyed of Ulster which shall be paid thee as best the men of Erin adjudge. Entertainment shalt thou enjoy in Cruachan; wine and mead shall be poured out for thee and thou shalt enter the service of Ailill and Medb, for that is more seemly for thee than to be in the service of the lordling with whom thou art." "Nay, of a truth," answered Cuchulain, "I would not sell my mother's brother for any other king!" "Further," continued Fiachu, "that thou comest to-morrow to a tryst with Medb and Fergus in Glenn Fochaine.

Accordingly, early on the morrow, Cuchulain set forth for Glenn Fochaine. Likewise Medb and Fergus went to meet him. And Medb looked narrowly at Cuchulain, and her spirit chafed her at him that day, for no bigger than the bulk of a stripling did he seem to her. "Is that yonder the renowned Cuchulain thou speakest of, O Fergus?" asked Medb. And Medb began to address Fergus and she made this lay:--

M: "If that be the noble Hound,
Of whom ye of Ulster boast,
What man e'er stout foe hath faced
Will fend him from Erin's men!"

F: "Howe'er young the Hound thou seest
That Murthemne's Plain cloth course,

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That man hath not stood on earth
Whom he'd crush not with his might!"

M: "We will bring this warrior terms;
If he slight them, he is mad:
Half his cows, his women, half.
He shall change his way of fight! "

F: "My wish, that ye'll not o'ercome
This Hound from proud Murthemne!
Deeds he fears not-- fierce and bright--
This I know, if it be he!"

"Accost Cuchulain, O Fergus," said Medb. "Nay, then," quoth Fergus, "but do thou accost him thyself, for ye are not asunder here in the valley, in Glenn Fochaine." And Medb began to address Cuchulain and she made a lay, to which he responded:

M: "Culann's Hound, whom quatrains praise,
Keep thy staff-sling far from us;
Thy fierce, famed fight hath us ruined,
Hath us broken and confused!"

C: "Medb of Mur, he, Maga's son,
No base arrant wight am I.
While I live I'll never cease
Cualnge's raid to harass sore!"

M: "If thou wilt take this from us,
Valiant chief, thou Cualnge's Hound;
Half thy cows; thy women, half,
Thou shalt have through fear of thee!"

C: "As by right of thrusts am I
Ulster's champion and defence,
Naught I'll yield till I retrieve
Cow and woman ta'en from Gael! "

M: "What thou askest is too much,
After slaughtering our fair troops,
That we keep but steeds and gauds,
All because of one sole man! "

C: "Eocho's daughter, fair, of Fal,
I'm not good at wars of words;
Though a warrior-- fair the cheer--
Counsel mine is little worth! "

M: "Shame thou hast none for what thou sayest
O Dechtire's lordly son!
Famous are the terms for thee,
O thou battling Culann's Hound!"

When this lay was finished, Cuchulain accepted none of the terms which she had offered. In such wise they parted in the valley and withdrew in equal anger on the one side and on the other.

The warriors of four of the five grand provinces of Erin pitched camp and took quarters for three days and three nights at Druim En ('Birds' Ridge') in Conalle Murthemni, but neither huts nor tents did they set up, nor did they engage in feasts or repasts, nor sang they songs nor carols those three nights. And Cuchulain destroyed a hundred of their warriors every night ere the bright hour of sunrise on the morrow.

"Our hosts will not last long in this fashion," said Medb, "if Cuchulain slays a hundred of our warriors every night. Wherefore is a proposal not made to him and do we not parley with him?" "What might the proposal be?" asked Ailill. "Let the cattle that have milk be given to him and the captive women from amongst our booty. And he on his side shall check his staff-sling from the men of Erin and give leave to the hosts to sleep, even though he slay them by day."

"Who shall go with that proposal?" Ailill asked. "Who," answered Medb, "but macRoth the chief runner!" "Nay, but I will not go," said macRoth, "for I am in no way experienced and know not where Cuchulain may be, and even though I should meet him, I should not know him." "Ask Fergus," quoth Medb; "like enough he knows where he is." "Nay, then, I know it not," answered Fergus; "but I trow he is in the snow between Fochain and the sea, taking the wind and the sun after his sleeplessness last night, killing and slaughtering the host single handed." And so it truly was.

Then on that errand to Delga macRoth set forth, the messenger of Ailill and Medb. He it is that circles Erin in one day. There it is that Fergus opined that Cuchulain would be, in Delga.

Heavy snow fell that night so that all the five provinces of Erin were a white plane with the snow. And Cuchulain doffed the seven-score waxed, boardlike tunics which were used to be held under cords and strings next his skin, in order that his sense might not be deranged when the fit of his fury came on him. And the snow melted for thirty feet all around him, because of the intensity of the warrior's heat and the warmth of Cuchulain's body. And the gilla remained a good distance from him for he could not endure to remain near him because of the might of his rage and the warrior's fury and the heat of his body.

"A single warrior approacheth, O Cuchulain," cried Laeg to Cuchulain. "What manner of warrior is he?" asked Cuchulain. "A brown, broad-faced, handsome fellow; a splendid, brown, hooded cloak, about him; a fine, bronze pin in his cloak; a leathern three-striped doublet next his skin; two gapped shoes between his two feet and the ground; a white-hazel dog-staff in one of his hands; a single-edged sword with ornaments of walrus-tooth on its hilt in the other. "Good, O gilla," quoth Cuchulain, "these be the tokens of a herald. One of the heralds of Erin is he to bring me message and offer of parley."

Now was macRoth arrived at the place where Laeg was. "How now! What is thy title as vassal, O gilla?" macRoth asked. "Vassal am I to the youth up yonder," the gilla made answer. MacRoth came to the place where Cuchulain was. "How now! What is thy name as vassal, O warrior?" asked macRoth. "Vassal am I to Conchobar son of Fachtna Fathach, son of the High King of this province." "Hast not something, a name more special than that?" "Tis enough for the nonce," answered Cuchulain.

"Haply, thou knowest where I might find that famous Cuchulain of whom the men of Erin clamour now on this foray?" "What wouldst thou say to him that thou wouldst not to me?" asked Cuchulain. "To parley with him am I come on the part of Ailill and Medb, with terms and friendly intercourse for him." "What terms hast thou brought with thee for him?" "The milch-kine and the bondwomen of the booty he shall have, and for him to hold back his staff-sling from the hosts, for not pleasant is the thunder-feat he works every evening upon them."

"Even though the one thou seekest were really at hand, he would not accept the proposals thou askest." "For the Ulstermen, in reprisal for injuries and satires and hindrances, will kill for meat in the winter the milch-cows ye have captured, should they happen to have no yeld cattle. And, what is more, they will bring their bondwomen to bed to them, and thus will grow up a base progeny on the side of the mothers in the land of Ulster.

MacRoth went his way back. "What! Didst thou not find him?" Medb asked. "Verily, I know not, but I found a surly, angry, hateful, wrathful gilla in the snow betwixt Fochain and the sea. Sooth to say, I know not if he were Cuchulain." "Hath he accepted these proposals from thee?" "Nay then, he hath not." And macRoth related unto them all his answer, the reason why he did not accept them. "It was he himself with whom thou spakest," said Fergus.

"Another offer shall be made him," said Medb. "What is the offer?" asked Ailill. "There shall be given to him the yeld cattle and the noblest of the captive women of the booty, and his sling shall be checked from the hosts, for not pleasant is the thunder-feat he works on them every evening." "Who should go make this covenant?" said they. "Who but macRoth the king's envoy," said every one. "Yea, I will go," said macRoth, "because this time I know him."

Thereupon macRoth arose and came to parley with Cuchulain. "To parley with thee am I come this time with other terms, for I wis it is thou art the renowned Cuchulain." "What hast thou brought with thee now?" Cuchulain asked. "What is dry of the kine and what is noblest of the captives shalt thou get, and hold thy staff-sling from the men of Erin and suffer the men of Erin to go to sleep, for not pleasant is the thunder-feat thou workest upon them every evening."

"I accept not that offer, because, as amends for their honour, the Ulstermen will kill the dry cattle. For the men of Ulster are honourable men and they would remain wholly without dry kine and milch-kine. They would bring their free women ye have captured to the querns and to the kneading-troughs and into bondage and other serfdom besides. This would be a disgrace. Loath I should be to leave after me this shame in Ulster, that slave-girls and handmaids should be made of the daughters of kings and princes of Ulster."

"Is there any offer at all thou wilt accept this time?" "Aye, but there is," answered Cuchulain. "Then wilt thou tell me the offer?" asked macRoth. "By my word," Cuchulain made answer, "'tis not I that will tell you." "It is a question, then," said macRoth. "If there be among you in the camp," said Cuchulain, "one that knows the terms I demand, let him inform you, and I will abide thereby." "If there be not," said Cuchulain, "let no one come near me any more with offers or with friendly intercourse or concerning aught other injunction, for, whosoever may come, it will be the term of his life! "

MacRoth came back, and Medb asked his tidings. "Didst thou find him?" Medb asked. "In truth, I found him," macRoth replied. "Hath he accepted the terms?" "He hath not accepted," replied macRoth. "Is there an offer he will accept?" "There is one, he said," answered macRoth. "Hath he made known to thee this offer?" "This is his word," said macRoth, "that he himself would not disclose it to ye." "'Tis a question, then," said Medb.

"But" (macRoth continued), "should there be one in our midst that knows his terms, that one would tell it to me." "And if there be not, let no one go seek him any more. But, there is one thing I promise thee," said macRoth; "even though the kingdom of Erin were given me for it, I for one would not go on these same legs to that place to parley with him again."

Therewith Medb looked at Fergus. "What are the terms yonder man demands, O Fergus?" Medb asked. "I know what the man meant to disclose. I see no advantage at all for ye in the terms he demands," Fergus replied. "But what are those terms?" asked Medb. "That a single champion of the men of Erin be sent to fight and contend with him every day. The while he

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slayeth that man, the army will be permitted to continue its march. Then, when he will have slain that man, another warrior shall be sent to meet him on the ford. Either that, or the men of Erin shall halt and camp there till sunrise's bright hour in the morning. And further, Cuchulain's food and clothing shall be provided by you, so long as he will be on this expedition."

"By our conscience," said Ailill, "this is a grievous proposal." "What he asks is good," replied Medb; "and he shall obtain those terms, for we deem it easier to bear that he should have one of our warriors every day than a hundred every night." "Who will go and make known those terms to Cuchulain?" "Who, then, but Fergus?" replied Medb.

"Nevermore!" said Fergus. "Why not?" asked Ailill. "Bonds and covenants, pledges and bail shall be given for abiding by those terms and for their fulfillment towards Cuchulain." "I abide by it," said Medb, and she fast bound Fergus to them in like manner.

The Death of Etarcomol

Then Fergus went on this errand; Etarcomol, son of Edan [Note: Name uncertain. YBL has Eda, LL Fedá.] and Lethrinne, foster-son of Ailill and Medb, followed.

'I do not want you to go,' said Fergus, 'and it is not for hatred of you; but I do not like combat between you and Cuchulainn. Your pride and insolence, and the fierceness and hatred, pride and madness of the other, Cuchulainn: there will be no good from your meeting.'

'Are you not able to protect me from him?' said Etarcomol.

'I can,' said Fergus, 'provided only that you do not treat his, sayings with disrespect.'

They go thence in two chariots to Delga. Cuchulainn was then playing chess [Note: *Buanfach*, like *fidchell*, is apparently a game something like chess or draughts.] with Loeg; the back of his head was towards them, and Loeg's face.

'I see two chariots coming towards us,' said Loeg; 'a great dark man in the first chariot, with dark and bushy hair; a purple cloak round him, and a golden pin therein; a hooded tunic with gold embroidery on him; and a round shield with an engraved edge of white metal, and a broad spear-head, with rings from point to haft(?), in his hand. A sword as long as the rudder of a boat on his two thighs.'

'It is empty, this great rudder that is brought by my friend Fergus,' said Cuchulainn; 'for there is no sword in its sheath except a sword of wood. It has been told to me,' said Cuchulainn; 'Ailill got a chance of them as they slept, he and Medb; and he took away his sword from Fergus, and gave it to his charioteer to take care of, and the sword of wood was put into its sheath.'

Then Fergus comes up.

'Welcome, O friend Fergus,' said Cuchulainn; 'if a fish comes

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into the estuary, you shall have it with half of another; if a flock comes into the plain, you shall have a duck with half of another; a spray of cress or seaweed, a spray of marshwort; a drink from the sand; you shall have a going to the ford to meet a man, if it should happen to be your watch, till you have slept.'

'I believe it,' said Fergus; 'it is not your provision that we have come for; we know your housekeeping here.'

Then Cuchulainn receives the message from Fergus; anti Fergus goes away. Etarcomol remains looking at Cuchulainn.

'What are you looking at?' said Cuchulainn.

'You,' said Etarcomol.

'The eye soon compasses it indeed,' said Cuchulainn.

'That is what I see,' said Etarcomol. 'I do not know at all why you should be feared by any one. I do not see terror or fearfulness, or overwhelming of a host, in you; you are merely a fair youth with arms of wood, and with fine feats.'

'Though you speak ill of me,' said Cuchulainn, 'I will not kill you for the sake of Fergus. But for your protection, it would have been your entrails drawn (?) and your quarters scattered, that would have gone from me to the camp behind your chariot.'

'Threaten me not thus,' said Etarcomol. 'The wonderful agreement that he has bound, that is, the single combat, it is I who will first meet you of the men of Ireland to-morrow.'

Then he goes away. He turned back from Methe and Cethe and said to his charioteer:

'I have boasted,' said he, 'before Fergus combat with Cuchulainn to-morrow. It is not possible for us [Note: YBL reading.] to wait for it; turn the horses back again from the hill.'

Loeg sees this and says to Cuchulainn: 'There is the chariot back again, and it has put its left board [Note: An insult.] towards us.'

'It is not a "debt of refusal,"' said Cuchulainn. 'I do not wish,' said Cuchulainn, 'what you demand of me.'

'This is obligatory to you,' said Etarcomol.

Cuchulainn strikes the sod under his feet, so that he fell prostrate, and the sod behind him.

'Go from me,' said Cuchulainn. 'I am loath to cleanse my hands in you. I would have divided you into many parts long since but for Fergus.'

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'We will not part thus,' said Etarcomol, 'till I have taken your head, or left my head with you.'

'It is that indeed that will be there,' said Cuchulainn.

Cuchulainn strikes him with his sword in his two armpits, so that his clothes fell from him, and it did not wound his skin.

'Go then,' said Cuchulainn.

'No,' said Etarcomol.

Then Cuchulainn attacked him with the edge of his sword, and took his hair off as if it was shaved with a razor; he did not put even a scratch (?) on the surface. When the churl was troublesome then and stuck to him, he struck him on the hard part of his crown, so that he divided him down to the navel.

Fergus saw the chariot go past him, and the one man therein. He turned to quarrel with Cuchulainn.

'Ill done of you, O wild boy!' said he, 'to insult me. You would think my club [Note: Or 'track'?] short,' said he.

'Be not angry with me, O friend Fergus,' said Cuchulainn ... [Note: Rhetoric, five lines.] 'Reproach me not, O friend Fergus.'

He stoops down, so that Fergus's chariot went past him thrice.

He asked his charioteer: 'Is it I who have caused it?'

'It is not you at all,' said his charioteer.

'He said,' said Cuchulainn, 'he would not go till he took my head, or till he left his head with me. Which would you think easier to bear, O friend Fergus?' said Cuchulainn.

'I think what has been done the easier truly,' said Fergus, 'for it is he who was insolent.'

Then Fergus put a spancel-withe through Etarcomol's two heels and took him behind his own chariot to the camp. When they went over rocks, one-half would separate from the other; when it was smooth, they came together again.

Medb saw him. 'Not pleasing is that treatment of a tender whelp, O Fergus,' said Medb.

'The dark churl should not have made fight,' said Fergus, 'against the great Hound whom he could not contend with (?).'

His grave is dug then and his stone planted; his name is written in ogam; his lament is celebrated. Cuchulainn did not molest them that night with his sling; and the women and maidens and half the cattle are taken to him; and provision continued to be brought to him by day.

The Death of Nadcrantail

'What man have you to meet Cuchulainn tomorrow?' said Lugaid.

'They will give it to you to-morrow,' said Mane, son of Ailill.

'We can find no one to meet him,' said Medb. 'Let us have peace with him till a man be sought for him.'

They get that then.

'Whither will you send,' said Ailill, 'to seek that man to meet Cuchulainn?'

'There is no one in Ireland who could be got for him,' said Medb, 'unless Curoi Mac Dare can be brought, or Nadcrantail the warrior.'

There was one of Curoi's followers in the tent. 'Curoi will not come,' said he; 'he thinks enough of his household has come. Let a message be sent to Nadcrantail.'

Mane Andoi goes to him, and they tell their tale to him.

'Come with us for the sake of the honour of Connaught.'

'I will not go,' said he, 'unless Findabair be given to me.'

He comes with them then. They bring his armour in a chariot, from the east of Connaught till it was in the camp.

'You shall have Findabair,' said Medb, 'for going against that man yonder.'

'I will do it,' said he.

Lugaid comes to Cuchulainn that night.

'Nadcrantail is coming to meet you to-morrow; it is unlucky for you: you will not withstand him.'

'That does not matter,' said Cuchulainn. ... [Note: Corrupt.]

Nadcrantail goes next morning from the camp, and he takes nine spits of holly, sharpened and burned. Now Cuchulainn was there catching birds, and his chariot near him. Nadcrantail throws a spear at Cuchulainn; Cuchulainn performed a feat on to the point of that spear, and it did not hinder him from catching the birds. The same with the eight other spears. When he throws the ninth spear, the flock flies from Cuchulainn, and he went after the flock. He goes on the points of the spears like a bird, from each spear to the next, pursuing the birds that they should not escape. It seemed to every one, however, that it was in flight that Cuchulainn went before Nadcrantail.

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'Your Cuchulainn yonder,' said he, 'has gone in flight before me.'

'That is of course,' said Medb; 'if good warriors should come to him, the wild boy would not resist ----.'

This vexed Fergus and the Ulstermen; Fiacha Mac Fir-Febe comes from them to remonstrate with Cuchulainn.

'Tell him,' said Fergus, 'it was noble to be before the warriors while he did brave deeds. It is more noble for him,' said Fergus, 'to hide himself when he flees before one man, for it were not greater shame to him than to the rest of Ulster.'

'Who has boasted that?' said Cuchulainn.

'Nadcrantail,' said Fiacha.

'Though it were that that he should boast, the feat that I have done before him, it was no more shame to me,' (?) said Cuchulainn. 'He would by no means have boasted it had there been a weapon in his hand. You know full well that I kill no one unarmed. Let him come to-morrow,' said Cuchulainn, 'till he is between Ochaine and the sea, and however early he comes, he will find me there, and I shall not flee before him.'

Cuchulainn came then to his appointed meeting-place, and he threw the hem [of his cloak] round him after his night-watch, and he did not perceive the pillar that was near him, of equal size with himself. He embraced it under his cloak, and placed it near him.

Therewith Nadcrantail came; his arms were brought with him in a wagon.

'Where is Cuchulainn?' said he.

'There he is yonder,' said Fergus.

'It was not thus he appeared to me yesterday,' said Nadcrantail.

'Are you Cuchulainn?'

'And if I am then?' said Cuchulainn.

'If you are indeed,' said Nadcrantail, 'I cannot bring the head of a little lamb to camp; I will not take the head of a beardless boy.'

'It is not I at all,' said Cuchulainn. 'Go to him round the hill.'

Cuchulainn comes to Loeg: 'Smear a false beard on me,' said he; 'I cannot get the warrior to fight me without a beard.' It was done for him. He goes to meet him on the hill. 'I think that more fitting,' said he.

'Take the right way of fighting with me,' said Nadcrantail.

'You shall have it if only we know it,' said Cuchulainn.

'I will throw a cast at you,' said Nadcrantail, 'and do not avoid it.'

'I will not avoid it except on high,' said Cuchulainn.

Nadcrantail throws a cast at him; Cuchulainn leaps on high before it.

'You do ill to avoid my cast,' said Nadcrantail.

'Avoid my throw then on high,' said Cuchulainn.

Cuchulainn throws the spear at him, but it was on high, so that from above it alighted in his crown, and it went through him to the ground.

'Alas! it is you are the best warrior in Ireland!' said Nadcrantail. 'I have twenty-four sons in the camp. I will go and tell them what hidden treasures I have, and I will come that you may behead me, for I shall die if the spear is taken out of my head.'

'Good,' said Cuchulainn. 'You will come back.'

Nadcrantail goes to the camp then. Every one comes to meet him.

'Where is the madman's head?' said every one.

'Wait, O heroes, till I tell my tale to my sons, and go back that I may fight with Cuchulainn.'

He goes thence to seek Cuchulainn, and throws his sword at Cuchulainn. Cuchulainn leaps on high, so that it struck the pillar, and the sword broke in two. Then Cuchulainn went mad as he had done against the boys in Emain, and he springs on his shield therewith, and struck his head off. He strikes him again on the neck down to the navel. His four quarters fall to the ground. Then Cuchulainn said this:

'If Nadcrantail has fallen,
It will be an increase to the strife.
Alas! that I cannot fight at this time
With Medb with a third of the host.'

The Finding of the Bull [According to this version]

It is then that Medb went with a third of the host with her to Cuib to seek the Bull; and Cuchulainn went after her. Now on the road of Midluachair she had gone to harry Ulster and Cruthne as far as Dun Sobairche. Cuchulainn saw something: Bude Mac Bain from Sliab Culinn with the Bull, and fifteen heifers round him; and his force was sixty men of Ailill's household, with a cloak folded round every man. Cuchulainn comes to them.

'Whence have you brought the cattle?' said Cuchulainn.

'From the mountain yonder,' said the man.'

'Where are their cow-herds?' said Cuchulainn.

'He is as we found him,' said the man.

Cuchulainn made three leaps after them to seek speech with them as far as the ford. It is there he said to the leader:

'What is your name?' said he.

'One who fears you not(?) and loves you not; Bude Mac Bain,' said he.

'This spear at Bude!' said Cuchulainn. He hurls at him the javelin, so that it went through his armpits, and one of the livers broke in two before the spear. He kills him on his ford; hence is Ath Bude. The Bull is brought into the camp then. They considered then that it would not be difficult to deal with Cuchulainn, provided his javelin were got from him.

12a. The Death Of Forgemen

And the bull's cowherd would not allow them to carry off the Brown Bull of Cualnge, so that they urged on the bull, beating shafts on shields, till they drove him into a narrow gap, and the herd trampled the cowherd's body thirty feet into the ground, so that they made fragments and shreds of his body. Forgemen was his name. This then is the Death of Forgemen on the Cattle-prey of Cualnge.

The Death of Redg the Satirist

It is then that Redg, Ailill's satirist, went to him on an errand to seek the javelin, that is, Cuchulainn's spear.

'Give me your spear,' said the satirist.

'Not so,' said Cuchulainn; 'but I will give you treasure.'

'I will not take it,' said the satirist.

Then Cuchulainn wounded the satirist, because he would not accept from him what he offered him, and the satirist said he would take away his honour unless he got the javelin. Then Cuchulainn threw the javelin at him, and it went right through his head.

'This gift is overpowering (?),' said the satirist. Hence is Ath Tolam Set.

There was now a ford east of it, where the copper of the javelin rested; Humarrith, then, is the name of that ford. It is there that Cuchulainn killed all those that we have mentioned in Cuib; i.e. Nathcoirpthe at his trees; Cruthen on his ford; the sons of the

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Herd at their cairn; Marc on his hill; Meille on his hill; Bodb in his tower; Bogaine in his marsh (?).

Cuchulainn turned back to Mag Murthemne; he liked better to defend his own home. After he went, he killed the men of Crocen (or Cronech), i.e. Focherd; twenty men of Focherd. He overtook them taking camp: ten cup-bearers and ten fighting-men.

Medb turned back from the north when she had remained a fortnight ravaging the province, and when she had fought a battle against Findmor, wife of Celtchar Mac Uthidir. And after taking Dun Sobairche upon her, she brought fifty women into the province of Dalriada. Wherever Medb placed a horse-switch in Cuib its name is Bile Medba [Note: i.e. Tree of Medb]; every ford and every hill by which she slept, its name is Ath Medba and Dindgna Medba.

They all meet then at Focherd, both Ailill and Medb and the troop that drove the Bull. But their herd took their Bull from them, and they drove him across into a narrow gap with their spear-shafts on their shields(?). [Note: A very doubtful rendering.] So that the feet of the cattle drove him [Note, i.e. Forgemen.] through the ground. Forgemen was the herd's name. He is there afterwards, so that that is the name of the hill, Forgemen. There was no annoyance to them that night, provided a man were got toward off Cuchulainn on the ford.

'Let a sword-truce be asked by us from Cuchulainn,' said Ailill.

'Let Lugaid go for it,' said every one.

Lugaid goes then to speak to him.

'How am I now with the host?' said Cuchulainn.

'Great indeed is the mockery that you asked of them,' said Lugaid, 'that is, your women and your maidens and half your cattle. And they think it heavier than anything to be killed and to provide you with food.'

A man fell there by Cuchulainn every day to the end of a week. Fair-play is broken with Cuchulainn: twenty are sent to attack him at one time; and he killed them all.

'Go to him, O Fergus,' said Ailill, 'that he may allow us a change of place.'

They go then to Cronech. This is what fell by him in single combat at this place: two Roths, two Luans, two female horse messengers, [Note: Or 'female stealers.' (O'Davoren.)] ten fools, ten cup-bearers, ten Ferguses, six Fedelms, six Fiachras. These then were all killed by him in single combat. When they pitched their tents in Cronech, they considered what they should do against Cuchulainn.

'I know,' said Medb, 'what is good in this case: let a message be

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sent from us to ask him that we may have a sword-truce from him towards the host, and he shall have half the cattle that are here.'

This message is taken to him.

'I will do this,' said Cuchulainn, 'provided the compact is not broken by you.'

The Meeting of Cuchulainn and Findabair

'Let an offer go to him,' said Ailill, 'that Findabair will be given to him on condition that he keeps away from the hosts.'

Mane Athramail goes to him. He goes first to Loeg.

'Whose man are you?' said he.

Loeg does not speak to him. Mane spoke to him thrice in this way.

'Cuchulainn's man,' said he, 'and do not disturb me, lest I strike your head off.'

'This man is fierce,' said Mane, turning from him. He goes then to speak to Cuchulainn. Now Cuchulainn had taken off his tunic, and the snow was round him up to his waist as he sat, and the snow melted round him a cubit for the greatness of the heat of the hero.

Mane said to him in the same way thrice, 'whose man was he?'

'Conchobar's man, and do not disturb me. If you disturb me any longer, I will strike your head from you as the head is taken from a blackbird.'

'It is not easy,' said Mane, 'to speak to these two.'

Mane goes from them then and tells his tale to Ailill and Medb.

'Let Lugaid go to him,' said Ailill, 'and offer to him the maiden.'

Lugaid goes then and tells Cuchulainn that.

'O friend Lugaid,' said Cuchulainn, 'this is a snare.'

'It is the king's word that has said it,' said Lugaid; 'there will be no snare therefrom.'

'Let it be done so,' said Cuchulainn.

Lugaid went from him therewith, and tells Ailill and Medb that answer.

'Let the fool go in my form,' said Ailill, 'and a king's crown on his head, and let him stand at a distance from Cuchulainn lest he recognise him, and let the maiden go with him, and let him betroth her to him, and let them depart quickly in this way; and it is

likely that you will play a trick on him thus, so that he will not hinder you, till he comes with the Ulstermen to the battle.'

Then the fool goes to him, and the maiden also; and it was from a distance he spoke to Cuchulainn. Cuchulainn goes to meet them. It happened that he recognised by the man's speech that he was a fool. He threw a sling stone that was in his hand at him, so that it sprang into his head and brought his brains out. Then he comes to the maiden, cuts her two tresses off, and thrusts a stone through her mantle and through her tunic, and thrusts a stone pillar through the middle of the fool. There are their two pillars there: the pillar of Findabair, and the fool's pillar.

Cuchulainn left them thus. A party was sent from Ailill and Medb to seek out their folk, for they thought they were long; they were seen in this position. All this was heard throughout the camp. There was no truce for them with Cuchulainn afterwards.

The Combat of Munremar and Curoi

When the hosts were there in the evening; they saw that one stone lighted on them from the east, and another from the west to meet it. They met in the air, and kept falling between Fergus's camp, and Ailill's, and Era's. [Note: Or Nera?] This sport and play went on from that hour to the same hour next day; and the hosts were sitting down, and their shields were over their heads to protect them against the masses of stones, till the plain was full of the stones. Hence is Mag Clochair. It happened that Curoi Mac Daire did this; he had come to help his comrades, and he was in Cotal over against Munremar Mac Gerrcind. He had come from Emain Macha to help Cuchulainn, and he was in Ard Roich. Curoi knew that there was no man in the host who could withstand Munremar. So it was these two who had made this sport between them. They were asked by the host to be quiet; then Munremar and Curoi make peace, and Curoi goes to his house and Munremar to Emain Macha. And Munremar did not come till the day of the battle; Curoi did not come till the combat with Fer Diad.

'Speak to Cuchulainn,' said Medb and Ailill, 'that he allow us change of place.'

It is granted to them then, and they change the place. The weakness of the Ulstermen was over then. For when they awoke from their suffering, some of them kept coming on the host, that they might take to slaying them again.

The Death of the Boys (Princes)

Then the boys of Ulster had consulted in Emain Macha.

'Wretched indeed,' said they, 'for our friend Cuchulainn to be without help.'

'A question indeed,' said Fiachna Fulech Mac Fir-Febe, own brother to Fiacha Fialdama Mac Fir-Febe, 'shall I have a troop among you,

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and go to take help to him therefrom?'

Three fifties of boys go with their playing-clubs, and that was a third of the boys of Ulster. The host saw them coming towards them across the plain.

'A great host is at hand to us over the plain,' said Ailill.

Fergus goes to look at them. 'Some of the boys of Ulster that,' said he; 'and they come to Cuchulainn's help.'

'Let a troop go against them,' said Ailill, 'without Cuchulainn's knowledge; for if they meet him, you will not withstand them.'

Three fifties of warriors go to meet them. They fell by one another so that no one escaped alive of the abundance(?) of the boys at Lia Toll. Hence it is the Stone of Fiachra Mac Fir-Febe; for it is there he fell.

'Make a plan,' said Ailill.

'Ask Cuchulainn about letting you go out of this place, for you will not come beyond him by force, because his flame of valour has sprung.'

For it was customary with him, when his flame of valour sprang in him, that his feet would go round behind him, and his hams before; and the balls of his calves on his shins, and one eye in his head and the other out of his head; a man's head could have gone into his mouth. Every hair on him was as sharp as a thorn of hawthorn, and a drop of blood on each hair. He would not recognise comrades or friends. He would strike alike before and behind. It is from this that the men of Connaught gave Cuchulainn the name Riastartha.

The Woman-fight of Rochad

Cuchulainn sent his charioteer to Rochad Mac Fatheman of Ulster, that he should come to his help. Now it happened that Findabair loved Rochad, for he was the fairest of the warriors among the Ulstermen at that time. The man goes to Rochad and told him to come to help Cuchulainn if he had come out of his weakness; that they should deceive the host, to get at some of them to slay them. Rochad comes from the north with a hundred men.

'Look at the plain for us to-day,' said Ailill.

'I see a troop coming over the plain,' said the watchman, 'and a warrior of tender years among them; the men only reach up to his shoulders.'

'Who is it yonder, O Fergus?' said Ailill.

'Rochad Mac Fatheman,' said he, 'and it is to help Cuchulainn he comes.'

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'I know what you had better do with him,' said Fergus. 'Let a hundred men go from you with the maiden yonder to the middle of the plain, and let the maiden go before them; and let a horseman go to speak to him, that he come alone to speak with the maiden, and let hands be laid on him, and this will keep off (?) the attack of his army from us.'

This is done then. Rochad goes to meet the horseman.

'I have come from Findabair to meet you, that you come to speak with her.'

He goes then to speak with her alone. The host rushes about him from every side. He is taken, and hands are laid on him. His force breaks into flight. He is let go then, and he is bound over not to go against the host till he should come together with all Ulster. It was promised to him that Findabair should be given to him, and he returned from them then. So that that is Rochad's Woman-fight.

The Death of the Princes_ [Note: Or 'royal mercenaries.']

'Let a sword-truce be asked of Cuchulainn for us,' said Ailill and Medb.

Lugaid goes on that errand, and Cuchulainn grants the truce.

'Put a man on the ford for me to-morrow,' said Cuchulainn.

There were with Medb six princes, i.e. six king's heirs of the Clanna Dedad, the three Blacks of Imlech, and the three Reds of Sruthair.

'Why should we not go against Cuchulainn?' said they.

They go next day, and Cuchulainn slew the six of them.

The Death of Cur

Then Cur Mac Dalath is besought to go against Cuchulainn. He from whom he shed blood, he is dead before the ninth day.

'If he slay him,' said Medb, 'it is victory; and though it be he who is slain, it is removing a load from the host: for it is not easy to be with him in regard to eating and sleeping.'

Then he goes forth. He did not think it good to go against a beardless wild boy.

'Not so(?) indeed,' said he, 'right is the honour (?) that you give us! If I had known that it was against this man that I was sent, I would not have bestirred myself to seek him; it were enough in my opinion for a boy of his own age from my troop to go against him.'

'Not so,' said Cormac Condlongas; 'it were a marvel for us if you yourself were to drive him off.'

'Howbeit,' said he, 'since it is on myself that it is laid you shall go forth to-morrow morning; it will not delay me to kill the young deer yonder.'

He goes then early in the morning to meet him; and he tells the host to get ready to take the road before them, for it was a clear road that he would make by going against Cuchulainn.

This is the Number of the Feats

He went on that errand then. Cuchulainn was practising feats at that time, i.e. the apple-feat, the edge-feat, the supine-feat, the javelin-feat, the ropefeat, the ---- feat, the cat-feat, the hero's salmon[-leap?], the cast ----, the leap over ----, the noble champion's turn, the *_gae bolga_*, the ---- of swiftness, the wheel-feat, the ----, the feat on breath, the mouth-rage (?), the champion's shout, the stroke with proper adjustment, the back-stroke, the climbing a javelin with stretching of the body on its point, with the binding (?) of a noble warrior.

Cur was plying his weapons against him in a fence(?) of his shield till a third of the day; and not a stroke of the blow reached Cuchulainn for the madness of the feats, and he did not know that a man was trying to strike him, till Fiacha Mac Fir-Febe said to him: 'Beware of the man who is attacking you.'

Cuchulainn looked at him; he threw the feat-apple that remained in his hand, so that it went between the rim and the body of the shield, and went back through the head of the churl. It would be in Imslige Glendanach that Cur fell according to another version.

Fergus returned to the army. 'If your security hold you,' said he, 'wait here till to-morrow.'

'It would not be there,' said Ailill; 'we shall go back to our camp.'

Then Lath Mac Dabro is asked to go against Cuchulainn, as Cur had been asked. He himself fell then also. Fergus returns again to put his security on them. They remained there until there were slain there Cur Mac Dalath, and Lath Mac Dabro, and Foirc, son of the three Swifts, and Srubgaile Mac Eobith. They were all slain there in single combat.

The Death of Ferbaeth

'Go to the camp for us, O friend Loeg' [said Cuchulainn], 'and consult Lugaid Mac Nois, descendant of Lomarc, to know who is coming against me tomorrow. Let it be asked diligently, and give him my greeting.'

Then Loeg went.

'Welcome,' said Lugaid; 'it is unlucky for Cuchulainn, the trouble

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in which he is, alone against the men of Ireland. It is a comrade of us both, Ferbaeth (ill-luck to his arms!), who goes against him to-morrow. Findabair is given to him for it, and the kingdom of his race.'

Loeg turns back to where Cuchulainn is.

He is not very joyful over his answer, my friend Loeg,' said Cuchulainn.

Loeg tells him all that. Ferbaeth had been summoned into the tent to Ailill and Medb, and he is told to sit by Findabair, and that she should be given to him, for he was her choice for fighting with Cuchulainn. He was the man they thought worthy of them, for they had both learned the same arts with Scathach. Then wine is given to him, till he was intoxicated, and he is told, 'They thought that wine fine, and there had only been brought the load of fifty wagons. And it was the maiden who used to put hand to his portion therefrom.'

'I do not wish it,' said Ferbaeth; 'Cuchulainn is my foster-brother, and a man of perpetual covenant with me. Nevertheless I will go against him to-morrow and cut off his head.'

'It will be you who would do it,' said Medb.

Cuchulainn told Loeg to go to meet Lugaid, that he should come and speak with him. Lugaid comes to him.

'So Ferbaeth is coming against me to-morrow,' said Cuchulainn.

'He indeed,' said Lugaid.

'An evil day!' said Cuchulainn; 'I shall not be alive therefrom. Two of equal age we, two of equal deftness, two equal when we meet. O Lugaid, greet him for me; tell him that it is not true valour to come against me; tell him to come to meet me to-night, to speak with me.'

Lugaid tells him this. When Ferbaeth did not avoid it, he went that night to renounce his friendship with Cuchulainn, and Fiacha Mac Fir-Febe with him. Cuchulainn appealed to him by his foster-brotherhood, and Scathach, the foster-mother of them both.

'I must,' said Ferbaeth. 'I have promised it'

'Take back (?) your bond of friendship then,' said Cuchulainn.

Cuchulainn went from him in anger. A spear of holly was driven into Cuchulainn's foot in the glen, and appeared up by his knee. He draws it out.

'Go not, O Ferbaeth, till you have seen the find that I have found.'

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'Throw it,' said Ferbaeth.

Cuchulainn threw the spear then after Ferbaeth so that it hit the hollow of his poll, and came out at his mouth in front, so that he fell back into the glen.

'That is a throw indeed,' said Ferbaeth. Hence is Focherd Murthemne. (Or it is Fiacha who had said, 'Your throw is vigorous to-day, O Cuchulainn,' said he; so that Focherd Murthemne is from that.)

Ferbaeth died at once in the glen. Hence is Glenn Firbaith. Something was heard: Fergus, who said:

'O Ferbaeth, foolish is thy expedition
In the place in which thy grave is.
Ruin reached thee ...
In Croen Corand.

'The hill is named Fithi (?) for ever;
Croenech in Murthemne,
From to-day Focherd will be the name
Of the place in which thou didst fall, O Ferbaeth.
O Ferbaeth,' etc.

'Your comrade has fallen,' said Fergus. 'Say will you pay for this man on the morrow?'

'I will pay indeed,' said Cuchulainn.

Cuchulainn sends Loeg again for news, to know how they are in the camp, and whether Ferbaeth lived. Lugaid said: 'Ferbaeth is dead,' and Cuchulainn comes in turn to talk with them.

The Combat of Larine Mac Nois

'One of you to-morrow to go readily against the other,' said Lugaid.

'He will not be found at all,' said Ailill, 'unless you practise trickery therein. Any man who comes to you, give him wine, so that his mind may be glad, and it shall be said to him that that is all the wine that has been brought from Cruachan. It grieves us that you should be on water in the camp. And Findabair shall be put at his right hand, and it shall be said: "She shall come to you, if you bring us the head of the Riastartha."'

A messenger used to be sent to every hero on his night, and that used to be told to him; he continued to kill every man of them in turn. No one could be got by them to meet him at last. Larine Mac Nois, brother to Lugaid, King of Munster, was summoned to them the next day. Great was his pride. Wine is given to him, and Findabair is put at his right hand.

Medb looked at the two. 'It pleases me, yonder pair,' said she; 'a

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match between them would be fitting.'

'I will not stand in your way,' said Ailill; 'he shall have her if he brings me the head of the Riastartha.'

'I will bring it,' said Larine.

Then Lugaid comes. 'What man have you for the ford to-morrow?' said he.

'Larine goes,' said Ailill.

Then Lugaid comes to speak with Cuchulainn. They meet in Glenn Firbaith. Each gives the other welcome.

'It is for this I have come to speak to you,' said Lugaid: 'there is a churl here, a fool and proud,' said he, 'a brother of mine named Larine; he is befooled about the same maiden. On your friendship then, do not kill him, lest you should leave me without a brother. For it is for this that he is being sent to you, so that we two might quarrel. I should be content, however, that you should give him a sound drubbing, for it is in my despite that he comes.'

Larine goes next day to meet Cuchulainn, and the maiden near him to encourage him. Cuchulainn attacks him without arms. [Note: This is apparently the sense, but the passage seems corrupt.] He takes Larine's arms from him perforce. He takes him then between his two hands, and grinds and shakes him, ... and threw him till he was between Lugaid's two hands ...; nevertheless, he is the only man who escaped [even] a bad escape from him, of all who met him on the Tain.

The Conversation of the Morrigan with Cuchulainn

Cuchulainn saw a young woman coming towards him, with a dress of every colour on, and her form very excellent.

'Who are you?' said Cuchulainn.

'Daughter of Buan the king,' said she. 'I have come to you; I have loved you for your reputation, and I have brought my treasures and my cattle with me.'

'The time at which you have come to us is not good. For our condition is evil, through hunger. It is not easy to me to meet a woman, while I am in this strife.'

'I will be a help to you. ... I shall be more troublesome to you,' said she, 'when I come against you when you are in combat against the men. I will come in the form of an eel about your feet in the ford, so that you shall fall.'

'I think that likelier than the daughter of a king. I will take you,' said he, 'between my toes, till your ribs are broken, and you will be in this condition till a doom of blessing comes (?) on

you.'

'I will drive the cattle on the ford to you, in the form of a grey she-wolf.'

'I will throw a stone at you from my sling, so that it shall break your eye in your head; and you will be in that state till a doom of blessing comes on you.'

'I will come to you in the form of a hornless red heifer before the cattle. They will rush on you on the plains(?), and on the fords, and on the pools, and you will not see me before you.'

'I will throw a stone at you,' said he, 'so that your leg shall break under you, and you will be in this state till a doom of blessing comes on you.'

Therewith she goes from him.

So he was a week on Ath Grencha, and a man used to fall every day by him in Ath Grencha, i.e. in Ath Darteisc.

16 The Death of Loch Mac Emonis

Then Loch Mac Emonis was asked like the others, and there was promised to him a piece of the arable land of Mag Ai equal in size to Mag Murthemne, and the equipment of twelve warriors and a chariot worth seven cumals [Note: A measure of value.]; and he did not think combat with a youth worthy. He had a brother, Long Mac Emonis himself. The same price was given to him, both maiden and raiment and chariots and land. He goes to meet Cuchulainn. Cuchulainn slays him, and he was brought dead before his brother, Loch.

This latter said that if he only knew that it was a bearded man who slew him, he would kill him for it.

'Take a battle-force to him,' said Medb to her household, 'across the ford from the west, that you may go-across; and let fair-play be broken on him.'

Then the seven Manes, warriors, go first, so that they saw him on the edge of the ford westward. He puts his feast-dress on that day. It is then that the women kept climbing on the men to look at him.

'I am sorry,' said Medb; 'I cannot see the boy about whom they go there.'

'Your mind will not be the gladder for it,' said Lethrend, Ailill's squire, 'if you could see him.'

He comes to the ford then as he was.

'What man is it yonder, O Fergus?' said Medb.

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'A boy who wards off,' etc. ... 'if it is Culann's Hound.' [Note: Rhetoric, four lines.]

Medb climbed on the men then to look at him.

It is then that the women said to Cuchulainn 'that he was laughed at in the camp because he had no beard, and no good warriors would go against him, only wild men; it were easier to make a false beard.' So this is what he did, in order to seek combat with a man; i.e. with Loch. Cuchulainn took a handful of grass, and said a spell over it, so that every one thought he had a beard.

'True,' said the troop of women, 'Cuchulainn has a beard. It is fitting for a warrior to fight with him.'

They had done this on urging Loch.

'I will not make combat against him till the end of seven days from to-day,' said Loch.

'It is not fitting for us to have no attack on the man for this space,' said Medb. 'Let us put a hero to hunt(?) him every night, if perchance we may get a chance at him.'

This is done then. A hero used to come every night to hunt him, and he used to kill them all. These are the names of the men who fell there: seven Conalls, seven Oenguses, seven Uarguses, seven Celtris, eight Fiacs, ten Ailills, ten Delbaths, ten Tasachs. These are his deeds of this week in Ath Grencha.

Medb asked advice, to know what she should do to Cuchulainn, for what had been killed of their hosts by him distressed her greatly. This is the plan she arrived at, to put brave, high-spirited men to attack him all at once when he should come to an appointed meeting to speak with Medb. For she had an appointment the next day with Cuchulainn to make a peace in fraud with him, to get hold of him. She sent messengers forth to seek him that he should come to meet her; and it was thus he should come, and he unarmed: 'for she would come only with her troop of women to meet him.'

The messenger, Traigtren, went to the place where Cuchulainn was, and tells him Medb's message. Cuchulainn promised that he would do so.

'In what manner does it please you to go to meet Medb to-morrow, O Cuchulainn?' said Loeg.

'As Medb has asked me,' said Cuchulainn.

'Great are Medb's deeds,' said the charioteer; 'I fear a hand behind the back with her.'

'How is it to be done then?' said he.

'Your sword at your waist,' said the charioteer, 'that you may not

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be taken at an unfair advantage. For the warrior is not entitled to his honour-price if he is without arms; and it is the coward's law that he deserves in that way.'

'Let it be done so then,' said Cuchulainn.

The meeting-place was in Ard Aigneach, which is called Fochaird to-day. Now Medb came to the meeting-place and set in ambush fourteen men of her own special following, of those who were of most prowess, ready for him. These are they: two Glassines, the two sons of Bucchridi; two Ardans, the two sons of Licce; two Glasogmas, the two sons of Crund; Drucht and Delt and Dathen; Tea and Tascra and Tualang; Taur and Glese.

Then Cuchulainn comes to meet her. The men rise to attack him. Fourteen spears are thrown at him at once. Cuchulainn guards himself so that his skin or his ---- (?) is not touched. Then he turns on them and kills them, the fourteen of them. So that they are the fourteen men of Focherd, and they are the men of Cronech, for it is in Cronech at Focherd that they were killed. Hence Cuchulainn said: 'Good is my feat of heroism,' [Note: _Fo_, 'good'; _cherd_, 'feat.' Twelve lines of rhetoric.] etc.

So it is from this that the name Focherd stuck to the place; that is, _focherd_, i.e. 'good is the feat of arms' that happened to Cuchulainn there.

So Cuchulainn came, and overtook them taking camp, and there were slain two Daigris and two Anlis and four Dungais of Imlech. Then Medb began to urge Loch there.

'Great is the mockery of you,' said she, 'for the man who has killed your brother to be destroying our host, and you do not go to battle with him! For we deem it certain that the wild man, great and fierce [Note: Literally, 'sharpened.'], the like of him yonder, will not be able to withstand the rage and fury of a hero like you. For it is by one foster-mother and instructress that an art was built up for you both.'

Then Loch came against Cuchulainn, to avenge his brother on him, for it was shown to him that Cuchulainn had a beard.

'Come to the upper ford,' said Loch; 'it would not be in the polluted ford that we shall meet, where Long fell.'

When he came then to seek the ford, the men drove the cattle across.

'It will be across your water [Note: Irish, _tarteisc_.] here to-day,' said Gabran the poet. Hence is Ath Darteisc, and Tir Mor Darteisc from that time on this place.

When the men met then on the ford, and when they began to fight and to strike each other there, and when each of them began to strike the other, the eel threw three folds round Cuchulainn's feet, till

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he lay on his back athwart the ford. Loch attacked him with the sword, till the ford was blood-red with his blood.

'Ill indeed,' said Fergus, 'is this deed before the enemy. Let each of you taunt the man, O men,' said he to his following, 'that he may not fall for nothing.'

Bricriu Poison-tongue Mac Carbatha rose and began inciting Cuchulainn.

'Your strength is gone,' said he, 'when it is a little salmon that overthrows you when the Ulstermen are at hand [coming] to you out of their sickness yonder. Grievous for you to undertake a hero's deed in the presence of the men of Ireland and to ward off a formidable warrior in arms thus!'

Therewith Cuchulainn arises and strikes the eel so that its ribs broke in it, and the cattle were driven over the hosts eastwards by force, so that they took the tents on their horns, with the thunder-feat that the two heroes had made in the ford.

The she-wolf attacked him, and drove the cattle on him westwards. He throws a stone from his sling, so that her eye broke in her head. She goes in the form of a hornless red heifer; she rushes before the cows upon the pools and fords. It is then he said: 'I cannot see the fords for water.' He throws a stone at the hornless red heifer, so that her leg breaks under her. Then he sang a song:

'I am all alone before flocks;
I get them not, I let them not go;
I am alone at cold hours (?)
Before many peoples.

'Let some one say to Conchobar
Though he should come to me it were not too soon;
Magu's sons have carried off their kine
And divided them among them.

'There may be strife about one head
Only that one tree blazes not;
If there were two or three
Their brands would blaze. [Note: Meaning not clear.]

'The men have almost worn me out
By reason of the number of single combats;
I cannot work the slaughter (?) of glorious warriors
As I am all alone.
I am all alone.'

It is there then that Cuchulainn did to the Morrigan the three things that he had promised her in the *Tain Bo Regamna* [Note: One of the introductory stories to the *Tain Bo Cuailnge*, printed with translation in *Irische Texte*, 2nd series.]; and he fights Loch in the ford with the gae-bolga, which the charioteer threw him along the stream. He attacked him with it, so that it went into his

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body's armour, for Loch had a horn-skin in fighting with a man.

'Give way to me,' said Loch. Cuchulainn gave way, so that it was on the other side that Loch fell. Hence is Ath Traigid in Tir Mor. Cuchulainn cut off his head then.

Then fair-play was broken with him that day when five men came against him at one time; i.e. two Cruaids, two Calads, Derothor; Cuchulainn killed them by himself. Hence is Coicsius Focherda, and Coicer Oengoirt; or it is fifteen days that Cuchulainn was in Focherda, and hence is Coicsius Focherda in the Foray.

Cuchulainn hurled at them from Delga, so that not a living thing, man or beast, could put its head past him southwards between Delga and the sea.

16a. The Healing Of The Morrigan

Then it was that the Morrigan, daughter of Ernmas, came from the fairy dwellings, in the guise of an old hag, engaged in milking a tawny, three-teated milch cow. And for this reason she came in this fashion, that she might have redress from Cuchulain. For none whom Cuchulain ever wounded recovered there from without himself aided in the healing.

Cuchulain, maddened with thirst, begged her for a milking. She gave him a milking of one of the teats. "May this be a cure in time for me, old crone," quoth Cuchulain, and one of the queen's eyes became whole thereby. He begged the milking of another teat. She milked the cow's second teat and gave it to him and he said, "May she straightway be sound that gave it." [Then her head was healed so that it was whole.] He begged a third drink of the hag. She gave him the milking of the teat. "A blessing on thee of gods and of non-gods, O woman!" [And her leg was made whole thereby.] Now these were their gods, the mighty folk: and these were their non-gods, the folk of husbandry. And the queen was healed forthwith.

Then Medb ordered out the hundred armed warriors of her body-guard at one and the same time to assail Cuchulain. Cuchulain attacked them all, so that they fell by his hand. "It is a dishonour for us that our people are slaughtered in this wise," quoth Medb. "It is not the first destruction that has befallen us from that same man," replied Ailill. Hence Cuilenn Cind Duni ('The Destruction of the Head of the Dûn') is henceforth the name of the place where they were. Hence Ath Cro ('Gory Ford') is the name of the ford where they were. And fittingly, too, because of the abundance of gore and blood that went with the flow of the river.

17. The Great Rout on The Plain of Murthemne

The warriors of four of the five grand provinces of Erin pitched camp and made their station in the place called Breslech Mor ('the Great Rout ') in the Plain of Murthemne. Their portion of cattle and spoils they sent on before them to the south to the cow-stalls of Ulster. Cuchulain took station at Ferta ('the (gravemound)') at Lerga ('the Slopes') hard by them.

Cuchulain saw far away in the distance the fiery glitter of the bright-golden arms over the heads of four of the five grand provinces of Erin, in the setting of the sun in the clouds of evening. Great anger and rage possessed him at their sight, because of the multitude of his foes, because of the number of his enemies.

Then Cuchulain arose and he grasped his two spears and his shield and his sword. He shook his shield and brandished his spears and wielded his sword and sent out the hero's shout from his throat, so that the fiends and goblins and sprites of the glens and demons of the air

gave answer for the fearfulness of the shout that he lifted on high, until Nemain, which is Badb, brought confusion on the host. The four provinces of Erin made such a clangour of arms with the points of their spears and their weapons that an hundred warriors of them fell dead that night of fright and of heartbreak in the middle of the camp and quarters.

As Laeg stood there he descried something: A single man coming from the north-eastern quarter athwart the camp of the four grand provinces of Erin making directly for him. "A single man here cometh towards us now, Cucucan," cried Laeg. "But what manner of man is he?" Cuchulain asked. "Not hard to say. A great, well-favoured man, then. Broad, close-shorn hair upon him, and yellow and curly his back hair. A green mantle wrapped around him. A brooch of white silver in the mantle over his breast. A kirtle of silk fit for a king, with red interweaving of ruddy gold he wears trussed up on his fair skin and reaching down to his knees. A black shield with hard rim of silvered bronze thereon. A five-barbed spear in his hand. A pronged bye-spear beside it. Marvellous, in sooth, the feats and the sport and the play that he makes. But him no one heeds, nor gives he heed to any one. No one shows him courtesy nor does he show courtesy to any one, like as if none saw him in the camp of the four grand provinces of Erin."

"In sooth, O fosterling," answered Cuchulain, "it is one of my friends of fairy kin that comes to take pity upon me, because they know the great distress wherein I am now all alone against the four grand provinces of Erin on the Plunder of the Kine of Cualnge." Now in this, Cuchulain spoke truth. When the young warrior was come up to Cuchulain he bespoke him and condoled with him. "Sleep then awhile, O Cuchulain," said the young warrior, "thy heavy fit of sleep by Ferta in Lerga ('the Gravemound on the Slopes') till the end of three days and three nights and I will oppose the hosts during that time."

Accordingly Cuchulain slept his heavy fit of sleep at 'the Gravemound on the Slopes' till the end of three days and three nights. And well he might sleep. Yet as great as was his sleep, even so great was his weariness. For from the Monday before Samain ('Summer-end') even to the Wednesday after Spring-beginning, Cuchulain slept not for all that space, except for a brief snatch after midday, leaning against his spear, and his head on his fist, and his fist clasping his spear, and his spear on his knee, but hewing and cutting, slaying and destroying four of the five grand provinces of Erin during that time.

Then it was that the warrior from Faery laid plants from the fairy-rath and healing herbs and put a healing charm into the cuts and stabs, into the sores and gaping wounds of Cuchulain, so that Cuchulain recovered during his sleep without ever perceiving it.

17a. The Slaughter of The Youths of Ulster

That was the time the youths came out of the north from Emain Macha. Thrice fifty boys of the sons of the kings of Ulster, accompanying Follomain, Conchobar's son, and three battles they offered to the hosts, so that thrice their number fell and the youths also fell, save Conchobar's son Follomain.

Follomain vowed that never till the very day of doom and of life would he return to Emain unless he should bring Ailill's head with him together with the diadem of gold that was on it. That was no easy thing for him to achieve, for the two sons of Bethè son of Ban-- the two sons of Ailill's foster-mother and foster-father-- attacked and wounded Follomain, so that he fell by their hands. This then is the Massacre of the youths of Ulster and of Follomain son of Conchobar.

Touching Cuchulain, he remained in his sound, heavy sleep till the end of three days and three nights at the 'Gravemound on the Slopes.' Thereafter Cuchulain arose from his sleep. He passed his hand over his face and he became as a wild wheel-thunder (?) from his crown

to the ground, and he felt his courage strengthened, and he would have been able to go into an assembly or on a march or to a tryst with a woman or to an ale-house or into one of the chief assemblies of Erin.

"How long am I asleep now, young warrior?" Cuchulain asked. "Three days and three nights," the young warrior made answer. "Woe is me for that!" quoth Cuchulain. "Why so?" asked the young warrior. "For that the hosts have not been attacked in that time," answered Cuchulain. "Nay, not so were they spared," the young warrior made answer. "I would fain inquire who then attacked them?" Cuchulain asked.

"The youths came hither out of the north from Emain Macha, thrice fifty boys accompanying Follomain, Conchobar's son, and they the sons of the kings of Ulster. And three battles they offered the hosts in the space of the three days and three nights wherein thou wast till now asleep, and thrice their number are fallen at their hands and the youths themselves are fallen except Follomain alone, Conchobar's son.

And Follomain vowed that never till the very day of doom and of life would he return to Emain unless he should bring Ailill's head with him together with the diadem of gold that was on it. That was no easy thing for him to achieve, for the two sons of Bethè son of Ban-- the two sons of Ailill's foster-mother and foster-father-- attacked and wounded Follomain, so that he fell by their hands.

"Alas, that I was not there in my strength!" cried Cuchulain; "for had I been in my strength the youths would not have fallen, as now they have, and Follomain would not have perished." "But this avow, O Cucan," said the young warrior; "it is no reproach to thine honour and no disgrace to thy valour."

"Bide here this night with us, young warrior," said Cuchulain, "that together we avenge the youths on the hosts." "Nay then, I may not tarry," answered the young warrior, "for however prodigious the deeds of valour and skill in arms one may perform in thy company, not on him will fall the glory nor the honour nor the fame but on thyself. For this reason will I not tarry with thee, but do thou thyself try thy feats of arms and the strength of thy hands alone on the hosts, for not with them is the power over thy life on this occasion."

Then the young warrior from Faery went from him and they knew not what way he had gone. "Good, O my master Laeg," said Cuchulain; "together we will go to avenge the youths on the hosts." "I will go with thee," Laeg made answer.

"And the scythed chariot, my friend Laeg," said Cuchulain. "Canst thou get it ready? If thou canst get it ready and hast its equipment, make it ready, and if its equipment is not at hand, make it not ready."

17b. The Scythed Chariot

Thereupon the charioteer arose and donned his yeoman's suit for charioteering. Of this yeoman's suit for charioteering, this is what he put on him: His soft kirtle of skin which was light and airy, which was smooth and sparkling, which was stitched and of buckskin, so that it hindered not the movements of his arms outside. Over that he put outside an over-mantle of raven's feathers, which Simon Magus had made as a gift for Darius Nero, king of the Romans. Darius bestowed it upon Conchobar; Conchobar gave it to Cuchulain; Cuchulain presented it to his charioteer.

The same charioteer took the crested, plated, four-bordered battle-cap with variety of every colour and every figure, reaching down over the middle of his shoulders behind. It was an adornment for him and not an encumbrance. With his hand he placed the red-yellow

frontlet-- like one red-golden strip of glowing gold smelted over the edge of an anvil-- on his forehead as a token of charioteering, to distinguish him from his master. He opened the hobbles that fastened his steeds and grasped his gold-mounted goad in his right hand. In his left hand he seized the lines, that is, the bridle-reins of his horses for restraining his steeds before performing his charioteering.

He next threw the iron-sheathed gold-bedecked coats of mail over his horses, so that they covered them from forehead to forehead. The chariot was studded with dartlets, lancelets, spearlets, and hardened spits, so that every portion of the frame bristled with points in that chariot and every corner and end and point and face of that chariot was a passage of laceration.

Then cast he a spell of concealment over his horses and over his fellow, so that they were not visible to any one in the camp, while all in the camp were visible to them. Well indeed was it that he cast that charm, for on that day the charioteer had to perform the three gifts of charioteership, namely leaping over a cleft in the ranks, unerring driving, and the handling of the goad.

Then arose the champion and battle-warrior and the instrument of Baddb's corpse-fold among the men of the earth, Cuchulain son of Sualtaim, and he donned his war-dress of battle and fight and combat. To that wardress of battle and fight and combat which he put about him belonged seven and twenty waxed, board-like, equally close skin-tunics which were girded by cords and swathings and ropes on his fair skin, to the end that his wit and reason might not become deranged when the violence of his nature came over him.

Over him he put on the outside his battle-girdle of a champion, of tough, tanned, stout leather cut from the forequarters of seven ox-hides of yearlings, so that it reached from the slender parts of his waist to the stout part under his arm-pits. He was used to wear it to keep off spears and points and irons and lances and arrows. For in like manner they would bound back from it as if from stone or rock or horn they rebounded. Then he took his silken, glossy trews with their band of spotted pale-gold against the soft lower parts of his loins. His brown, well-sewn kilt of brown leather from the shoulders of four ox-hides of yearlings with his battle-girdle of cow-skins, he put underneath over the shining silken trews on the outside.

Then the king-warrior seized his battle-arms of battle and fight and combat. This is what belonged to those warlike weapons of battle: He took his eight little swords together with the bright-faced, tusk-hilted straight-sword; he took his eight little spears besides his five-pronged spear, he took his eight little darts together with his javelin with its walrus-tooth ornaments; he took his eight little shafts along with his play-staff; he took his eight shields for feats together with his dark-red bent-shield, whereon a show-boar could lie in its hollow boss, with its very sharp razor-like, keen-cutting, hard iron rim all around it, so that it would cut a hair against the stream because of its sharpness and fineness and keenness. When the young warrior would perform the edge-feat withal, it was the same whether he cut with his shield or his spear or his sword.

Next he put round his head his crested war-helm of battle and fight and combat, whereout was uttered the cry of an hundred young warriors with the long-drawn wail from each of its angles and corners. For this was the way that the fiends, the goblins and the sprites of the glens and the demons of the air screamed before and above and around him, what time he went forth for the shedding of blood of heroes and champions, exulting in the mighty deeds wrought underneath it.

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His veil of concealment was thrown over him then, of raiment from Tir Tairngirè ('the Land of Promise') which had been brought to him as a gift by Manannan son of Ler ('the Sea') from the king of Tir na Sorcha ('the Land of Light.')

Then took place the first twisting-fit and rage of the royal hero Cuchulain, so that he made a terrible, many-shaped, wonderful, unheard of thing of himself. His flesh trembled about him like a pole against the torrent or like a bulrush against the stream, every member and every joint and every point and every knuckle of him from crown to ground. He made a mad whirling-feat of his body within his hide. His feet and his shins and his knees slid so that they came behind him. His heels and his calves and his hams shifted so that they passed to the front. The muscles of his calves moved so that they came to the front of his shins, so that each huge knot was the size of a soldier's balled fist. He stretched the sinews of his head so that they stood out on the nape of his neck, hill-like lumps, huge, incalculable, vast, immeasurable and as large as the head of a month-old child.

He next made a ruddy bowl of his face and his countenance. He gulped down one eye into his head so that it would be hard work if a wild crane succeeded in drawing it out on to the middle of his cheek from the rear of his skull. Its mate sprang forth till it came out on his cheek. His mouth was distorted monstrously. He drew the cheek from the jaw-bone so that the interior of his throat was to be seen. His lungs and his lights stood out so that they fluttered in his mouth and his gullet. He struck a mad lion's blow with the upper jaw on its fellow so that as large as a wether's fleece of a three year old was each red, fiery flake which his teeth forced into his mouth from his gullet.

There was heard the loud clap of his heart against his breast like the yelp of a howling bloodhound or like a lion going among bears. There were seen the torches of the Badb, and the rain clouds of poison, and the sparks of glowing-red fire, blazing and flashing in hazes and mists over his head with the seething of the truly wild wrath that rose up above him. His hair bristled all over his head like branches of a redthorn thrust into a gap in a great hedge. Had a king's apple-tree laden with royal fruit been shaken around him, scarce an apple of them all would have passed over him to the ground, but rather would an apple have stayed stuck on each single hair there, for the twisting of the anger which met it as it rose from his hair above him.

The Lon Laith ('Champion's Light') stood out of his forehead, so that it was as long and as thick as a warrior's whetstone. As high, as thick, as strong, as steady, as long as the sail-tree of some huge prime ship was the straight spout of dark blood which arose right on high from the very ridge-pole of his crown, so that a black fog of witchery was made thereof like to the smoke from a king's hostel what time the king comes to be ministered to at nightfall of a winter's day.

When now this contortion had been completed in Cuchulain, then it was that the hero of valour sprang into his scythed war-chariot, with its iron sickles, its thin blades, its hooks and its hard spikes, with its hero's fore-prongs, with its opening fixtures, with its stinging nails that were fastened to the poles and thongs and bows and lines of the chariot.

It was then he delivered over his chariot the thunder-feat of a hundred and the thunder-feat of two hundred and the thunder-feat of three hundred and the thunder-feat of four hundred, and he ceased at the thunder-feat of five hundred. For he did not deem it too much that such a great number should fall by his hand at his first onset and first battle-assault on four of the five grand provinces of Erin. In such wise fared he forth for to seek his foes, and he drove his chariot in a wide circuit round about the hosts of the four grand provinces of Erin. And he led his chariot a heavy way.

The chariot's iron wheels sank into the ground so that the earth dug up by the iron wheels might have served for a dūn and a fortress, so did the chariot's iron wheels cut into the ground. For in like manner the clods and boulders and rocks and the clumps and the shingle of the earth arose up outside on a height with the iron wheels. It was for this cause he made this circling hedge of the Badb round about the hosts of four of the five grand provinces of Erin, that they might not escape him nor get away before he would come on them to press a reprisal for the boys. And he went into the midst of the ranks and mowed down huge walls of the corpses of his foes and enemies and opponents in a great circle round about the host.

And he made the onslaught of a foe amongst foes upon them, so that they fell sole to sole, neck to neck, such was the closeness of their bodies. Thrice again in this manner he circled them round, so that he left them in beds of six in a great ring around them, even the soles of three to the backs of three men in a circle around the camp. Hence Sessrech Bresligè ('Great sixfold Slaughter') is the name of this event on the Tain, and it is one of the three unreckonable events of the Tain, which were, to wit, Sessrech Bresligè, Immsligè Glennamnach ('the Mutual Slaying at Glennamain') and the battle of Garech and Ilgarech; only that here, hound and horse and man were one to him.

What others say is that Lug son of Ethliu fought on Cuchulain's side at the Sessrech Bresligè.

Their number is not known and it cannot be reckoned how many fell there of the rabble rout, but only their chiefs have been counted. Here below are their names to wit:

The two Crnad, two Calad, two Cir, two Ciar, two Ecell, three Cromm, three Cur, three Combirgè, four Feochar four Furachar, four Cassè, four Fota, five Caur, five Cerman, five Coblach, six Saxan, six Duach, six Darè, [six Dunchadh, six Daimiach,] seven Rochad, seven Ronan, seven Rurthech, eight Rochlad, eight Rochtad, eight Rindach, eight Corprè, eight Malach, nine Daigith, nine Darè, nine Damach, ten Fiach, ten Fiacach, ten Fedlimid.

Ten and six-score kings, leaders and men of the land, Cuchulain laid low in the great slaughter on the Plain of Murthemne, besides a countless horde of dogs and horses and women and boys and children and common folk; for there escaped not a third man of the men of Erin without a lump or without having half his skull or an eye hurt, or without an enduring mark for the course of his life.

17c. The Account Of The Appearance Of Cuchulain

Early the next morning Cuchulain came to observe the host and to display his comely, beautiful form to the matrons and dames and girls and maidens and poets and men of art, for he did not consider it an honour nor becoming, the wild, proud shape of magic which had been manifested to them the night before. It was for that then that he came to exhibit his comely, beautiful form on that day.

Truly fair was the youth that came there to display his form to the hosts, Cuchulain, to wit son of Sualtair. Three heads of hair he wore; brown at the skin, blood-red in the middle, a golden-yellow crown what thatched it. Beautiful was the arrangement of the hair, with three coils of hair wound round the nape of his neck, so that like to a strand of thread of gold was each thread-like, loose-flowing, deep-golden, magnificent, long-tressed, splendid, beauteous-hued hair as it fell down over his shoulders. A hundred bright-purple windings of gold-flaming red gold at his neck.

A hundred salmon-coloured (?) cords strung with carbuncles as a covering round his head. Four spots on either of his two cheeks, even a yellow spot, and a green spot, and a blue spot, and a purple spot. Seven jewels of the eye's brilliance was either of his kingly eyes. Seven

toes to either of his two feet. Seven fingers to either of his two hands, with the clutch of hawk's claw, with the grip of hedgehog's talon in every separate one of them.

He also put on him that day his fair-day dress. To this apparel about him belonged, namely, a beautiful, well-fitting, purple, fringed, five-folded mantle. A white brooch of silvered bronze or of white silver incrustated with burnished gold over his fair white breast, as if it were a full-fulgent lantern that eyes of men could not behold for its splendence and crystal shining. A striped chest-jacket of silk on his skin, fairly adorned with borders and braidings and trimmings of gold and silver and silvered bronze; it reached to the upper hem of his dark, brown-red warlike breeches of royal silk.

A magnificent, brown-purple buckler he bore, with five wheels of gold on it, with a rim of pure white silver around it. A gold-hilted hammered sword at his left side. A long grey-edged spear together with a trenchant bye-spear for defence, with thongs for throwing and with rivets of whitened bronze, alongside him in the chariot. Nine heads he bore in one of his hands and ten in the other, and these he brandished before the hosts in token of his prowess and cunning. Medb hid her face beneath a shelter of shields lest Cuchulain should cast at her that day.

Then it was that the maidens of Connacht besought the men of Erin to lift them up on the flat of the shields above the warriors' shoulders, to behold the aspect of Cuchulain. For they marvelled at the beautiful, comely appearance he showed them that day compared with the low, arrogant shape of magic in which they had seen him the night before.

17d. Dubthach's Jealousy

Then it was that jealousy, ill-will and envy possessed Dubthach Doel ('the Black-tongue') of Ulster because of his wife in regard to Cuchulain; and he counselled the hosts to act treacherously towards Cuchulain and to entrap him, even to lay up an ambush around him on all sides to the end that he might fall by them. And he spake these words:

"If this be the Twisted one,
By him shall men's bodies fall
Shrieks there shall be round the liss;
Deeds to tell of shall be wrought!

"Stones shall be on graves from him;
Kingly martyrs shall increase.
Not well have ye battle found
On the slopes with this wild Hound!

"Now the Wildman's form I see,
Nine o heads dangling by his side;
Shattered spoils he has, behold;
Ten heads as his treasure great!

"And your women, too, I see,
Raise their heads above the lines
I behold your puissant queen
Makes no move t'engage in fight!

"Were it mine to give advice,
Men would be on every side,
That they soon might end his life
If this be the Twisted one!"

Fergus macRoig heard this and he deemed it an outrage that Dubthach should counsel how to betray Cuchulain to the hosts. And he reached him a strong, sharp kick with his foot away from him, so that Dubthach struck with his mouth against the group outside. And Fergus reproached him for all the wrongs and iniquities and treachery and shameful deeds he had ever done to the Ulstermen of old and anew. And then he spake these words:

"If this 'Black-tongue' Dubthach be,
Let him skulk behind the hosts
No good hath he ever wrought
Since he slew the princesses!

"Base and foul, the deed he wrought:
Fiachu, Conchobar's son, he slow.
No more fair was heard of him:
Carbrè's death, Fedilmid's son!

"Ne'er for Ulster's weal doth aim
Lugaid's son, Casruba's scion
Such is how he acts to men:
Whom he stabs not he incites!

"Ulster's exiles it would grieve
If their beardless boy should fall.
If on you come Ulster's troops
They will make your herds their spoil!

"Strown afar your herds will be
By the rising Ulstermen.
Tales there'll be of mighty deeds
That will tell of far-famed queens!

"Corpses will be under foot
Food there'll be at ravens rests;
Bucklers lying on the slopes;
Wild and furious deeds increase!

"I behold just now your wives
Raise their heads above the ranks.
I behold your puissant queen
Moves not to engage in war!

"Valour none nor generous deed
Comes from Lugaid's craven son
Nor will kings see lances red,
If this 'Blacktongue' Dubthach be!"

18. The Slaying Of Oengus Son Of Oenlam

Then it was that a very bold young warrior of the Ulstermen came nigh the hosts; his by-name was Oengus son of Oenlam Gabè ('the One-handed Smith'). And he drove the hosts before him from Moda Loga, which at that time was called Lugmud, to Ath da Fert ('the Ford of the Two Gravemounds') in Sliab Fuait.

What scholars say is: If Oengus son of Oenlam Gabè had fought them in single combat, two-thirds of the host would have fallen before that by him in single battle. Howbeit it was by no means so that they acted, but they attacked him from ambush on every side, till he fell at their hands in unequal fight at Ath da Fert in Sliab Fuait.

18a. The Misthrow At Belach Eoin.

Then came to them Fiacha Fialdana ('the Generous and Intrepid') of the Ulstermen to speak with the son of his mother's sister, namely with Manè Andoè ('the Unslow') of the Connachtmen. And thus he came, and Dubthach Doel ('the Black Tongue') of Ulster with him. It was in this wise that Manè Andoè came, and Dochè son of Maga along with him.

When now Dochè macMagach espied Fiacha Fialdana, he straightway hurled a spear at him, but so that it went through his own friend, through Dubthach Doel of Ulster. Then Fiacha Fialdana hurled a spear at Dochè macMagach, so that it went through his own friend, through Manè Andoè of Connacht. Thereupon said the men of Erin: "A mishap in throwing," they said, "is what hath happened to the men, for each of them to kill his friend and nearest relation."

Hence this is entitled Imroll Belaig Eoin ('the Misthrow at Bird-pass'). And 'the Other Misthrow at Bird-pass' is another name for it.

18b. The Disguising Of Tamon

Then said the men of Erin to Tamon the fool that he should don the garments of Ailill and the king's golden shawl, and go to the ford under their eyes. So he put the garments and golden shawl of Ailill upon him [and he went on to the ford under their eyes.] The men of Erin began to scoff and to shout and jeer at him. "It is a disguising of Tamon ('Stump') for thee, O Tamon the fool" they cried, "with the dress and the golden shawl of Ailill upon thee!"

When Cuchulain saw him, it seemed to him in his ignorance and lack of knowledge that it was Ailill himself that was there. And he slung a stone from his staff-sling at him so that Tamon the fool was smitten lifeless where he was on the ford. Hence Ath Tamuin ('the Ford of a Stump') is the name of that ford ever since and 'the Disguising of Tamon' is the name of the tale.

19. The Battle Of Fergus And Cuchulain

The hosts of the four grand provinces of Erin pitched camp and entrenched themselves for that night at the pillar-stone in Crich Roiss ('the Borders of Ross'). Then Medb called upon the men of Erin for one of them to contend and do battle with Cuchulain on the morrow. And every one of them spake thus: "It shall not be I! it shall not be I!" cried each from his place. "No victim is owing from my people."

Thereupon Medb summoned Fergus to go forth and contend and fight with Cuchulain, for that the men of Erin had failed. "Ill would it befit me," quoth Fergus, "to fight with a callow young lad without any beard, and mine own disciple." Howbeit Medb murmured sore that Fergus foreswore her combat and battle. They bode the night in that place. Early on the morrow Fergus arose, and he fared forth to the place of combat where Cuchulain was.

Cuchulain saw him coming nigh. "A vain surety is the one wherewith my master Fergus comes to me, for no sword is in the sheath of the great staff he bears." It was true what he said. A year before this tale, Ailill had found Fergus going to a tryst with Medb on the hillside in Cruachan and his sword on a branch near by him. And Ailill had torn the sword

from its sheath and put a wooden sword in its stead and vowed he would not restore him the sword till came the day of the great battle.

"It matters not to me, O fosterling," replied Fergus; "for had I a sword in this, it never would cut thee nor be plied on thee. But, by the honour and training I bestowed upon thee and the Ulstermen and Conchobar bestowed, give way before me this day in the presence of the men of Erin!" "Truly I am loath to do that," answered Cuchulain, "to flee before any one man on the Cattle-spoil of Cualnge." "Nay then it is not a thing to be taken amiss by thee," said Fergus; "for I in my turn will retreat before thee when thou wilt be covered with wounds and dripping with gore and pierced with holes in the battle of the Táin. And when I alone shall turn in flight before thee, so will all the men of Erin also flee before thee in like manner."

So zealous was Cuchulain to do whatever made for Ulster's weal that he had his chariot brought to him, and he mounted his chariot and he went in confusion and flight from Fergus in the presence of the men of Erin. The men of Erin saw that. "He is fled from thee! He is fled from thee, O Fergus!" cried all. "Pursue him, pursue him quickly, Fergus," Medb cried, "that he do not escape thee."

"Nay then," said Fergus, "I will pursue him no further. For however little ye may make of the flight I have put him to, none of the men of Erin could have obtained so much as that of him on the Cow-creagh of Cualnge. For this cause, till the men of Erin take turns in single combat, I will not engage again with this same man." Hence here we have the '[White] Battle' of Fergus; [and it is for this cause it is called the 'White Battle,' because no blood on weapons resulted therefrom.]

19a. Here Now Cometh The Head-Place Of Ferchu

Ferchu Longsech (the Exile), although of the Connachtmen, was engaged in battle and plunder with Ailill and Medb. From the day these came to the kingship, there never was a time that he fared to their camp or took part in their expeditions or shared in their straits or their needs or their hardships, but he was ever at their heels, pillaging and plundering their borders and land.

At that time he sojourned in the eastern part of Mag Ai. Twelve men was his muster. He learned that a single man checked and stopped four of the five grand provinces of Erin from Monday at Summer's end till the beginning of Spring, slaying a man on the ford every one of those days and a hundred warriors every night. He weighed his plan privily with his people. "What better plan could we devise?" quoth he, "than to go and attack yonder man that checketh and stoppeth four of the five grand provinces of Erin, and bring his head and his weapons with us to Ailill and Medb? However great the injuries and wrongs we have done to Ailill and Medb, we shall obtain our peace therefor, if only that man fall by our hand."

Now this was the resolve they took, and they proceeded to where Cuchulain was. And when they came, it was not fair fight nor combat with one they vouchsafed him, but at one and the same time the twelve men fell upon him. Cuchulain turned on them, and straightway he smote off their twelve heads. And he set up twelve stones in the earth for them, and he put the head of each one of them on its stone and he likewise put Ferchu Longsech's head on its stone. Hence Cinnit Ferchon Longsig is henceforth the name of the place where Ferchu Longsech left his head, to wit, Cenn-aith Ferchon ('the Head-place of Ferchu').

19b. Mann's Fight

Medb despatched Mann son of Muresc son of Darè, of the Dommandach, to fight with Cuchulain. Own brothers were he and Daman, Ferdiad's father. A man, rough, inordinate in eating and sleeping was this Mann. An ill-tongued foul-mouthed man like Dubthach Doel

('Black-tongue') of Ulster. A man, stout, mighty, with strength of limb like Munremur ('Thick-neck') son of Gerrcend ('Short-head'). A fiery champion like Triscoth, the strong man of Conchobar's household. "I will go," said he "and unarmed, and I will grind him between my hands, for I consider it no honour nor credit to use arms against a beardless madcap such as he."

Therewith he went to attack Cuchulain. There he was, himself and his charioteer on the ford watching the host. "A lone warrior approacheth us here," cried Laeg to Cuchulain. "What manner of man?" asked Cuchulain. "A dark, black man, strong, bull-like, and he unarmed." "Let him go by thee," said Cuchulain. At that he comes nigh them. "To fight with thee am I come," Mann announced. Therewith they fell to wrestling for a long time, and thrice Mann threw Cuchulain, till the charioteer incited Cuchulain. "Were it the champion's portion thou wast contending for in Emain," spake Laeg, "thou wouldst be all powerful over the young bloods in Emain!" At these words the hero's wrath and warrior's rage returned to Cuchulain, so that he overcame Mann at the pillar-stone and he fell to pieces in morsels. Hence cometh Mandachta ('the Plain of Mann's death').

19c. The Combat of Calatin's Children

Then was it debated by the men of Erin who would be fit to contend and cope with Cuchulain at the morning hour early on the next day. What they all said was, that Calatin Dana ('the Bold') would be the one, with his seven and twenty sons and his grandsons Glass macDelga. Thus were they: Poison was on every man of them and poison on every weapon of their arms; and not one of them missed his throw, and there was no one on whom one of them drew blood that, if he succumbed not on the spot, would not be dead before the end of the ninth day.

Great gifts were promised to them for engaging to do battle and to contend with Cuchulain. And they took the matter in hand, and it should be in the presence of Fergus that the covenant would be made. But Fergus refused to have part therein, for what they all contended was that they would hold it as a single combat, a combat, to wit, of Calatin Dana and his seven and twenty sons and his grandson Glass macDelga; for their contention was that his son was a limb of his limbs and a part of his parts, and that to Calatin Dana belonged all that proceeded from his body.

Fergus betook himself to his tent and to his people and he breathed his sigh of weariness aloud. "Grievous it seems to us, the deed to be done here on the morrow," quoth Fergus. "What deed may that be?" asked his people. "The slaying of Cuchulain," answered Fergus. "Alas," said they, "who should kill him?"

"Calatin Dana," he replied, "with his seven and twenty sons and his grandson Glass macDelga. For this is their nature: Poison is on every man of them and poison on every weapon of their arms; and there is no one on whom one of them draws blood, that, if he succumb not on the spot, will not be dead before the end of the ninth day. And there is no one of you that would go and learn for me and be witness of the battle and fight and bring me news how Cuchulain died on whom I would not bestow my blessing and armour." "I will go thither," spake Fiachu son of Ferfebè.

They abode so that night. Early on the morrow Calatin Dana arose with his seven and twenty sons and his grandson Glass macDelga, and they went forward to where Cuchulain was. And there went also Fiachu son of Ferfebè. And when Calatin arrived at the place where Cuchulain was, they forthwith hurled their nine and twenty spears, and not one of them went past him by a misthrow. Cuchulain played the edge-feat with his shield, so that all the spears

sank up to their middles into the shield. But for all that, theirs was no erring cast, not one of the spears was blooded or reddened upon him.

Thereupon Cuchulain drew his sword from the sheath of the Badb, to cut away the weapons and lighten the shield that was on him. While thus engaged, they rushed in upon him and delivered their nine and twenty right fists at the same time on his head. They smote him and curbed him withal, till his face and his countenance and visage met the sand and gravel of the ford. Cuchulain raised his warrior's shout aloud and his cry of unequal combat, so that there was not an Ulsterman alive in the camp of those that were not asleep but heard it.

Then came Fiachu son of Ferfebhè after them and he saw what they did and a qualm of love came over him, and he drew his sword from the sheath of the Badb and dealt them a blow, so that he cut off their nine and twenty right fists from them at one stroke, and they all fell backwards from the intensity of the exertion and hold which they had.

Cuchulain raised his head and drew breath and gave a sigh of weariness and perceived who it was that had come to his aid. "A ready relief, O foster-brother, what thou hast done," said Cuchulain. "Although for thee a ready relief," said Fiachu, "yet is it not so for us. Even though we are the best division of three thousand of the Clann Rudraige in the camp and station of the men of Erin, we shall all be brought under the mouth of spear and of sword, however feeble thou mayst deem the blow I struck, if this treason be found in us."

"I give my word," quoth Cuchulain; "so soon as I raise my head and draw breath, and unless thou thyself tellest the tale, not one of these ever will tell it, not a man of them shall reach the camp alive!" With that, Cuchulain turned on them, and he fell to smiting and hewing them, so that he sent them from him in small disjointed pieces and divided quarters eastwards and westwards along the ford. A single man got away from him, trusting to his speed while Cuchulain was busied beheading the rest; it was Glass macDelga. And Cuchulain raced after him like a blast of wind, and Glass ran on round the tent of Ailil and Medb, and all he could pant out was, "Fiach! Fiach!" when Cuchulain fetched him a stroke that cut off his head.

"'Tis quick work was made of that man," quoth Medb. "What debt (fiach) was that he spoke of, O Fergus?" "I know not," Fergus answered, "unless it be some one in the camp and quarters that owed him a debt. It is that which troubled his mind. But be that as it may," continued Fergus, "it is a debt of blood and flesh for him. And upon my word," Fergus added, "now are his debts paid to him for good and all!"

In this wise fell Calatin Dana ('the Bold') at the hands of Cuchulain, together with his seven and twenty sons and his grandson Glass macDelga. So that for evermore in the bed of the ford is still the rock whereabout they had their strife and struggle; and the mark of their sword-hilts is in it and of their knees and their elbows and of their spears. Hence Fuil Iairn ('Blood of Iron') to the west of Ath Firdead ('Ferdiad's Ford') is the name of the ford. It is for this it is called Fuil Iairn, because of the 'blood over weapons' that was there.

Thus then the Combat of the Clann Calatin.

20. The Combat of Ferdiad and Cuchulain

Then the men of Erin took counsel who would be fit to send to the ford to fight and do battle with Cuchulain, to drive him off from them at the morning hour early on the morrow. With one accord they declared that it should be Ferdiad son of Daman son of Darè, the great and valiant warrior of the men of Dornnann. And fitting it was for him to go thither, for well-matched and alike was their manner of fight and of combat. Under the same instructresses had they done skillful deeds of valour and arms, when learning the art with Scathach ('the

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Modest') and with Uathach ('the Dreadful') and with Aifè ('the Handsome'). And neither of them overmatched the other, save in the feat of the Gae Bulga ('the Barbed Spear') which Cuchulain possessed. Howbeit, against this, Ferdiad was horn-skinned when fighting and in combat with a warrior on the ford.

Then were messengers and envoys sent to Ferdiad. Ferdiad denied them their will, and sent back the messengers, and he went not with them, for he knew wherefore they would have him, to fight and combat with his friend, with his comrade and foster-brother, Cuchulain. Then did Medb despatch the druids and the poets of the camp, the lampoonists and hard-attackers, for Ferdiad, to the end that they might make three satires to stay him and three scoffing speeches against him, that they might raise three blisters on his face, Blame, Blemish and Disgrace, if he came not with them.

Ferdiad came with them for the sake of his own honour, forasmuch as he deemed it better to fall by the shafts of valour and bravery and skill, than to fall by the shafts of satire, abuse and reproach. And when Ferdiad was come into the camp, he was honoured and waited on, and choice, well-flavoured strong liquor was poured out for him till he became drunken and merry. Great rewards were promised him if he would make the fight and combat, namely a chariot worth four times seven bondmaids, and the apparel of two men and ten men, of cloth of every colour, and the equivalent of the Plain of Murthemne of the rich Plain of Ai, free of tribute, without duress for his son, or for his grandson, or for his great-grandson, till the end of time and existence.

Such were the words of Medb, and she spake them here and Ferdiad responded:

Medb: "Great rewards in arm-rings,
Share of plain and forest
Freedom of thy children
From this day till doom!
Ferdiad son of Daman,
More than thou couldst hope for,
Why shouldst thou refuse it,
That which all would take?"

Ferdiad: "Naught I'll take without bond--
No ill spearman am I--
Hard on me to-morrow:
Great will be the strife!
Hound that's hight of Culann,
How his thrust is grievous!
No soft thing to stand him;
Rude will be the wound!"

Medb: "Champions will be surety,
Thou needst not keep hostings.
Reins and splendid horses
Shall be given as pledge!
Ferdiad, good, of battle,
For that thou art dauntless,
Thou shalt be my lover,
Past all, free of cain !"

Ferdiad: "Without bond I'll go not
To engage in ford-feats;
It will live till doomsday

In full strength and force.
Ne'er I'll yield-- who hears me,
Whoe'er counts upon me--
Without sun- and moon-oath,
Without sea and land!"

Medb: "Why then dost delay it?
Bind it as it please thee,
By kings' hands and princes',
Who will stand for thee!
Lo, I will repay thee,
Thou shalt have thine asking,
For I know thou'lt slaughter
Man that meeteth thee!"

Ferdiad: "Nay, without six sureties--
It shall not be fewer--
Ere I do my exploits
There where hosts will be!
Should my will be granted,
I swear, though unequal,
That I'll meet in combat
Cuchulain the brave!"

Medb: "Domnall, then, or Carbrè,
Niaman famed for slaughter,
Or e'en folk of barddom,
Natheless, thou shalt have.
Bind thyself on Morann,
Wouldst thou its fulfilment
Bind on smooth Man's Carbrè,
And our two sons, bind!"

Ferdiad: "Medb, with wealth of cunning,
Whom no spouse can bridle,
Thou it is that herdest
Cruachan of the mounds!
High thy fame and wild power!
Mine the fine pied satin;
Give thy gold and silver,
Which were proffered me!"

Medb: "To thee, foremost champion,
I will give my ringed brooch.
From this day till Sunday,
Shall thy respite be!
Warrior, mighty, famous,
All the earth's fair treasures
Shall to thee be given;
Everything be thine!

"Finnabair of the champions (?),
Queen of western Erin,
When thou'st slain the Smith's Hound,
Ferdiad, she's thine!"

Then said they, one and all, those gifts were great. "'Tis true, they are great. But though they are," said Ferdiad, "with Medb herself I will leave them, and I will not accept them if it be to do battle or combat with my foster-brother, the man of my alliance and affection, and my equal in skill of arms, namely, with Cuchulain." And he said:

"Greatest toil, this, greatest toil,
Battle with the Hound of gore!
Liefer would I battle twice
With two hundred men of Fal!

"Sad the fight, and sad the fight,
I and Hound of feats shall wage!
We shall hack both flesh and blood;
Skin and body we shall hew!

"Sad, O god, yea, sad, O god,
That a woman should us part!
My heart's half, the blameless Hound;
Half the brave Hound's heart am I!

"By my shield, O by my shield,
If Ath Cliath's brave Hound should fall,
I will drive my slender glaive
Through my heart, my side, my breast!

"By my sword, O by my sword,
If the Hound of Glen Bolg fall!
No man after him I'll slay,
Till I o'er the world's brink spring!

"By my hand, O, by my hand!
Falls the Hound of Glen in Sgail,
Medb with all her host I'll kill
And then no more men of Fal!

"By my spear, O, by my spear!
Should Ath Cro's brave Hound be slain,
I'll be buried in his grave;
May one grave hide me and him!

"Tell him this, O tell him this,
To the Hound of beauteous hue
Fearless Scathach hath foretold
My fall on a ford through him!

"Woe to Medb, yea, woe to Medb,
Who hath used her guile on us;
She hath set me face to face
'Gainst Cuchulain-- hard the toil!"

"Ye men," spake Medb, in the wonted fashion of stirring up disunion and dissension, "true is the word Cuchulain speaks." "What word is that?" asked Ferdiad. "He said, then," replied Medb, "he would not think it too much if thou shouldst fall by his hands in the choicest feat of his skill in arms, in the land whereto he should come." "It was not just for him to speak

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so," quoth Ferdiad; "for it is not cowardice or lack of boldness that he hath ever seen in me. And I swear by my arms of valour, if it be true that he spoke so, I will be the first man of the men of Erin to contend with him on the morrow!" "A blessing and victory upon thee for that!" said Medb; "it pleaseth me more than for thee to show fear and lack of boldness. For every man loves his own land, and how is it better for him to seek the welfare of Ulster, than for thee to seek the welfare of Connacht?"

Then it was that Medb obtained from Ferdiad the easy surety of a covenant to fight and contend on the morrow with six warriors of the champions of Erin, or to fight and contend with Cuchulain alone, if to him this last seemed lighter. Ferdiad obtained of Medb the easy surety, as he thought, to send the aforesaid six men for the fulfilment of the terms which had been promised him, should Cuchulain fall at his hands.

Then were Fergus' horses fetched for him and his chariot was yoked, and he came forward to the place of combat where Cuchulain was, to inform him of the challenge. Cuchulain bade him welcome. "Welcome is thy coming, O my master Fergus!" cried Cuchulain. "Truly intended, methinks, the welcome, O fosterling," said Fergus. "But, it is for this I am here, to inform thee who comes to fight and contend with thee at the morning hour early on the morrow." "E'en so will we hear it from thee," said Cuchulain. "Thine own friend and comrade and foster-brother, the man thine equal in feats and in skill of arms and in deeds, Ferdiad son of Daman son of Darè, the great and mighty warrior of the men of Domnann."

"As my soul liveth," replied Cuchulain, "it is not to an encounter we wish our friend to come." "It is even for that," answered Fergus, "thou shouldst be on thy guard and prepared. For unlike all to whom it fell to fight and contend with thee on the Cualnge Cattle-raid on this occasion is Ferdiad son of Daman son of Darè." "Truly am I here," said Cuchulain, "checking and staying four of the five grand provinces of Erin from Monday at Summer's end till the beginning of spring. And in all this time, I have not put foot in retreat before any one man nor before a multitude, and methinks just as little will I turn foot in flight before him."

So spake Fergus, putting him on his guard, and he said these words and Cuchulain responded:

Fergus: "O Cuchulain-- splendid deed--
Lo, 'tis time for thee to rise.
Here in rage against thee comes
Ferdiad, red-faced Daman's son!"

Cuchulain: "Here am I-- no easy task--
Holding Erin's men at bay;
Foot I've never turned in flight
In my fight with single foe!"

Fergus: "Dour the man when anger moves,
Owing to his gore-red glaive;
Ferdiad wears a skin of horn,
'Gainst which fight nor might prevails!"

Cuchulain: "Be thou still urge not thy tale,
Fergus of the mighty arms.
On no land and on no ground,
For me is there aught defeat!"

Fergus: "Fierce the man with scores of deeds;
No light thing, him to subdue.

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Strong as hundreds-- brave his mien--
Point pricks not, edge cuts him not!"

Cuchulain: "If we clash upon the ford,
I and Ferdiad of known skill,
We'll not part without we know:
Fierce will be our weapon fight!"

Fergus: "More I'd wish it than reward,
O Cuchulain of red sword,
Thou shouldst be the one to bring
Eastward haughty Ferdiad's spoils!"

Cuchulain: "Now I give my word and vow,
Though unskilled in strife of words,
It is I will conquer this
Son of Daman macDarè!"

Fergus: It is I brought east the host,
Thus requiting Ulster's wrong.
With me came they from their lands,
With their heroes and their chiefs!"

Cuchulain: "Were not Conchobar in the 'Pains,'
Hard 'twould be to come near us.
Never Medb of Mag in Scail
On more tearful march had come!"

Fergus: "Greatest deed awaits thy hand:
Fight with Ferdiad, Daman's son.
Hard stern arms with stubborn edge,
Shalt thou have, thou Culann's Hound!"

After that, Fergus returned to the camp and halting-place. As for Ferdiad, he betook himself to his tent and to his people, and imparted to them the easy surety which Medb had obtained from him to do combat and battle with six warriors on the morrow, or to do combat and battle with Cuchulain alone, if he thought it a lighter task. He made known to them also the fair terms he had obtained from Medb of sending the same six warriors for the fulfilment of the covenant she had made with him, should Cuchulain fall by his hands. The folk of Ferdiad were not joyful, blithe, cheerful or merry that night, but they were sad, sorrowful and downcast, for they knew that where the two champions and the two bulwarks in a gap for a hundred met in combat, one or other of them would fall there or both would fall, and if it should be one of them, they believed it would be their king and their own lord that would fall there, for it was not easy to contend and do battle with Cuchulain on the Raid for the Kine of Cualnge.

Ferdiad slept right heavily the first part of the night, but when the end of the night was come, his sleep and his heaviness left him. And the anxiousness of the combat and the battle came upon him. And he charged his charioteer to take his horses and to yoke his chariot. The charioteer sought to dissuade him from that journey. "By our word," said the gilla, "'twould be better for thee to remain than to go thither," said he. And in this manner he spake, and he uttered these words, and the henchman responded:

Ferdiad: "Let's haste to th' encounter,
To battle with this man;

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The ford we will come to,
O'er which Badb will shriek!
To meet with Cuchulain,
To wound his slight body,
To thrust the spear through him
So that he may die!"

The Henchman: "To stay it were better;
Your threats are not gentle
Death's sickness will one have,
And sad will ye part!
To meet Ulster's noblest
To meet whence ill cometh;
Long will men speak of it.
Alas, for your course!"

Ferdiad: "Not fair what thou speakest;
No fear hath the warrior;
We owe no one meekness;
We stay not for thee!
Hush, gilla, about us!
The time will bring strong hearts;
More meet strength than weakness;
Let's on to the tryst!"

Ferdiad's horses were now brought forth and his chariot was hitched, and he set out from the camp for the ford of battle when yet day with its full light had not come there for him. "Come, gilla," said Ferdiad, "spread for me the cushions and skins of my chariot under me here, so that I sleep off my heavy fit of sleep and slumber here, for I slept not the last part of the night with the anxiousness of the battle and combat." The gilla unharnessed the horses; he unfastened the chariot under him. He slept off the heavy fit of sleep that was on him.

Now how Cuchulain fared is related here: He arose not till the day with its bright light had come to him, lest the men of Erin might say it was fear or fright of the champion he had, if he should arise early. And when day with its full light had come, he passed his hand over his face and bade his charioteer take his horses and yoke them to his chariot. "Come, gilla," said Cuchulain, "take out our horses for us and harness our chariot, for an early riser is the warrior appointed to meet us, Ferdiad son of Daman son of Darè. "The horses are taken out," said the gilla; "the chariot is harnessed. Mount, and be it no shame to thy valour to go thither!"

Then it was that the cutting, feat-performing, battle-winning, red-sworded hero, Cuchulain son of Sualtaim, mounted his chariot, so that there shrieked around him the goblins and fiends and the sprites of the glens and the demons of the air; for the Tuatha De Danann ('the Folk of the Goddess Danu') were wont to set up their cries around him, to the end that the dread and the fear and the fright and the terror of him might be so much the greater in every battle and on every field, in every fight and in every combat wherein he went.

Not long had Ferdiad's charioteer waited when he heard something: A rush and a crash and a hurtling sound, and a din and a thunder, and a clatter and a clash, namely, the shield-cry of feat-shields, and the jangle of javelins, and the deed-striking of swords, and the thud of the helmet, and the ring of spears, and the striking of arms, the fury of feats, the straining of ropes, and the whirr of wheels, and the creaking of the chariot, and the trampling of horses' hoofs, and the deep voice of the hero and battle-warrior on his way to the ford to attack his

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opponent. The servant came and touched his master with his hand. "Ferdriad, master," said the youth, "rise up! They are here to meet thee at the ford." And the gilla spake these words:

"The roll of a chariot,
Its fair yoke of silver;
A man great and stalwart
O'ertops the strong car!
O'er Bri Ross, o'er Branè
Their swift path they hasten;
Past Old-tree Town's tree-stump,
Victorious they speed!

"A sly Hound that driveth,
A fair chief that urgeth,
A free hawk that speedeth
His steeds towards the south!
Gore-coloured, the Cua,
'Tis sure he will take us
We know-- vain to hide it--
He brings us defeat!

Woe him on the hillock,
The brave Hound before him;
Last year I foretold it,
That some time he'd come!
Hound from Emain Macha,
Hound formed of all colours,
The Border-hound War-hound,
I hear what I've heard!"

"Come, gilla," said Ferdiad; "for what reason laudest thou this man ever since I am come from my house? And it is almost a cause for strife with thee that thou hast praised him thus highly. But, Ailill and Medb have prophesied to me that this man will fall by my hand. And since it is for a reward, he shall quickly be torn asunder by me, but it is time to fetch help." And he spake these words, and the henchman responded:

Ferdriad: "'Tis time now to help me;
Be silent! cease praising!
'Twas no deed of friendship,
No doom o'er the brink(?)
The Champion of Cualnge,
Thou seest 'midst proud feats,
For that it's for guerdon,
Shall quickly be slain!"

The Henchman: "I see Cualnge's hero,
With feats overweening,
Not fleeing he flees us,
But towards us he comes.
He runneth-- not slowly--
Though cunning-- not sparing--
Like water down high cliff
Or thunderbolt quick!"

Ferdriad: "'Tis cause of a quarrel,

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So much thou hast praised him;
And why hast thou chose him,
Since I am from home?
And now they extol him,
They fall to proclaim him;
None come to attack him,
But soft simple men(?)."

Here followeth the Description of Cuchulain's chariot, one of the three chief Chariots of the Tale of the Foray of Cualnge.

It was not long that Ferdiad's charioteer remained there when he saw something: a beautiful, five-pointed chariot, approaching with swiftness, with speed, with perfect skill; with a green shade, with a thin-framed, dry-bodied (?) box surmounted with feats of cunning, straight-poled, as long as a warrior's sword. On this was room for a hero's seven arms, the fair seat for its lord; behind two fleet steeds, large-eared, gaily prancing, with inflated nostrils, broad-chested, quick-hearted, high-flanked, broad-hoofed, slender-limbed, overpowering and resolute. A grey, broad-hipped, small-stepping, long-maned horse was under one of the yokes of the chariot; a black, crisped-maned, swift-moving, broad-backed horse under the other. Like unto a hawk after its prey on a sharp tempestuous day, or to a tearing blast of wind of Spring on a March day over the back of a plain, or unto a startled stag when first roused by the hounds in the first of the chase, were Cuchulain's two horses before the chariot, as if they were on glowing, fiery flags, so that they shook the earth and made it tremble with the fleetness of their course.

And Cuchulain reached the ford. Ferdiad waited on the south side of the ford; Cuchulain stood on the north side. Ferdiad bade welcome to Cuchulain. "Welcome is thy coming, O Cuchulain!" said Ferdiad. "Truly spoken meseemed thy welcome till now," answered Cuchulain; "but to-day I put no more trust in it. And, O Ferdiad," said Cuchulain, "it were fitter for me to bid thee welcome than that thou should'st welcome me; for it is thou that art come to the land and province wherein I dwell, and it is not fitting for thee to come to contend and do battle with me but it were fitter for me to go to contend and do battle with thee. For before thee in flight are my women and my boys and my youths, my steeds and my troops of horses, my droves, my flocks and my herds of cattle."

"Good, O Cuchulain," spake Ferdiad; "what has ever brought thee out to contend and do battle with me? For when we were together with Scathach and with Uathach and with Aifè, thou wast my serving-man, even for arming my spear and dressing my bed." "That was indeed true," answered Cuchulain; "because of my youth and my littleness did I so much for thee, but this is by no means my mood this day. For there is not a warrior in the world I would not drive off this day."

And then it was that each of them cast sharp-cutting reproaches at the other, renouncing his friendship. And Ferdiad spake these words there, and Cuchulain responded:

Ferdiad: "What led thee, O Cua,
To fight a strong champion?
Thy flesh will be gore-red
O'er smoke of thy steeds!
Alas for thy journey,
A kindling of firebrands;
In sore need of healing,
If home thou shouldst reach!"

Cuchulain: "I'm come before warriors

Around the herd's wild Boar,
Before troops and hundreds,
To drown thee in deep
In anger, to prove thee
In hundred-fold battle,
Till on thee come havoc,
Defending thy head!"

Ferdiad: "Here stands one to crush thee,
'Tis I will destroy thee,

.

From me there shall come
The flight of their warriors
In presence of Ulster,
That long they'll remember
The loss that was theirs!"

Cuchulain: "How then shall we combat?
For wrongs shall we heave sighs?
Despite all, we'll go there,
To fight on the ford!
Or is it with hard swords,
Or e'en with red spear-points,
Before hosts to slay thee,
If thy hour hath come?"

Ferdiad: "'Fore sunset, 'fore nightfall--
If need be, then guard thee--
I'll fight thee at Bairchè,
Not bloodlessly fight!
The Ulstermen call thee,
'He has him!' Oh, hearken!
The sight will distress them
That through them will pass!"

Cuchulain: "In danger's gap fallen,
At hand is thy life's term;
On thee plied be weapons,
Not gentle the skill!
One champion will slay thee;
We both will encounter;
No more shalt lead forays,
From this day till Doom!"

Ferdiad: "Avaunt with thy warnings,
Thou world's greatest braggart;
Nor guerdon nor pardon,
Low warrior for thee!
'Tis I that well know thee,
Thou heart of a cageling--
This lad merely tickles--
Without skill or force!"

Cuchulain: "When we were with Scathach,
For wonted arms' training,

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Together we'd fare forth,
To seek every fight.
Thou wast my heart's comrade,
My clan and my kinsman;
Ne'er found I one dearer;
Thy loss would be sad!"

Ferdiad: "Thou wager'st thine honour
Unless we do battle;
Before the cock croweth,
Thy head on a spit!
Cuchulain of Cualnge,
Mad frenzy hath seized thee
All ill we'll wreak on thee,
For thine is the sin!"

"Come now, O Ferdiad," cried Cuchulain, "not meet was it for thee to come to contend and do battle with me, because of the instigation and intermeddling of Ailill and Medb. And all that came because of those promises of deceit, neither profit nor success did it bring them, and they have fallen by me. And none the more, Ferdiad, shall it win victory or increase of fame for thee; and, shalt thou too fall by my hand!" Thus he spake, and he further uttered these words and Ferdiad hearkened to him:--

"Come not nigh me, noble chief,
Ferdiad, comrade, Daman's son.
Worse for thee than 'tis for me;
Thou'lt bring sorrow to a host!

"Come not nigh me 'gainst all right;
Thy last bed is made by me.
Why shouldst thou alone escape
From the prowess of my arms?

"Shall not great feats thee undo,
Though thou'rt purple, horny-skinned?
And the maid thou boastest of,
Shall not, Daman's son, be thine!

"Finnabair, Medb's daughter fair,
Great her charms though they may be,
Fair as is the damsel's form,
She's for thee not to enjoy!

"Finnabair, the king's own child,
Is the lure, if truth be told;
Many they whom she's deceived
And undone as she has thee!

"Break not, weetless, oath with me;
Break not friendship, break not bond;
Break not promise, break not word;
Come not nigh me, noble chief!

"Fifty chiefs obtained in plight
This same maid, a proffer vain.

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Through me went they to their graves;
Spear-right all they had from me!

"Though for brave was held Ferbaeth,
With whom was a warriors' train,
In short space I quelled his rage;
Him I slew with one sole blow!

"Srubdarè-- sore sank his might--
Darling of the noblest dames,
Time there was when great his fame--
Gold nor raiment saved him not!

"Were she mine affianced wife,
Smiled on me this fair land's head,
I would not thy body hurt,
Right nor left, in front, behind!"

"Good, O Ferdiad!" cried Cuchulain. "It is not right for thee to come to fight and combat with me; for when we were with Scathach and with Uathach and with Aifè, and it was together we were used to seek out every battle and every battle-field, every combat and every contest, every wood and every desert, every covert and every recess." And thus he spake and he uttered these words:

Cuchulain: "We were heart-companions once;
We were comrades in the woods;
We were men that shared a bed,
When we slept the heavy sleep,
After hard and weary fights.
Into many lands, so strange,
Side by side we sallied forth,
And we ranged the woodlands through,
When with Scathach we learned arms!"

Ferdiad: "O Cuchulain, rich in feats,
Hard the trade we both have learned;
Treason hath o'ercome our love;
Thy first wounding hath been bought;
Think not of our friendship more,
Cua, it avails thee not!"

"Too long are we now in this way," quoth Ferdiad; "and what arms shall we resort to to-day, O Cuchulain?" "With thee is thy choice of weapons this day," answered Cuchulain, "for thou art he that first didst reach the ford." "Rememberest thou at all," asked Ferdiad "the choice deeds of arms we were wont to practise with Scathach and with Uathach and with Aifè?" "Indeed, and I do remember," answered Cuchulain. "If thou rememberest, let us begin with them."

They betook them to their choicest deeds of arms. They took upon them two equally-matched shields for feats, and their eight-edged targes for feats, and their eight small darts, and their eight straightswords with ornaments of walrus-tooth and their eight lesser, ivoried spears which flew from them and to them like bees on a day of fine weather. They cast no weapon that struck not. Each of them was busy casting at the other with those missiles from morning's early twilight till noon at mid-day, the while they overcame their various feats with the bosses and hollows of their feat-shields. However great the excellence of the

throwing on either side, equally great was the excellence of the defence, so that during all that time neither of them bled or reddened the other. "Let us cease now from this bout of arms, O Cuchulain," said Ferdiad; "for it is not by such our decision will come." "Yea, surely, let us cease, if the time hath come," answered Cuchulain. Then they ceased. They threw their feat-tackle from them into the hands of their charioteers.

"To what weapons shall we resort next, O Cuchulain?" asked Ferdiad. "Thine is the choice of weapons till nightfall," replied Cuchulain; "for thou art he that didst first reach the ford." "Let us begin, then," said Ferdiad, "with our straight-cut, smooth-hardened throwing-spears, with cords of full-hard flax on them." "Aye, let us begin then," assented Cuchulain. Then they took on them two hard shields, equally strong. They fell to their straight-cut, smooth-hardened spears with cords of full-hard flax on them. Each of them was engaged in casting at the other with the spears from the middle of noon till the hour of evening's sundown. However great the excellence of the defence, equally great was the excellence of the throwing on either side, so that each of them bled and reddened and wounded the other during that time. "Let us leave off from this now, O Cuchulain," said Ferdiad. "Aye, let us leave off, if the time hath come," answered Cuchulain. So they ceased. They threw their arms from them into the hands of their charioteers.

Thereupon each of them went toward the other in the middle of the ford, and each of them put his hand on the other's neck and gave him three kisses. Their horses were in one and the same paddock that night, and their charioteers at one and the same fire; and their charioteers made ready a litter-bed of fresh rushes for them with pillows for wounded men on them. Then came healing and curing folk to heal and to cure them, and they laid healing herbs and grasses and a curing charm on their cuts and stabs, their gashes and many wounds. Of every healing herb and grass and curing charm that was brought and was applied to the cuts and stabs, to the gashes and many wounds of Cuchulain, a like portion thereof he sent across the ford westward to Ferdiad, so that the men of Erin should not have it to say, should Ferdiad fall at his hands, it was more than his share of care had been given to him.

Of every food and of every savoury, soothing and strong drink that was brought by the men of Erin to Ferdiad, a like portion thereof he sent over the ford northwards to Cuchulain; for the purveyors of Ferdiad were more numerous than the purveyors of Cuchulain. All the men of Erin were purveyors to Ferdiad, to the end that he might keep Cuchulain off from them. But only the inhabitants of Mag Breg ('the Plain of Breg') were purveyors to Cuchulain. They were wont to come daily, that is, every night, to converse with him.

They bided there that night. Early on the morrow they arose and went their ways to the ford of combat. "To what weapons shall we resort on this day, O Ferdiad?" asked Cuchulain. "Thine is the choosing of weapons," Ferdiad made answer, "because it was I had my choice of weapons on the day aforegone." "Let us take, then," said Cuchulain, "to our great, well-tempered lances to-day, for we think that the thrusting will bring nearer the decisive battle to-day than did the casting of yesterday. Let our horses be brought to us and our chariots yoked, to the end that we engage in combat over our horses and chariots on this day." "Aye, let us go so," Ferdiad assented.

Thereupon they girded two full-firm broadshields on them for that day. They took to their great, well-tempered lances on that day. Either of them began to pierce and to drive, to throw and to press down the other, from early morning's twilight till the hour of evening's close. If it were the wont for birds in flight to fly through the bodies of men, they could have passed through their bodies on that day and carried away pieces of blood and flesh through their wounds and their sores into the clouds and the air all around. And when the hour of evening's close was come, their horses were spent and their drivers were wearied, and they themselves, the heroes and warriors of valour, were exhausted. "Let us give over now, O

Ferdiad," said Cuchulain, "for our horses are spent and our drivers tired, and when they are exhausted, why should we too not be exhausted?" And in this wise he spake, and he uttered these words at that place:

"We need not our chariots break--
This, a struggle fit for giants.
Place the hobbles on the steeds,
Now that din of arms is o'er!"

"Yea, we will cease, if the time hath come," replied Ferdiad. They ceased then. They threw their arms away from them into the hands of their charioteers. Each of them came towards his fellow. Each laid his hand on the other's neck and gave him three kisses. Their horses were in the one pen that night, and their charioteers at the one fire. Their charioteers prepared two litter-beds of fresh rushes for them with pillows for wounded men on them. The curing and healing men came to attend and watch and mark them that night; for naught else could they do, because of the direfulness of their cuts and their stabs, their gashes and their numerous wounds, but apply to them philtres and spells and charms, to staunch their blood and their bleeding and their deadly pains. Of every magic potion and every spell and every charm that was applied to the cuts and stabs of Cuchulain, their like share he sent over the ford westwards to Ferdiad. Of every food and every savoury, soothing and strong drink that was brought by the men of Erin to Ferdiad, an equal portion he sent over the ford northwards to Cuchulain, for the victuallers of Ferdiad were more numerous than the victuallers of Cuchulain. For all the men of Erin were Ferdiad's nourishers, to the end that he might ward off Cuchulain from them. But the indwellers of the Plain of Breg alone were Cuchulain's nourishers. They were wont to come daily, that is, every night, to converse with him.

They abode there that night. Early on the morrow they arose and repaired to the ford of combat. Cuchulain marked an evil mien and a dark mood that day on Ferdiad. "It is evil thou appearest to-day, O Ferdiad," spake Cuchulain; "thy hair has become dark to-day, and thine eye has grown drowsy, and thine upright form and thy features and thy gait have gone from thee!" "Truly not for fear nor for dread of thee is that happened to me to-day," answered Ferdiad; "for there is not in Erin this day a warrior I could not repel!" And Cuchulain lamented and moaned, and he spake these words and Ferdiad responded:

Cuchulain: "Ferdiad, ah, if it be thou,
Well I know thou'rt doomed to die!
To have gone at woman's hest,
Forced to fight thy comrade sworn!"

Ferdiad: "O Cuchulain-- wise decree--
Loyal champion, hero true,
Each man is constrained to go
'Neath the sod that hides his grave!"

Cuchulain: "Finnabair, Medb's daughter fair,
Stately maiden though she be,
Not for love they'll give to thee,
But to prove thy kingly might!"

Ferdiad: "Provèd was my might long since,
Cu of gentle spirit thou.
Of one braver I've not heard;
Till to-day I have not found!"

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Cuchulain: "Thou art he provoked this fight,
Son of Daman, Darè's son,
To have gone at woman's word,
Swords to cross with thine old friend!"

Ferdiad: "Should we then unfought depart,
Brothers though we are, bold Hound,
Ill would be my word and fame
With Ailill and Cruachan's Medb!"

Cuchulain: "Food has not yet passed his lips,
Nay nor has he yet been born,
Son of king or blameless queen,
For whom I would work thee harm!"

Ferdiad: "Culann's Hound, with floods of deeds,
Medb, not thou, hath us betrayed;
Fame and victory thou shalt have;
Not on thee we lay our fault!"

Cuchulain: "Clotted gore is my brave heart,
Near I'm parted from my soul;
Wrongful 'tis-- with hosts of deeds--
Ferdiad, dear, to fight with thee!"

"How much soever thou findest fault with me to-day," said Ferdiad, "it will be as an offset to my prowess." And he said, "To what weapons shall we resort to-day?" "With thyself is the choice of weapons to-day," replied Cuchulain, "for it is I that chose on the day gone by." "Let us resort, then," said Ferdiad, "to our heavy, hard-smiting swords this day, for we trow that the smiting each other will bring us nearer to the decision of battle to-day than was our piercing each other on yesterday." "Let us go then, by all means," responded Cuchulain.

Then they took two full-great long-shields upon them for that day. They turned to their heavy, hard-smiting swords. Each of them fell to strike and to hew, to lay low and cut down, to slay and undo his fellow, till as large as the head of a month-old child was each lump and each cut, that each of them took from the shoulders and thighs and shoulder-blades of the other.

Each of them was engaged in smiting the other in this way from the twilight of early morning till the hour of evening's close. "Let us leave off from this now, O Cuchulain!" cried Ferdiad. "Aye, let us leave off, if the hour has come," said Cuchulain. They parted then, and threw their arms away from them into the hands of their charioteers. Though it had been the meeting of two happy, blithe, cheerful, joyful men, their parting that night was of two that were sad, sorrowful and full of suffering. Their horses were not in the same paddock that night. Their charioteers were not at the same fire.

They passed there that night. It was then that Ferdiad arose early on the morrow and went alone to the ford of combat. For he knew that that would be the decisive day of the battle and combat; and he knew that one or other of them would fall there that day, or that they both would fall. It was then he donned his battle-weed of battle and fight and combat, or ever Cuchulain came to meet him. And thus was the manner of this harness of battle and fight and combat: He put his silken, glossy trews with its border of speckled gold, next to his white skin. Over this, outside, he put his brown-leathern, well-sewed kilt. Outside of this he put a huge, goodly flag, the size of a millstone. He put his solid, very deep, iron kilt of twice

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molten iron over the huge, goodly flag as large as a millstone, through fear and dread of the Gae Bulga on that day.

About his head he put his crested war-cap of battle and fight and combat, whereon were forty carbuncle-gems beautifully adorning it and studded with red-enamel and crystal and rubies and with shining stones of the Eastern world. His angry, fierce-striking spear he seized in his right hand. On his left side he hung his curved battle-falchion, with its golden pommel and its rounded hilt of red gold. On the arch-slope of his back he slung his massive, fine-buffalo shield of a warrior, whereon were fifty bosses, wherein a boar could be shown in each of its bosses, apart from the great central boss of red gold. Ferdiad performed diverse, brilliant, manifold, marvellous feats on high that day, unlearned from any one before, neither from foster-mother nor from foster-father, neither from Scathach nor from Uathach nor from Aifè, but he found them of himself that day in the face of Cuchulain.

Cuchulain likewise came to the ford, and he beheld the various, brilliant, manifold, wonderful feats that Ferdiad performed on high. "Thou seest yonder, O Laeg my master, the divers, bright, numerous, marvellous feats that Ferdiad performs on high, and I shall receive yon feats one after the other. And, therefore, if defeat be my lot this day, do thou prick me on and taunt me and speak evil to me, so that the more my spirit and anger shall rise in me. If, however, before me his defeat takes place, say thou so to me and praise me and speak me fair, to the end that the greater may be my courage!" "It shall surely be done so, if need be, O Cucuc," Laeg answered.

Then Cuchulain, too, girded his war-harness of battle and fight and combat about him, and performed all kinds of splendid, manifold, marvellous feats on high that day which he had not learned from any one before, neither with Scathach nor with Uathach nor with Aifè.

Ferdiad observed those feats, and he knew they would be plied against him in turn. "To what weapons shall we resort to-day, Ferdiad?" asked Cuchulain. "With thee is thy choice of weapons," Ferdiad responded. "Let us go to the 'Feat of the Ford,' then," said Cuchulain. "Aye, let us do so," answered Ferdiad. Albeit Ferdiad spoke that, he deemed it the most grievous thing whereto he could go, for he knew that in that sort Cuchulain used to destroy every hero and every battle-soldier who fought with him in the 'Feat of the Ford.'

Great indeed was the deed that was done on the ford that day. The two heroes, the two champions, the two chariot-fighters of the west of Europe, the two bright torches of valour of the Gael, the two hands of dispensing favour and of giving rewards in the west of the northern world, the two veterans of skill and the two keys of bravery of the Gael, to be brought together in encounter as from afar, through the sowing of dissension and the incitement of Ailill and Medb. Each of them was busy hurling at the other in those deeds of arms from early morning's gloaming till the middle of noon. When mid-day came, the rage of the men became wild, and each drew nearer to the other.

Thereupon Cuchulain gave one spring once from the bank of the ford till he stood upon the boss of Ferdiad macDaman's shield, seeking to reach his head and to strike it from above over the rim of the shield. Straightway Ferdiad gave the shield a blow with his left elbow, so that Cuchulain went from him like a bird onto the brink of the ford. Again Cuchulain sprang from the brink of the ford, so that he alighted upon the boss of Ferdiad macDaman's shield, that he might reach his head and strike it over the rim of the shield from above. Ferdiad gave the shield a thrust with his left knee, so that Cuchulain went from him like an infant onto the bank of the ford.

Laeg espied that. "Woe then, Cuchulain!" cried Laeg; "meseems the battle-warrior that is against thee hath shaken thee as a fond woman shakes her child. He hath washed thee as a cup is washed in a tub. He hath ground thee as a mill grinds soft malt. He hath pierced thee

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as a tool bores through an oak. He hath bound thee as the bindweed binds the trees. He hath pounced on thee as a hawk pounces on little birds, so that no more hast thou right or title or claim to valour or skill in arms till the very day of doom and of life, thou little imp of an elf-man!" cried Laeg.

Thereat for the third time, Cuchulain arose with the speed of the wind, and the swiftness of a swallow, and the dash of a dragon, and the strength (of a lion) into the clouds of the air, til he alighted on the boss of the shield of Ferdiad son of Daman, so as to reach his head that he might strike it from above over the rim of his shield. Then it was that the battle-warrior gave the shield a violent and powerful shake, so that Cuchulain flew from it into the middle of the ford, the same as if he had not sprung at all.

It was then the first twisting-fit of Cuchulain took place, so that a swelling and inflation filled him like breath in a bladder, until he made a dreadful, terrible, many-coloured, wonderful bow of himself, so that as big as a giant or a man of the sea was the hugely-brave warrior towering directly over Ferdiad.

Such was the closeness of the combat they made, that their heads encountered above and their feet below and their hands in the middle over the rims and bosses of the shields. Such was the closeness of the combat they made, that their shields burst and split from their rims to their centres. Such was the closeness of the combat they made, that their spears bent and turned and shivered from their tips to their rivets.

Such was the closeness of the combat they made, that the boccanach and the bananach and the sprites of the glens and the eldritch beings of the air screamed from the rims of their shields and from the guards of their swords and from the tips of their spears.

Such was the closeness of the combat they made, that they forced the river out of its bed and out of its course, so that there might have been a reclining place for a king or a queen in the middle of the ford, and not a drop of water was in it but what fell there with the trampling and slipping which the two heroes and the two battle-warriors made in the middle of the ford.

Such was the closeness of the combat they made, that the steeds of the Gael broke loose affrighted and plunging with madness and fury, so that their chains and their shackles, their traces and tethers snapped, and the women and children and pygmy-folk, the weak and the madmen among the men of Erin broke out through the camp southwestward.

At that time they were at the edge-feat of swords. It was then Ferdiad caught Cuchulain in an unguarded moment, and he gave him a thrust with his tusk-hilted blade, so that he buried it in his breast, and his blood fell into his belt, till the ford became crimsoned with the clotted blood from the battle-warrior's body. Cuchulain endured it not under Ferdiad's attack, with his death-bringing, heavy blows, and his long strokes and his mighty, middle slashes at him.

Then Cuchulain bethought him of his friends from the Faery land and of his mighty folk who would come to defend him and of his scholars to protect him, what time he would be hard pressed in the combat. It was then that Dolb and Indolb arrived to help and to succour their friend, namely Cuchulain. Then it was that Ferdiad felt the onset of the three together smiting his shield against him, and he gave all his care and attention thereto, and thence he called to mind that, when they were with Scathach and with Uathach [learning together, Dolb and Indolb used to come to help Cuchulain out of every stress wherein he was.]

Ferdiad spake: "Not alike are our foster-brotherhood and our comradeship O Cuchulain," quoth he. "How so, then?" asked Cuchulain. "Thy friends of the Faery-folk have succoured

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thee, and thou didst not disclose them to me before," said Ferdiad. "Not easy for me were that," answered Cuchulain; "for if the magic veil be once revealed to one of the sons of Mile, none of the Tuatha De Danann will have power to practise concealment or magic. And why complainest thou here, Ferdiad?" said Cuchulain. "Thou hast a horn skin whereby to multiply feats and deeds of arms on me, and thou hast not shown me how it is closed or how it is opened." Then it was they displayed all their skill and secret cunning to one another, so that there was not a secret of either of them kept from the other except the Gae Bulga, which was Cuchulain's.

Howbeit, when the Fairy friends found Cuchulain had been wounded, each of them inflicted three great, heavy wounds on him, on Ferdiad, to wit. It was then that Ferdiad made a cast to the right, so that he slew Dolb with that goodly cast. Then followed the two woundings and the two throws that overcame him, till Ferdiad made a second throw towards Cuchulain's left, and with that throw he stretched low and killed Indolb dead on the floor of the ford. Hence it is that the story-teller sang the rann:

"Why is this called Ferdiad's Ford,
E'en though three men on it fell?
None the less it washed their spoils--
It is Dolb's and Indolb's Ford!"

When the devoted equally great sires and champions, and the hard, battle-victorious wild beasts that fought for Cuchulain had fallen, it greatly strengthened the courage of Ferdiad, so that he gave two blows for every blow of Cuchulain's. When Laeg son of Rianganabair saw his lord being overcome by the crushing blows of the champion who oppressed him, Laeg began to stir up and rebuke Cuchulain, in such a way that a swelling and an inflation filled Cuchulain from top to ground, as the wind fills a spread, open banner, so that he made a dreadful, wonderful bow of himself like a skybow in a shower of rain, and he made for Ferdiad with the violence of a dragon or the strength of a blood-hound.

And Cuchulain called for the Gae Bulga from Laeg son of Rianganabair. This was its nature: With the stream it was made ready, and from between the fork of the foot it was cast; the wound of a single spear it gave when entering the body, and thirty barbs had it when it opened and it could not be drawn out of a man's flesh till the flesh had been cut about it.

Thereupon Laeg came forward to the brink of the river and to the place where the fresh water was dammed, and the Gae Bulga was sharpened and set in position. He filled the pool and stopped the stream and checked the tide of the ford. Ferdiad's charioteer watched the work, for Ferdiad had said to him early in the morning: "Now gilla, do thou hold back Laeg from me to-day, and I will hold back Cuchulain from thee." "This is a pity," quoth the henchman; "no match for him am I; for a man to combat a hundred is he, and that am I not. Still; however slight his help, it shall not come to his lord past me."

He was then watching his brother thus making the dam till he filled the pools and went to set the Gae Bulga downwards. It was then that Id went up and released the stream and opened the dam and undid the fixing of the Gae Bulga. Cuchulain became deep purple and red all over when he saw the setting undone on the Gae Bulga. He sprang from the top of the ground so that he alighted light and quick on the rim of Ferdiad's shield. Ferdiad gave a strong shake to the shield, so that he hurled Cuchulain the measure of nine paces out to the westward over the ford.

Then Cuchulain called and shouted to Laeg to set about preparing the Gae Bulga for him. Laeg hastened to the pool and began the work. Id ran and opened the dam and released it before the stream. Laeg sprang at his brother and they grappled on the spot. Laeg threw Id and handled him sorely, for he was loath to use weapons upon him. Ferdiad pursued

Cuchulain westwards over the ford. Cuchulain sprang on the rim of the shield. Ferdiad shook the shield, so that he sent Cuchulain the space of nine paces eastwards over the ford.

Cuchulain called and shouted to Laeg. Laeg attempted to come, but Ferdiad's charioteer let him not, so that Laeg turned on him and left him on the sedgy bottom of the ford. He gave him many a heavy blow with clenched fist on the face and countenance, so that he broke his mouth and his nose and put out his eyes and his sight. And forthwith Laeg left him and filled the pool and checked the stream and stilled the noise of the river's voice, and set in position the Gae Bulga. After some time Ferdiad's charioteer arose from his death-cloud, and set his hand on his face and countenance, and he looked away towards the ford of combat and saw Laeg fixing the Gae Bulga. He ran again to the pool and made a breach in the dike quickly and speedily, so that the river burst out in its booming, bounding, bellying, bank-breaking billows making its own wild course. Cuchulain became purple and red all over when he saw the setting of the Gae Bulga had been disturbed, and for the third time he sprang from the top of the ground and alighted on the edge of Ferdiad's shield, so as to strike him over the shield from above. Ferdiad gave a blow with his left knee against the leather of the bare shield, so that Cuchulain was thrown into the waves of the ford.

Thereupon Ferdiad gave three severe woundings to Cuchulain. Cuchulain cried and shouted loudly to Laeg to make ready the Gae Bulga for him. Laeg attempted to get near it, but Ferdiad's charioteer prevented him. Then Laeg grew very wroth at his brother and he made a spring at him, and he closed his long, full-valiant hands over him, so that he quickly threw him to the ground and straightway bound him. And then he went from him quickly and courageously, so that he filled the pool and stayed the stream and set the Gae Bulga. And he cried out to Cuchulain that it was served, for it was not to be discharged without a quick word of warning before it. Hence it is that Laeg cried out:--

"Ware! beware the Gae Bulga,
Battle-winning Culann's hound!" [et reliqua]

Then it was that Cuchulain let fly the white Gae Bulga from the fork of his irresistible right foot. Ferdiad prepared for the feat according to the testimony thereof. He lowered his shield, so that the spear went over its edge into the watery, water-cold river. And he looked at Cuchulain, and he saw all his various, venomous feats made ready, and he knew not to which of them he should first give answer, whether to the 'Fist's breast-spear,' or to the 'Wild shield's broad-spear,' or to the 'Short spear from the middle of the palm,' or to the white Gae Bulga over the fair, watery river.

Ferdiad heard the Gae Bulga called for. He thrust his shield down to protect the lower part of his body. Cuchulain gripped the short spear, cast it off the palm of his hand over the rim of the shield and over the edge of the corselet and horn-skin, so that its farther half was visible after piercing his heart in his bosom. Ferdiad gave a thrust of his shield upwards to protect the upper part of his body, though it was help that came too late. The gilla set the Gae Bulga down the stream, and Cuchulain caught it in the fork of his foot, and threw the Gae Bulga as far as he could cast underneath at Ferdiad, so that it passed through the strong, thick, iron apron of wrought iron, and broke in three parts the huge, goodly stone the size of a millstone, so that it cut its way through the body's protection into him, till every joint and every limb was filled with its barbs.

"Ah, that now sufficeth," sighed Ferdiad: "I am fallen of that! But, yet one thing more: mightily didst thou drive with thy right foot. And 'twas not fair of thee for me to fall by thy hand." And he yet spake and uttered these words:

"O Cu of grand feats,
Unfairly I'm slain!

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Thy guilt clings to me;
My blood falls on thee!

"No meed for the wretch
Who treads treason's gap.
Now weak is my voice;
Ah, gone is my bloom!

"My ribs' armour bursts,
My heart is all gore;
I battled not well;
I'm smitten, O Cu!

Thereupon Cuchulain hastened towards Ferdiad and clasped his two arms about him, and bore him with all his arms and his armour and his dress northwards over the ford, that so it should be with his face to the north of the ford the triumph took place and not to the south of the ford with the men of Erin. Cuchulain laid Ferdiad there on the ground, and a cloud and a faint and a swoon came over Cuchulain there by the head of Ferdiad. Laeg espied it, and the men of Erin all arose for the attack upon him. "Come, O Cucuc," cried Laeg; "arise now from thy trance, for the men of Erin will come to attack us, and it is not single combat they will allow us, now that Ferdiad son of Daman son of Darè is fallen by thee." "What availeth it me to arise, O gilla," moaned Cuchulain, "now that this one is fallen by my hand?" In this wise the gilla spake and he uttered these words and Cuchulain responded:

Laeg: "Now arise, O Emain's Hound;
Now most fits thee courage high.
Ferdiaid hast thou thrown-- of hosts--
God's fate! How thy fight was hard!"

Cuchulain: What avails me courage now?
I'm oppressed with rage and grief,
For the deed that I have don
On his body sworded sore!"

Laeg: It becomes thee not to weep;
Fitter for thee to exult!
Yon red-speared one thee hath left
Plaintful, wounded, steeped in gore!"

Cuchulain: "Even had he cleaved my leg,
And one hand had severed too;
Woe, that Ferdiad-- who rode steeds--
Shall not ever be in life!"

Laeg: "Liefer far what's come to pass,
To the maidens of Red Branch;
He to die, thou to remain;
They grudge not that ye should part!"

Cuchulain: "From the day I Cualnge left,
Seeking high and splendid Medb,
Carnage has she had-- with fame--
Of her warriors whom I've slain!"

Laeg: "Thou hast had no sleep in peace,

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In pursuit of thy great Táin;
Though thy troop was few and small,
Oft thou wouldst rise at early morn!"

Cuchulain began to lament and bemoan Ferdiad, and he spake the words:

"Alas, O Ferdiad," spake he, "'twas thine ill fortune thou didst not take counsel with any of those that knew my real deeds of valour and arms, before we met in clash of battle! Unhappy for thee that Laeg son of Riagabair did not make thee blush in regard to our comradeship! Unhappy for thee that the truly faithful warning of Fergus thou didst not take! Unhappy for thee that dear, trophied, triumphant, battle-victorious Conall counselled thee not in regard to our comradeship! For those men would not have spoken in obedience to the messages or desires or orders or false words of promise of the fair-haired women of Connacht. For well do those men know that there will not be born a being that will perform deeds so tremendous and so great among the Connachtmen as I, till the very day of doom and of everlasting life, whether at plying of spear and sword, at playing at draughts and chess, at driving of steeds and chariots."

"There shall not be found the hand of a hero that will wound warrior's flesh, like cloud-coloured Ferdiad! There shall not be heard from the gap the cry of red-mouthed Badb to the winged, shade-speckled flocks! There shall not be one that will contend for Cruachan that will obtain covenants equal to thine, till the very day of doom and of life henceforward, O red-cheeked son of Daman!" said Cuchulain. Then it was that Cuchulain arose and stood over Ferdiad: "Ah, Ferdiad," spake Cuchulain, "greatly have the men of Erin deceived and abandoned thee, to bring thee to contend and do battle with me. For no easy thing is it to contend and do battle with me on the Raid for the Kine of Cualnge! Thus he spake, and he uttered these words:

"Ah, Ferdiad, betrayed to death.
Our last meeting, oh, how sad!
Thou to die I to remain.
Ever sad our long farewell!

"When we over yonder dwelt
With our Scathach, steadfast, true,
This we thought till end of time,
That our friendship ne'er would end!

"Dear to me thy noble blush;
Dear thy comely, perfect form;
Dear thine eye, blue-grey and clear;
Dear thy wisdom and thy speech!

"Never strode to rending fight,
Never wrath and manhood held,
Nor slung shield across broad back,
One like thee, Daman's red son!

Never have I met till now,
Since I Oenfer Aifè slew,
One thy peer in deeds of arms,
Never have I found, Ferdiad!

Finnabair, Medb's daughter fair,
Beauteous, lovely though she be,

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As a gad round sand or stones,
She was shown to thee, Ferdiad!"

Then Cuchulain turned to gaze on Ferdiad. "Ah, my master Laeg," cried Cuchulain, "now strip Ferdiad and take his armour and garments off him, that I may see the brooch for the sake of which he entered on the combat and fight with me." Laeg came up and stripped Ferdiad. He took his armour and garments off him and he saw the brooch and he began to lament and complain over Ferdiad, and he spake these words:

"Alas, golden brooch;
Ferdiaid of the hosts,
O good smiter, strong,
Victorious thy hand!

"Thy hair blond and curled,
A wealth fair and grand.
Thy soft, leaf-shaped belt
Around thee till death!

"Our comradeship dear;
Thy noble eye's gleam;
Thy golden-rimmed shield;
Thy sword, treasures worth!

"Thy white-silver torque
Thy noble arm binds.
Thy chess-board worth wealth;
Thy fair, ruddy cheek!

"To fall by my hand,
I own was not just!
'Twas no noble fight.
Alas, golden brooch!

"Come, O Laeg my master," cried Cuchulain; "now cut open Ferdiad and take the Gae Bulga out, because I may not be without my weapons." Laeg came and cut open Ferdiad and he took the Gae Bulga out of him. And Cuchulain saw his weapons bloody and red-stained by the side of Ferdiad, and he uttered these words:--

"O Ferdiad, in gloom we meet.
Thee I see both red and pale.
I myself with unwashed arms;
Thou liest in thy bed of gore!

"Were we yonder in the East,
Scathach and our Uathach near,
There would not be pallid lips
Twixt us two, and arms of strife!

"Thus spake Scathach trenchantly (?),
Words of warning, strong and stern.
'Go ye all to furious fight;
German, blue-eyed, fierce will come!'

"Unto Ferdiad then I spake,

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And to Lugaid generous,
To the son of fair Baetan,
German we would go to meet!

"We came to the battle-rock,
Over Lake Linn Formait's shore.
And four hundred men we brought
From the Isles of the Athissech!

"As I stood and Ferdiad brave
At the gate of German's fort,
I slew Rinn the son of Nel;
He slew Ruad son of Fornel!

Ferdiad slew upon the slope
Blath, of Colba 'Red-sword' son.
Lugaid, fierce and swift, then slew
Mugairne of the Tyrrhene Sea!

"I slew, after going in,
Four times fifty grim, wild men.
Ferdiad killed-- a furious horde--
Dam Dremenn and Dam Dilenn!

"We laid waste shrewd German's fort
O'er the broad, bespangled sea.
German we brought home alive
To our Scathach of broad shield!

"Then our famous nurse made fast
Our blood-pact of amity,
That our angers should not rise
'Mongst the tribes of noble Elg!

"Sad the morn, a day in March,
Which struck down weak Daman's son.
Woe is me, the friend is fall'n
Whom I pledged in red blood's draught!

"Were it there I saw thy death,
Midst the great Greeks' warrior-bands,
I'd not live on after thee,
But together we would die!

"Woe, what us befel therefrom,
Us, dear Scathach's fosterlings,
Me sore wounded, red with blood,
Thee no more to drive thy car!

"Woe, what us befel therefrom,
Us, dear Scathach's fosterlings,
Me sore wounded, stiff with gore,
Thee to die the death for aye!

"Woe, what us befel therefrom,

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Us, dear Scathach's fosterlings,
Thee in death, me, strong, alive.
Valour is an angry strife!"

"Good, O Cucuc," spake Laeg, "let us leave this ford now; too long are we here!" "Aye, let us leave it, O my master Laeg," replied Cuchulain. "But every combat and battle I have fought seems a game and a sport to me compared with the combat and battle of Ferdiad." Thus he spake, and he uttered these words:

All was play, all was sport,
Till came Ferdiad to the ford!
One task for both of us,
Equal our reward.
Our kind, gentle nurse
Chose him over all!

All was play, all was sport,
Till came Ferdiad to the ford!
One our life, one our fear,
One our skill in arms.
Shields gave Scathach twain
To Ferdiad and me!

All was play, all was sport,
Till came Ferdiad to the ford!
Dear the shaft of gold
I smote on the ford.
Bull-chief of the tribes,
Braver he than all!

Only games and only sport,
Till came Ferdiad to the ford!
Lion furious, flaming, fierce;
Swollen wave that wrecks like doom!

Only games and only sport,
Till came Ferdiad to the ford!
Loved Ferdiad seemed to me
After me would live for aye!
Yesterday, a mountain's size--
He is but a shade to-day!

Three things countless on the Táin
Which have fallen by my hand:
Hosts of cattle, men and steeds
I have slaughtered on all sides!

Though the hosts were e'er so great,
That came out of Cruachan wild,
More than third and less than half,
Slew I in my direful sport!

Never trod in battle's ring;
Banba nursed not on her breast;
Never sprang from sea or land,

King's son that had larger fame!"

21. Cuchulain and the Rivers

Then came certain men of the Ulstermen thither to help and succour Cuchulain. Before all, Senoll Uathach and the two sons of Gegè: Muridach and Cotreb, to wit. And they bore him to the streams and rivers of Conalle Murthemni, to rub and to wash his stabs and his cuts, his sores and his many wounds in the face of these streams and rivers. For the Tuatha De Danann were wont to put herbs and plants of healing and a curing charm in the waters and rivers of the territory of Conalle Murthemni, to help and to succour Cuchulain, so that the streams were speckled and green-topped therewith.

Accordingly these are the names of the healing rivers of Cuchulain:

Sas, Buan, Buas, Bithslan, Findglas ('Whitewater'), Gleoir, Glenamain, Bedg, Tadg, Telameit, Rind, Bir, Brenidè, Dichaem, Muach, Miliuc, Cumung, Cuilind, Gainemain, Drong, Delt, Dubglas ('Blackwater').

22. Cethern's Strait Fight

Then said the men of Erin to macRoth the chief runner, to go watch and keep guard for them at Sliab Fuait, to the end that the Ulstermen might not come upon them without warning and unobserved. Thereupon macRoth went southwards as far as Sliab Fuait. MacRoth was not long there when he saw something: a lone chariot on Sliab Fuait making from the north straight towards him. A fierce man, stark-naked, in that chariot coming towards him, without arms, without armour at all save an iron spit in his hand. In equal manner he goaded his driver and his horses. And it seemed to him that he would never in his life come up to the hosts.

And macRoth hastened to tell this news at the fort where Ailill and Medb and Fergus were and the nobles of the men of Erin. Ailill asked tidings of him on his arrival. "Aye, macRoth," inquired Ailill; "hast thou seen any of the Ulstermen on the track of the host this day?" "That, truly, I know not," answered macRoth; "but I saw something: a lone chariot coming over Sliab Fuait straight towards us. A wild, stark-naked man in the chariot, without arms or armour at all, except for an iron spit in his hand. In equal manner he prodded his driver and his steeds. It seemed to him he would never in his life come up to the host."

"Who, thinkest thou, might it be, O Fergus?" asked Ailill. "Meseems," Fergus answered, "it is Cethern son of Fintan that came there. Fergus indeed spoke true, that it was Fintan's son Cethern that was come there. And so Cethern son of Fintan came on them, and the camp and the garrison were confounded and he wounded all around him in every direction and on all sides and they wounded him in every direction and on all sides.

And then he left them, and his entrails and vitals were outside of him. He came to the place where was Cuchulain, to be healed and cured, and he demanded a physician of Cuchulain to heal and to cure him. "Come, master Laeg!" cried Cuchulain. "Arise, away with thee to the garrison and camp of the men of Erin and summon the physicians to come out to cure Cethern macFintan. I give my word, e'en though it be under the ground or in a well-shut house they are, I myself will bring death and destruction and slaughter upon them before this hour to-morrow, if they come not to minister to Cethern."

Laeg went his way to the quarters and camp of the men of Erin, and he called upon the physicians of the men of Erin to go forth to cure Cethern son of Fintan. Truth to tell, the physicians of the men of Erin were unwilling to go cure their adversary, their enemy and their stranger-foe. But they feared Cuchulain would work death and destruction and

slaughter upon them if they went not. And so they went. As one man of them after the other came to him, Cethern son of Fintan showed him his stabs and his cuts, his sores and his bloody wounds. Each man of them that said he would not live and could not be healed, Cethern son of Fintan struck him a blow with his right fist in the front of his forehead, so that he drove the brains out through the windows of his ears and the seams of his skull. Howbeit Cethern son of Fintan killed them till there had come fifteen physicians of the physicians of the men of Erin.

The historian hath declared in proof thereof:

"These the physicians of the Táin,
Who by Cethern--bane--did fall.
No light thing, in floods of tribes,
That their names are known to me:

"Littè, Luaidren, known o'er sea,
Lot and Luaimnech, 'White-hand' Lonn,
Lathairne skilful, also Lonn,
Laisrè, Slanoll 'That cures all.'

"Dubthach, Fintan's blameless son
Fintan, master Fírfial, too,
Mainè, Boethan 'Gives not pain,'
Eke his pupil, Boethan's son.

"These the physicians, five and ten,
Struck to death by Cethern, true;
I recall them in my day;
They are in the physicians' roll!"

Yea, even the fifteenth physician, it was but the tip of a blow that reached him. Yet he fell lifeless of the great stun between the bodies of the other physicians and lay there for a long space and time. Ithall, physician of Ailill and Medb, was his name.

Thereafter Cethern son of Fintan asked another physician of Cuchulain to heal and to cure him. "Come, master Laeg," quoth Cuchulain, "go for me to Fingin the seer-physician, at 'Fingin's Grave-mound' at Leccan ('the Brow') of Sliab Fuait, him that is physician to Conchobar. Bid him come to heal Cethern son of Fintan."

Thereupon Fingin the prophet-physician came. As soon as he was come, Cethern son of Fintan showed him his stabs and his cuts, his sores and his bloody wounds.

22a. Cethern's Bloody Wounds

["Look at this bloody wound for me, O Fingin," said Cethern.] Fingin looked at the bloody wound. "Why, it is a slight, unwillingly given wound we behold here," said the physician. "A lone man came upon me there; bushy hair on him; a blue mantle wrapped around him; a silver brooch in the mantle over his breast; an oval shield with plaited rim he bore; a five-pointed spear in his hand; a pronged spare spear at his side. He gave this bloody wound. He bore away a slight wound from me too." "Why, we know that man!" cried Cuchulain; "'twas Illann Ilarchless ('Illann of many feats') son of Fergus macRoig. And he would not wish that thou shouldst fall by his hand, but he gave thee this mock-blow that the men of Erin might not have it to say it was to betray them or to forsake them if he gave it not."

"Now look at this bloody wound for me, O Fingin my master," said Cethern. Fingin looked closely into the bloody wound. "Why, 'tis a woman's wanton deed of arms we behold here," said the physician. "Aye, that is true then," quoth Cethern; "a woman came upon me there by herself. A woman, beautiful, fair-faced, long-cheeked, tall; a golden-yellow head of hair, down to the top of her two shoulder-blades she wore; a smock of royal sammet next to her white skin; two birds of gold on her shoulders; a purple cloak without other colour she had around her; a brooch of gold in the cloak over her bosom; a straight, ridged spear, red-flaming in her hand. She it was that gave me this bloody wound. She bore away a slight wound from me too." "Ah, but we know that woman," cried Cuchulain; "Medb daughter of Eocho Fedlech, daughter of the High King of Erin; it is she that came unto us in that dress. A victory and triumph and trophy she had considered it hadst thou fallen at her hands."

"Look at this bloody wound for me too, O Fingin my master," said Cethern. Fingin looked at the bloody wound. "Why, the feat of arms of two warriors is this," said the physician. "Yea, that is true," answered Cethern. "There came two men-at-arms upon me in that place; two, with bushy hair on them; two blue cloaks wrapped around them; brooches of silver in the cloaks over their breasts; a necklace of all-white silver around the neck of each of them." "Indeed we know that pair," quoth Cuchulain; "Oll and Othinè they, of the bodyguard of Ailill and Medb; they never go to a hosting, to battle or combat, but when the wounding of a man is certain. They would have held it for victory and triumph and a boast hadst thou fallen at their hands."

"Look on this bloody wound also for me, O Fingin my master," said Cethern. Fingin looked closely at the bloody wound. "There came upon me a pair of young warriors of the Fian," said Cethern; "a splendid, manly appearance they had. Each of them cast a spear at me. I craved this spear through the one of them." Fingin looked into the bloody wound. "Why, this blood is all black," quoth the physician; "through thy heart those spears passed so that they formed a cross of themselves through thy heart; and I prophesy no cure here, but I would get thee some healing plants and curing charms that they destroy thee not forthwith." "Ah, but we know them, that pair," quoth Cuchulain; "Bun and Meconnn ('Stump' and 'Root') are they, of the bodyguard of Ailill and Medb. It was their hope that thou shouldst fall at their hands."

"Look at this bloody wound for me, too, O Fingin my master," said Cethern. Fingin examined the bloody wound. "Why, it is the red rush of the two sons of Ri Cailè ('the King of the Woods') that is here," said the physician. "Aye 'tis so," replied Cethern; "there attacked me there two fair-faced, dark-browed youths, huge, with diadems of gold on their heads. Two green mantles folded about them; two pins of bright silver on the mantles over their breasts; two five-pronged spears in their hands." "Why, near each other are the bloody wounds they gave thee," said the physician; "into thy gullet they went, so that the points of the spears struck one another within thee, and none the easier is it to work thy cure here." "We know that pair," quoth Cuchulain; "noble youths of Medb's great household, Broen and Brudni, are they, two sons of Ri teora Soillse ('the King of the three Lights'), that is, the two sons of the King of the Woods. It had been victory and triumph and a boast for them, hadst thou fallen at their hands."

"Look at this bloody wound for me, too, my good Fingin," said Cethern. Fingin looked into the bloody wound. "The joint deed of two brothers is here," said the physician. "'Tis indeed true," replied Cethern. "There came upon me two leading, king's warriors. Yellow hair upon them; dark-grey mantles with fringes, wrapped around them; leaf-shaped brooches of silvered bronze in the mantles over their breasts; broad, grey lances in their hands." "Ah, but we know that pair," quoth Cuchulain; "Cormac Colomon rig ('King's pillar') is the one, and Cormac son of Mael Foga, of the bodyguard of Ailill and Medb (the other). What they sought was that thou shouldst fall at their hands."

"Look at this bloody wound for me too, O Fingin my master," said Cethern. Fingin looked into that bloody wound. "The assault of two brothers is here," said the physician. "Aye then, 'tis true," answered Cethern. "There came upon me two tender youths there; very much alike were they; curly dark hair on the one of them; curly yellow hair on the other; two green cloaks wrapped around them; two bright-silver brooches in the cloaks over their breasts; two tunics of smooth yellow silk next their skin; two white-hilted swords at their belts; two bright shields having the likenesses of beasts in white silver they bore; two five-pronged spears with veins of all-white silver in their hands." "Ah, but we know that pair," quoth Cuchulain; "Manè 'Like to his mother' and Manè 'Like to his father,' two sons of Ailill and Medb; and it would be matter of victory, triumph and boasting to them, hadst thou fallen at their hands."

"Look at this bloody wound for me, too, O Fingin my master," said Cethern. "There came upon me a pair of young warriors there. A brilliant appearance, stately-tall and manlike, they had; wonderful garments from far-away countries upon them. Each of them thrust the spear he had at me. Then I thrust this spear through each of them." Fingin looked into the bloody wound. "Cunning are the bloody wounds they inflicted upon thee," said the physician; "they have severed the strings of thy heart within thee, so that thy heart rolls about in thy breast like an apple in motion or like a ball of yarn in an empty bag, and there is no string at all to support it, and no healing can I effect here." "Ah, but we know those twain," quoth Cuchulain; "a pair of champions from Norway who have been sent particularly by Ailill and Medb to slay thee; for not often does one ever issue alive from their combats, and it would be their will that thou shouldst fall at their hands."

"Look upon this bloody wound for me too, my good Fingin," said Cethern. Fingin looked at that bloody wound. "Why, the alternate woundings of a son and his father we behold here," answered the physician. "Yea it is so," quoth Cethern; "two tall men, red as torches, came upon me there, with diadems of burnished gold upon them; kingly garments they wore; gold-hilted, hammered swords at their girdles, with scabbards of pure-white silver, with supports of mottled gold outside upon them. "Ah but we know that pair," quoth Cuchulain; "Ailill and his son are they, Manè 'That embraces the traits of them all.' They would deem it victory and triumph and a boast shouldst thou fall at their hands."

22b Thus far the "Bloody Wounds" of the Táin.

"Speak, O Fingin prophetic physician," spake Cethern son of Fintan; "what verdict and what counsel givest me now?" "This verily is what I say to thee," replied Fingin the prophetic physician: "Count not on thy big cows for yearlings this year; for if thou dost, it is not thou that will enjoy them, and no profit will they bring thee." "This is the judgement and counsel the other surgeons did give me, and certain it is it brought them neither advantage nor profit, and they fell at my hands; and none the more will it bring thee advantage or profit, and thou shalt fall at my hands!" And he gave Fingin a strong, stiff kick with his foot, and sent him between the chariot's two wheels. "Oh, but vicious is the kick from the old warrior," cried Cuchulain. Hence, from this saying, is the name Uachtar Lua ('the Height of the Kick') in the land of Ross from then until this day.

Nevertheless Fingin the prophet-physician gave his choice to Cethern son of Fintan: A long illness for him and afterwards to obtain help and succour, or a red healing for the space of three days and three nights, so that he might then employ his strength on his enemies. What Cethern son of Fintan chose was a red healing for the space of three days and three nights, to the end that he might then vent his anger and strength on his enemies. For what he said was that there would not be found after him any one he would rather have vindicate or avenge him than himself.

Thereupon Fingin the prophetic physician asked of Cuchulain a vat of marrow wherewith to heal and to cure Cethern son of Fintan. Cuchulain proceeded to the camp and entrenchment

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of the men of Erin, and whatsoever he found of herds and flocks and droves there he took away with him. And he made a marrow-mesh of their flesh and their bones and their skins; and Cethern son of Fintan was placed in the marrow-bath till the end of three days and three nights. And his flesh began to drink in the marrow-bath about him and the marrow-bath entered in within his stabs and his cuts, his sores and his many wounds. Thereafter he arose from the marrow-bath at the end of three days and three nights. It was thus Cethern arose, with a slab of the chariot pressed to his belly so that his entrails and bowels would not drop out of him.

That was the time when his wife came from the north, from Dùn da Benn ('Fort of the two Gables'), and she brought his sword with her, even Finna daughter of Eocho. Cethern son of Fintan seized his arms and proceeded to attack the men of Erin. But this is to be added: They sent a warning before him; Ithall, physician of Ailill and Medb, had remained as one dead of the great stun from the blow of Gethern among the bodies of the other physicians for a long space and time [and he, the physician that had alone escaped from Cethern, brought the alarm to the camp.]

"Hark, ye men of Erin," shouted the physician; "Cethern son of Fintan comes to attack you, now that he has been healed and cured by Fingin the prophetic physician, and take ye heed of him!" Thereat the men of Erin in fear put Ailill's dress and his golden shawl and his regal diadem on the pillar-stone in Crich Ross, that it might be thereon that Cethern son of Fintan should first give vent to his anger on his arrival.

Soon Cethern saw those things, namely Ailill's dress and his golden shawl around the standing-stone in Crich Ross, and he, being unaware and witless, conceived it to be Ailill himself that was in it. And he made a rush at it like a blast of wind and crave the sword through the stone pillar till it went up to its pommel. "Deceit is here," cried Cethern son of Fintan, "and on me have ye worked this deceit. And I swear an oath, till there be found among ye of the men of Erin one that will put yon royal dress about him and the golden shawl, I will not stay my hand from them, slaughtering and destroying withal!"

Manè Andoe son of Ailill and Medb heard that, and he put his father's royal raiment about him and the golden shawl and the diadem on his head, and he dashed off through the midst of the men of Erin. Cethern son of Fintan pursued him closely and hurled his shield, so that the chiselled rim of the shield crave him to the ground, with chariot, driver, and horses. When the men of Erin saw that, they surrounded Cethern on every side, so that he fell at their hands in the strait wherein he was. Wherefore 'Cethern's Strait-Fight and the Bloody Wounds of Cethern' is the name of this tale.

His wife, Finna daughter of Eocho Salbuidê ('Yellow-heel') stood over him and she was in great sorrow, and she made the funeral-song below:

"I care for naught, care for naught;
Ne'er more man's hand 'neath my head,
Since was dug the earthy bed,
Cethern's bold, of Dun da Benn!

"Kingly Cethern, Fintan's son;
Few were with him on the ford.
Connacht's men with all their host,
For nine hours he left them not!

"Arms he bore not--this an art--
But a red, two-headed pike;
With it slaughtered he the host,

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While his anger still was fresh!

"Felled by double-headed pike,
Cethern's hand held, with their crimes,.
Seven times fifty of the hosts,
Fintan's son brought to their graves!

"Willa-loo, oh, witla-loo!
Woman's d wandering through the mist.
Worse it is for him that's dead.
She that lives may find a man!

"Never I shall take a man
Of the hosts of this good world;
Never shall I sleep with man;
Never shall my man with wife!

Dear the homestead, 'Horse-head's Dùn,'
Where our hosts were wont to go.
Dear the water, soft and sweet;
Dear the isle, 'Isle of the Red!'

Sad the care, oh, sad the care,
Cualnge's Cow-raid brought on me:
Cethern, Fintan's son, to keen.
Oh that he had shunned his woe!

Great the doings, these, oh, great,
And the deed that here was done:
I bewailing him till death,
Him that has been smitten down!

Finna, Eocho's daughter, I,
Found a fight of circling spears.
Had my champion had his arms:
By his side a slaughtered heap!"

23. Here Followeth the Tooth-Fight of Fintan

Fintan, himself the son of Niall Niamglonnach ('of the brilliant Exploits') from Dùn da Benn, was father of Cethern son of Fintan. And he came to save the honour of Ulster and to avenge his son upon the hosts. Thrice fifty was his number. And thus it was they came, and two spear-heads on each shaft with them, a spear-head on the top and a spear-head at the butt, so that it made no difference whether they wounded the hosts with the points or with the butts. They offered three battles to the hosts. And thrice their own number fell at their hands, and there fell also the people of Fintan son of Niall, all excepting Fintan's son Crimthann alone. This one was saved under a canopy of shields by Ailill and Medb.

Then said the men of Erin, it would be no disgrace for Fintan son of Niall to withdraw from the camp and quarters, and they would give up Crimthann son of Fintan to him, and then the hosts would fall back a day's march to the north again; and that he should cease from his deeds of arms against the hosts till he would come to encounter them on the day of the great battle at the place where the four grand provinces of Erin would clash at Garech and Ilgarech in the battle of the Cattle-reaving of Cualnge, as was foretold by the druids of the men of Erin. Fintan son of Niall consented to that, and they gave over his son to him. He

withdrew from the camp and station, and the host marched a day's journey back to the north again, to stop and cease their advance.

In this manner they found each man of the people of Fintan son of Niall Niamglonnach and each man of the men of Erin, with the lips and the nose of each of them in the teeth and tusks of the other. The men of Erin gave thought to that: "This is a tooth-fight for us," said they; "the tooth-fight of Fintan's people and of Fintan himself." So this is the 'Tooth-fight' of Fintan.

23a. The Red-Shame of Menn Followeth Here

It was then came to them great Menn son of Salcholga, he from Renna ('the Waterways') of the Boyne in the north. Twelve men with many-pointed weapons, that was his number. It was thus they came, and two spearheads on each shaft with them, a spear-head on the top and a spearhead at the butt, so that it made no difference whether they wounded the hosts with the points or with the butts.

They offered three attacks upon the hosts. Three times their own number fell at their hands and there fell twelve men of the people of Menn. But Menn himself was sorely wounded in the strait, so that blood ran crimson on him. Then said the men of Erin: "Red is this shame," said they, "for Menn son of Salcholga, that his people, should be slain and destroyed and he himself wounded till blood ran crimson red upon him." Hence here is the 'Reddening Shame of Menn.'

Then said the men of Erin, it would be no dishonour for Menn son of Salcholga to leave the camp and quarters, and that the hosts would go a day's journey back to the north again, and that Menn should cease his weapon-feats on the hosts till Conchobar arose out of his 'Pains' and battle would be offered them at Garech and Ilgarech, as the druids and soothsayers and the knowers of the men of Erin had foretold it.

Menn son of Salcholga agreed to that, to leave the camp and halting-place. And the hosts fell back a day's march for to rest and wait, and Menn went his way to his own land.

23b. Here Followeth the Accoutrement of the Charioteers

Then came the charioteers of the Ulstermen to them. Thrice fifty was their number. They offered three battles to the hosts. Thrice their number fell at their hands, and the charioteers themselves fell on the field whereon they stood. Hence this here is called the 'Accoutrement of the Charioteers [with stones.]'

23c. The White-Fight of Rochad Now Followeth

Rochad Rigderg ('Red-king') son of Fathemon, was of Ulster. Thrice fifty warriors was his number, and he took possession of a hill fronting the hosts. Finnabair, daughter of Ailill and Medb, perceived that and she went to speak to her mother thereof, even to Medb. "Truly have I loved yonder warrior for a long time," said she; "and it is he is my sweetheart, and mine own choice one in wooing." "An thou hast so loved him, daughter," quoth Ailill and Medb, "sleep with him this night and crave for us a truce of him for the hosts, until he encounters us on the day of the great battle when four of the grand provinces of Erin will meet at Garech and Ilgarech in the battle of the Foray of Cualnge." Rochad son of Fathemon accepted the offer and that night the damsel slept with him.

An Under-king of Munster that was in the camp heard the tale. He went to his people to speak of it. "Yonder maiden was plighted to me on fifteen hostages once long ago," said he;

"and it is for this I have now come on this hosting." Now wherever it happened that the seven Under-kings of Munster were, what they all said was that it was for this they were come. "Why," said they, "should we not go to avenge our wife and our honour on the Manè, who are watching and guarding the rear of the army at Imlech in Glendamrach ('Kettle-glen's navel')?"

This was the course they resolved upon. And with their seven divisions of thirty hundreds they arose. Ailill arose with thirty hundred after them. Medb arose with her thirty hundred. The sons of Maga with theirs and the Leinstermen and the Munstermen and the people of Tara. And a mediation was made between them so that each of them sat down near the other and hard by his arms.

Howbeit before the intervention took place, eight hundred very valiant warriors of them had fallen. Finnabair, daughter of Ailill and Medb, had tidings that so great a number of the men of Erin had fallen for her sake and on account of her. And her heart broke in her breast even as a nut, through shame and disgrace, so that Finnabair Slebe ('Finnabair of the Mount') is the name of the place where she fell, died and was buried.

Then said the men of Erin, "White is this battle," said they, "for Rochad son of Fathemon, in that eight hundred exceeding brave warriors fell for his sake and on his account and he himself goes safe and whole to his country and land without blood-shedding or reddening on him." Hence this is the 'White-fight' of Rochad.

23d. Here Followeth Iliach's Clump-Fight

Then came to them Iliach son of Cass son of Bacc son of Ross Ruad son of Rudraige. It was told him that the four grand provinces of Erin even then laid waste and invaded the lands of Ulster and of the Picts and of Cualnge from Monday at Summer's end till the beginning of Spring. He then conceived a plan in his mind and he made perfect his plan privily with his people. "What counsel were better for me to make than to go and attack the men of Erin and to have my victory over them, and thus avenge the honour of Ulster. And I care not though I should fall myself there thereafter."

And this is the counsel he followed. His two withered, mangy, sorrel nags that were upon the strand hard by the fort were led to him. Thus he mounted his chariot, without either covers or cushions. His big, rough, pale-grey shield of iron he carried upon him, with its rim of hard silver around it. He wore his rough, grey-hilted, huge smiting sword at his left side. He placed his two rickety-headed, nicked, blunt, rusted spears by his side in the chariot. His folk furnished his chariot around him with cobbles and boulders and huge clumps.

In such wise he fared forth to assail the men of Erin. And thus he came, and the spittle from his gaping mouth trickling down through the chariot under him. "Truly it would be well for us," said the men of Erin, "if this were the manner in which all the Ulstermen came to us on the plain."

Dochè son of Maga met him and bade him welcome. "Welcome is thy coming, O Iliach," spake Dochè son of Maga. "Truly spoken I esteem that welcome," answered Iliach; "but do thou for the sake of that welcome come to me when now, alas, my deeds of arms will be over and my warlike vigour will have vanished, so that thou be the one to cut off my head and none other of the men of Erin. However, my sword shall remain with thee for thine own friend, even for Loegaire Buadach!

He assailed the men of Erin with his weapons till he had made an end of them. And when weapons failed he assailed the men of Erin with cobbles and boulders and huge clumps of earth. And when these weapons failed him he spent his rage on the man that was nearest

him of the men of Erin, and bruised him grievously between his fore-arms and his sides and the palms of his hands, till he made a marrow-mass of him, of flesh and bones and sinews and skin.

Hence in memory thereof, these two masses of marrow still live on side by side, the marrow-mass that Cuchulain made of the bones of the Ulstermen's cattle for the healing of Cethern son of Fintan, and the marrow-mass that Iliach made of the bones of the men of Erin. Wherefore this was one of the three innumerable things of the Tain, the number of them that fell at the hands of Iliach. So that this is the 'Clumpfight' of Iliach. It is for this reason it is called the 'Clump-fight' of Iliach, because with cobbles and boulders and messy clumps he made his fight.

Thereafter Dochè son of Maga met him. "Is not this Iliach?" asked Dochè son of Maga. "It is truly I," Iliach gave answer; "and come to me now and cut off my head and let my sword remain with thee for thy friend, for Loegaire Buadach ('the Victorious')." Dochè came near him and gave him a blow with the sword so that he severed his head. Thus to this point, the 'Clump-fight' of Iliach.

23e. Here Now The Deer-Stalking of Amargin in Taltiu

This Amargin was the son of Cass who was son of Bacc who was son of Ross Ruad ('the Red') who was son of Rudraige. He came upon the warriors going over Taltiu westward, and he made them turn before him over Taltiu northwards. And he put his left elbow under him in Taltiu. And his people furnished him with rocks and boulders and great clumps of earth, and he began to pelt the men of Erin till the end of three days and three nights.

23f The adventures of Curoi son of Darè follow now.

He was told that a single man was checking and stopping four of the five grand provinces of Erin from Monday at Summer's end till the beginning of Spring. And he felt it unworthy of himself and he deemed it too long that his people were without him. And it was then he set out to the host to fight and contend with Cuchulain. And when he was come to the place where Cuchulain was, he saw Cuchulain there moaning, full of wounds and pierced through with holes, and he felt it would not be honourable nor fair to fight and contend with him after the combat with Ferdiad. Because it would be said it was not that Cuchulain died of the sores and wounds which he would give him so much as of the wounds which Ferdiad had inflicted on him in the conflict before. Be that as it might, Cuchulain offered to engage with him in battle and combat.

Thereupon Curoi set forth for to seek the men of Erin and, when he was near at hand, he espied Amargin there and his left elbow under him to the west of Taltiu. Curoi reached the men of Erin from the north. His people equipped him with rocks and boulders and great clumps, and he began to hurl them right over against Amargin, so that Badb's battle-stones collided in the clouds and in the air high above them, and every rock of them was shattered into an hundred stones.

"By the truth of thy valour, O Curoi," cried Medb, "desist from thy throwing, for no real succour nor help comes to us therefrom, but ill is the succour and help that thence come to us." "I pledge my word," cried Curoi, "I will not cease till the very day of doom and of life, till first Amargin cease!" "I will cease," said Amargin; "and do thou engage that thou wilt no more come to succour or give aid to the men of Erin." Curoi consented to that and went his way to return to his land and people.

About this time the hosts went past Taltiu westwards. "It is not this was enjoined upon me," quoth Amargin: "never again to cast at the hosts." And he went to the west of them and he

turned them before him north-eastwards past Taltiu. And he began to pelt them for a long while and time.

Then it was also that the men of Erin said it would be no disgrace for Amargin to leave the camp and quarters, and that the hosts would retire a day's march back to the north again, there to stop and stay, and for him to quit his feats of arms upon the hosts until such time as he would meet them on the day of the great battle when the four grand provinces of Erin would encounter at Garech and Ilgarech in the battle of the Raid for the Kine of Cualnge. Amargin accepted that offer, and the hosts proceeded a day's march back to the northwards again. Wherefore the 'Deer-stalking' of Amargin in Taltiu the name of this tale.

24. The Repeated Warning of Sualtaim

Now while the deeds we have told here were being done, Sualtaim ('Goodly fosterer') son of Becaltach ('of Small belongings') son of Moraltach ('of Great belongings'), the same the father of Cuchulain macSualtaim, was told of the distress of his son contending in unequal combat on the Cualnge Cattle-spoil, even against Calatin Dana ('the Bold') with his seven and twenty sons, and against Glass son of Delga, his grandson.

"Whate'er it be, this that I hear from afar," quoth Sualtaim, "it is the sky that bursts or the sea that ebbs or the earth that quakes, or is it the distress of my son overmatched in the strife on the Driving of the Kine of Cualnge?" In that, indeed, Sualtaim spoke true. And he went to learn all after a while, without hastening on his way. And when Sualtaim was come to where his son Cuchulain was, Sualtaim began to moan and lament for Cuchulain.

Forsooth Cuchulain deemed it neither an honour nor glory that Sualtaim should bemoan and lament him, for Cuchulain knew that, wounded and injured though he was, Sualtaim would not be the man to avenge his wrong. For such was Sualtaim: He was no mean warrior and he was no mighty warrior, but only a good, worthy man was he. "Come, my father Sualtaim," said Cuchulain, "do thou go to Emain Macha to the men of Ulster and tell them to come now to have a care for their droves, for no longer am I able to protect them in the gaps and passes of the land of Conalle Murthemni. All alone am I against four of the five grand provinces of Erin from Monday at Summer's end till the beginning of Spring, every day slaying a man on a ford and a hundred warriors every night. Fair fight is not granted me nor single combat, and no one comes to aid me nor to succour. Spancel-hoops hold my cloak over me. Dry tufts of grass are stuffed in my wounds. There is not a single hair on my body from my crown to my sole whereon the point of a needle could stand, without a drop of deep-red blood on the top of each hair, save the left hand alone which is holding my shield, and even there thrice fifty bloody wounds are upon it. And let them straightway give battle to the warriors, and unless they avenge this anon, they will never avenge it till the very day of doom and of life!"

Sualtaim set out on Liath ('the Roan') of Macha as his only horse, with warning to the men of Ulster. And when he was come alongside of Emain, he shouted these words there: "Men are slain, women stolen, cattle lifted, ye men of Ulster!" cried Sualtaim.

He had not the answer that served him from the Ulstermen, and forasmuch as he had it not he went on further to the rampart of Emain. And he cried out the same words there: "Men are slain, women stolen, cattle lifted, ye men of Ulster!" cried Sualtaim.

Again he had not the response that served him from the men of Ulster. Thus stood it among the Ulstermen: It was geis for the Ulstermen to speak before their king, geis for the king to speak before his druids. Thereafter Sualtaim drove on to the 'Flag-stone of the hostages' in Emain Macha. He shouted the same words there: "Men are slain, women stolen, cows carried off!"

"But who has slain them, and who has stolen them, and who has carried them off?" asked Cathba the druid. "Ailill and Medb have overwhelmed you," said Sualtaim. "Your wives and your sons and your children, your steeds and your stock of horses, your herds and your flocks and your droves of cattle have been carried away. Cuchulain all alone is checking and staying the hosts of the four great provinces of Erin at the gaps and passes of the land of Conalle Murthemni. Fair fight is refused him, nor is he granted single combat, nor comes any one to succour or aid him. The youth is wounded, his limbs are out of joint. Spancel-hoops hold his cloak over him. There is not a hair from his crown to his sole whereon the point of a needle could stand, without a drop of deep-red blood on the top of each hair, except his left hand alone which is holding his shield, and even there thrice fifty bloody wounds are upon it. And unless ye avenge this betimes, ye will never avenge it till the end of time and of life."

"Fitter is death and doom and destruction for the man that so incites the king!" quoth Cathba the druid. "In good sooth, it is true!" said the Ulstermen all together. Thereupon Sualtaim went his way from them, indignant and angry because from the men of Ulster he had not had the answer that served him.

Then reared Liath ('the Roan') of Macha under Sualtaim and dashed on to the ramparts of Emain. Thereat Sualtaim fell under his own shield, so that the edge of the shield severed Sualtaim's head. The horse himself turned back again to Emain, and the shield on the horse and the head on the shield. And Sualtaim's head uttered the same words: "Men are slain women stolen, cattle lifted, ye men of Ulster!" spake the head of Sualtaim.

"Some deal too great is that cry," quoth Conchobar; "for yet is the sky above us, the earth underneath and the sea round about us. And unless the heavens shall fall with their showers of stars on the man-like face of the world, or unless the ground burst open in quakes beneath our feet, or unless the furrowed, blue-bordered ocean break o'er the tufted brow of the earth, will I restore to her byre and her stall, to her abode and her dwelling-place, each and every cow and woman of them with victory of battle and contest and combat!"

Thereupon a runner of his people was summoned to Conchobar, Findchad Ferbenduma ('he of the copper Horn') to wit, son of Fraech Lethan ('the Broad'), and he bade him go assemble and muster the men of Ulster. And in like manner, Conchobar enumerated to him their quick and their dead, in the drunkenness of sleep and of his 'Pains,' and he uttered these words: The Order of the men of Ulster.

"Arise, O Findchad!
I Thee I send forth:
A negligence not to be wished (?);
Proclaim it to the chiefs of Ulster!

24a. The Order of the Men of Ulster

Tochestol Ulad inso.

"Arise, O Findchad!" [said Conchobar,]
I Thee I send forth:
A negligence not to be wished (?);
Proclaim it to the chiefs of Ulster!

Go thou forward to Derg, to Deda at his bay, to Lemain, to Follach, to Illann son of Fergus at Gabar, to Dornaill Feic at Imchlar, to Derg Imdirg, to Fedilmid son of Ilar Cetach of Cualnge

at Ellonn, to Reochad son of Fathemon at Rigdonn, to Lug, to Lugaid, to Cathba at his bay, to Carfre at Ellne, to Laeg at his causeway, to Gemen in his valley, to Senoll Uathach at Diabul Ard, to Cethern son of Fintan at Carrloig, to Cethern at Eillne, to Tarothor, to Mulach at his fort, to the royal poet Amargin, to Uathach Bodba, to the Morrigan at Dûn Sobairche, to Eit, to Roth, to Fiachna at his mound, to Dam drend, to Andiaraid, to Manè Macbriathrach, to Dam Derg, to Mod, to Mothus, to Iarmothus at Corp Cliath, to Gabarlaig in Linè, to Eochó Semnech in Semne, to Eochaid Laithrech at Latharne, to Celtchar son of Uthecar in Lethglas, to Errgè Echbel at Bri Errgi, to Uma son of Remarfessach at Fedain in Cualnge, to Munremur son of Gerrcend at Moduirm, to Senlabair at Canann Gall, to Fallomain, to Lugaid, king of the Fir Bolg, to Lugaid of Linè, to Buadgalach, to Abach, to Fergna at Barrene, to Anè, to Aniach, to Abra, to Loegaire Milbel, at his fire (?), to the three sons of Trosгал at Bacc Draigin, to Drend, to Drenda, to Drendus, to Cimb, to Cimbil, to Cimbin at Fan na Coba, to Fachtna son of Sencha at his rash, to Sencha, to Senchainte, to Bricriu, to Briccirne son of Bricriu, to Brecc, to Buan, to Barach, to Oengus of the Fir Bolg, to Oengus son of Letè, to Fergus son of Letè, to . . . (?), to Bruachar, to Slangè, to Conall Cernach son of Amargin at Midluachar, to Cuchulain son of Sualtaim at Murthemne, to Menn son of Salcholga at Rena, to the three sons of Fiachna, Ross, Darè and Imchad at Cualnge, to Connud macMorna at the Callann, to Condra son of Amargin at his rash, to Amargin at Ess Ruaid, to Laeg at Leirè, to Oengus Ferbenduma, to Ogma Grianainech at Brecc, to Eo macFornè, to Tollcend, to Sudè at Mag Eol in Mag Dea, to Conla Saeb at Uarba, to Loegaire Buadach at Immail, to Amargin Iarngiunnach at Taltiu, to Furbaide Ferbenn son-of Conchobar at Sil in Mag Inis, to Cuscraid Menn of Macha son of Conchobar at Macha, to Fingin at Fingabair, to Blae 'the Hospitaller of a score,' to Blae 'the Hospitaller of six men,' to Eogan son of Durthacht at Fernmag, to Ord at Mag Sered, to Oblan, to Obail at Culenn, to Curethar, to Liana at Ethbenna, to Fernel, to Finnchad of Sliab Betha, to Talgoba at Bernas, to Menn son of the Fir Cualann at Mag Dula, to Iroll at Blarinè, to Tobraidè son of Ailcoth, to Ialla Ilgremma, to Ross son of Ulchrothach at Mag Dobra, to Ailill Finn, to Fethen Bec, to Fethan Mor, to Fergus son of Finnchoem at Burach, to Olchar, to Ebadchar, to Uathchar, to Etatchar, to Oengus son of Oenlam Gabè, to Ruadri at Mag Tail, to Manè son of Crom, to Nindech son of Cronn, to . . . (?), to Mal macRochraid, to Beothach, to Briathrach at his rash, to Narithla at Lothor, to the two sons of Feic, Muridach and Cotreb, to Fintan son of Niamglonnach at Dun da Benn, to Feradach Finn Fechnach at Nemed of Sliab Fuait, to Amargin son of Ecetsalach at the Buas, to Bunnè son of Munremar, to Fidach son of Dorarè, to Muirné Menn.

It was nowise a heavy task for Finnchad to gather this assembly and muster which Conchobar had enjoined upon him. For all there were of Ulstermen to the east of Emain and to the west of Emain and to the north of Emain set out at once for the field of Emain in the service of their king, and at the word of their lord, and to await the recovery of Conchobar. Such as were from the south of Emain waited not for Conchobar, but set out directly on the trail of the host and on the hoof-prints of the Táin.

The first stage the men of Ulster marched under Conchobar was from Emain to the green in Iraird Cuillinn that night. "Why now delay we, ye men?" Conchobar asked. "We await thy sons," they answered; "Fiacha and Fiachna who have gone with a division from us to Tara to fetch Erc son of thy daughter Fedlimid Nocruthach ('Nine-shaped'), son also of Carbre Niafer king of Tara, to the end that he should come with the number of his muster and his troops, his levy and his forces to our host at this time." "By my word," exclaimed Conchobar; "I will delay here no longer for them, lest the men of Erin hear of my rising from the weakness and 'Pains' wherein I was. For the men of Erin know not even if I am still alive!"

Thereupon Conchobar and Celtchar proceeded with thirty hundred spear-bristling chariot-fighters to Ath Irmidi ('the Ford of Spear-points'). And there met them eight-score huge men of the body-guard of Ailill and Medb, with eight-score women as their spoils. Thus was their portion of the plunder of Ulster: A woman-captive in the hand of each man of them. Conchobar and Celtchar struck off their eight-score heads and released their eight-score

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captive-women. Ath Irmidi ('the Ford of Spear-points') was the name of the place till that time; Ath Fenè is its name ever since. It is for this it is called Ath Fenè, because the warriors of the Fenè from the east and the warriors of the Fenè from the west encountered one another in battle and contest man for man on the brink of the ford.

Conchobar and Celtchar returned that night to the green in Iraird Cuillinn hard by the men of Ulster. Thereupon Celtchar aroused the men of Ulster.

24b. The Agitation of Celtchar

It was then that Celtchar in his sleep uttered these words in the midst of the men of Ulster in Iraird Cuillinn that night:

"Thirty hundred chariot-men;
An hundred horse-companions stout;
An hundred with an hundred druids!
To lead us will not fail
The hero of the land,
Conchobar with hosts around him!
Let the battle line be formed!
Gather now, ye warriors!
Battle shall be fought
At Garech and Ilgarech
On aftermorrow's morn!"

On that same night Cormac Conlongas, Conchobar's son, spake these words to the men of Erin at Slemain Mide that night:

"A wonder of a morning,
A wondrous I time!
When hosts will be confused,
Kings turned back in flight!
Necks will be broken,
The sand made red,
When forth breaks the battle, the seven chieftains before,
Of Ulster's host round Conchobar!
Their women will they defend,
For their herds will they fight
At Garech and Ilgarech,
On the morning after the morrow! "

On that same night, Dubthach Doel ('the Scorpion') of Ulster uttered these words in his sleep among the men of Erin at Slemain Mide that night:

"Great be the morn,
The morn of Meath!
Great be the truce
The truce of Culenn!

"Great be the fight,
The fight Of Clarthá!
Great, too, the steeds,
The steeds of Assal!

"Great be the plague,

The plague of Tuath-Bressi!
Great be the storm,
Ulster's battle-storm round Conchobar!

"Their women will they defend,
For their herds will they fight
At Garech and Ilgarech,
On the morning after the morrow!"

Dubthach was awakened from his sleep, so that Nemain brought confusion on the host and they fell trembling in their arms under the points of their spears and weapons, so that an hundred warriors of them fell dead in the midst of their camp and quarters at the fearfulness of the shout they heard on high. Be that as it would, that night was not the calmest for the men of Erin that they passed before or since, because of the forebodings and predictions and because of the spectres and visions that were revealed to them.

25. Here Followeth The Array of The Host

Said Ailill: "Truly have I succeeded," said he, "in laying waste Ulster and the land of the Picts from Monday at Summer's end till Spring's beginning. We have taken their women and the sons and their children, their steeds and their troops of horses, their herds and their flocks and their droves. We have laid level their hills after them, so that they have become lowlands and are all one height. For this cause, will I await them no longer here, but let them offer me battle on Mag Ai, if so it please them. But, say here what we will, some one shall go forth from us to watch the great, wide plain of Meath, to know if the men of Ulster come hither. And, should the men of Ulster come hither, I will in no wise be the first to retreat till battle be given them, for it was never the wont of a good king to retreat." "Who should fitly go thither?" asked all. "Who but macRoth our chief runner yonder?"

MacRoth went his way to survey the great wide-spreading plain of Meath. Not long was macRoth there when he heard something: A rush and a crash and a clatter and a clash. Not slight the thing he judged it to be, but as though it was the firmament itself that fell on the man-like face of the world, or as though it was the furrowed, blue-bordered ocean that broke o'er the tufted brow of the earth, or as though the ground had gone asunder in quakes, or as though the forest fell, each of the trees in the crotches and forks and branches of the other. But why give further accounts! The wood's wild beasts were hunted out on the plain, so that beneath them the grassy forelocks of the plain of Meath were not to be seen.

MacRoth hastened to tell this tale at the place where were Ailill and Medb and Fergus and the nobles of the men of Erin. MacRoth related the whole matter to them.

"What was that there, O Fergus?" asked Ailill. "Not hard to say," said Fergus. "It was the rush and tramp and clatter that he heard," said Fergus, "the din and thunder, the tumult and turmoil of the Ulstermen, who have come into the woods, the throng of champions and battle-heroes cutting down with their swords the woods in the way of their chariots. This it was that hath put the wild animals to flight on the plain, so that the grassy forelocks of the field of Meath are hidden beneath them!"

Another time macRoth surveyed the plain and he saw something: a heavy, grey mist that filled the space between the heavens and earth. It seemed to him that the hills were islands in lakes that he saw rising up out of the sloping valleys of mist. It seemed to him they were wide-yawning caverns that he saw there leading into that mist. It seemed to him it was all-white, flaxy sheets of linen, or sifted snow a-falling that he saw there through a rift in the mist. It seemed to him it was a flight of many, varied, wonderful, numerous birds, or the constant sparkling of shining stars on a bright, clear night of hoar-frost, or sparks of red-

flaming fire. He heard something: A rush and a din and a hurtling sound, a noise and a thunder, a tumult and a turmoil. He hastened on to impart these tidings at the place where were Ailill and Medb and Fergus and the nobles of the men of Erin. He reported the matter to them.

"But what was that, O Fergus?" asked Ailill. "Not hard to say," Fergus made answer. "This was the great, grey mist that he saw which filled the space between the heavens and earth, namely, the streaming breath both of horses and men, the smoke of the earth and the dust of the roads as it rose over them with the driving of the wind, so that it made a heavy, deep-grey misty vapour thereof in the clouds and the air.

"These were the islands over lakes that he saw there, and the tops of hills and of heights over the sloping valleys of mist, even the heads of the champions and battle-heroes over the chariots and the chariots withal. These were the wide-yawning caverns that he saw there leading into that mist, even the mouths and the nostrils of the horses and champions exhaling and inhaling the sun and the wind with the speed of the host.

These were the all-white, flax-like cloths that he saw there or the streaming snow a-falling, to wit the foam and the froth that the bridles of the reins flung from the bits of strong, stout steeds with the stress, with the swiftness and strength and speed of the host.

"These were the flights of many, various, wonderful, numerous birds that he saw there, even the dust of the ground and the top of the earth and the sods which the horses flung from their feet and their hoofs and arose over the heads of the host with the driving of the wind.

"This was the rush and the crash and the hurtling sound, the din and the thunder, the clatter and clash that he heard there, to wit the shield-shock of shields and the jangle of javelins and the hard-smiting of swords and the ring of helmets, the clangour of breast-plates and the rattle of arms and the fury of feats, the straining of ropes and the whirr of wheels and the trampling of horses' hoofs and the creaking of chariots, and the deep voices of heroes and battle-warriors coming hither towards us.

"This was the constant sparkling of shining stars on a bright, clear night that he saw there and the sparks of red-flaming fire, even the bloodthirsty, terrible eyes of the champions and battle-warriors from under beautiful, well-shaped, finely-adorned battle-helmets; eyes full of the fury and rage they brought with them, against the which neither before nor since has equal combat nor overwhelming force of battle prevailed, and against which it will never prevail till the very day of doom and of life!"

"We make not much of that," quoth Medb. "For there are goodly warriors and goodly fighting-men with us to cope with them." "Thou shalt have need of them," answered Fergus. "Truly, I count not on that, O Medb. For I give my word, thou shalt find no host in all Erin, nor in Alba, to cope with the men of Ulster when once their anger comes on them!"

Then did the four grand provinces of Erin pitch camp and make lodgment at Clarthra for that night. They sent forth folk to keep watch and guard against Ulster, to the end that the Ulstermen might not come upon them without warning, without notice.

Then it was that Conchobar and Celtchar with thirty hundred bristling chariot-fighters set forth, till they halted at Slemain Mide ('Slane of Meath') in the rear of the host. But, though 'halted' we have said, a very brief halt made they there, but proceeded for a favourable sign to the quarters of Ailill and Medb, so they might be the first of all to redden their hands.

It was not long macRoth had been there when he saw something: An incomparable, immense troop of horsemen in Slane of Meath coming straight from the northeast. He hastened

forward to where were Ailill and Medb and Fergus and the chiefs of the men of Erin. Ailill asked tidings of him on his arrival: "Say, mac Roth," queried Ailill; "sawest thou aught of the men of Ulster on the trail of the host this day?" "Truly I know not," answered macRoth; "but I saw an incomparable, immense troop of horsemen in Slane of Meath coming straight from the north-east." "But how many numbered the horse-troop?" asked Ailill. "Not fewer, meseemed, than thirty hundred fully armed chariot-fighters were they, even ten hundred and twenty hundred fully armed chariot-fighters," macRoth made answer.

"So, O Fergus," quoth Ailill. "How thinkest thou to terrify us till now with the smoke and dust and the breath of a mighty host, while all the battle-force thou hast is that we see yonder!" "A little too soon belittles thou them," Fergus retorted; "for mayhap the bands are more numerous than is said they are."

"Let us take good, swift counsel on the matter," said Medb; "for yon huge, most fierce, most furious man will attack us we ween, Conchobar, to wit, son of Fachtna Fathach ('the Giant') son of Ross Ruad ('the Red') son of Rudraige, himself High King of Ulster and son of the High King of Erin. Let there be a hollow array of the men of Erin before Conchobar and a force of thirty hundred ready to close in from behind, and the men shall be taken and in no wise wounded; for, no more than is a caitiff's lot is this whereto they are come!" Wherefore this is the third most derisive word that was spoken on the Cattle-lifting of Cualnge, even to take Conchobar prisoner without wounding, and to inflict a caitiff's lot on the ten hundred and twenty hundred who accompanied the kings of Ulster.

And Cormac Conlongas son of Conchobar heard that, and he knew that unless he took vengeance at once upon Medb for her great boast, he would not avenge it till the very day of doom and of life.

It was then that Cormac Conlongas son of Conchobar arose with his troop of thirty hundred to inflict the revenge of battle and prowess upon Ailill and Medb. Ailill arose with his thirty hundred to meet him. Medb arose with her thirty hundred. The Manè arose with their thirty hundred. The sons of Maga arose with their thirty hundred. The Leinstermen and the Munstermen and the people of Temair arose and made interposition between them, so that on both sides each warrior sat down near to the other and near by his arms.

Meanwhile a hollow array of men was made by Medb to face Conchobar and a warlike band of thirty hundred ready to close in from behind. Conchobar proceeded to attack the circle of men. And he was far from seeking any particular breach, but he worked a small gap, broad enough for a man-at-arms, right in front over against him in the circle of combatants, and effected a breach of an hundred on his right side, and a breach of an hundred on his left, and he turned in on them, and mingled among them on their ground, and there fell of them eight hundred fully brave warriors at his hands. And thereafter he left them without blood or bleeding from himself and took his station in Slane of Meath at the head of the men of Ulster.

"Come, ye men of Erin!" cried Ailill. "Let some one go hence to scan the wide-stretching plain of Meath, to know in what guise the men of Ulster come to the height in Slane of Meath, to bring us an account of their arms and the gear and their trappings, their kings and their royal readers, their champions and battle-warriors and gapbreakers of hundreds and their yeomen, to which to listen will shorten the time for us." "Who should go thither?" asked all. "Who but macRoth the chief runner," Ailill made answer.

MacRoth went his way till he took his station in Slane of Meath, awaiting the men of Ulster. The Ulstermen were busied in marching to that hill from gloaming of early morn till sunset hour in the evening. In such manner the earth was never left naked under them during all that time, every division of them under its king, and every band under its leader, and every

king and every leader and every lord with the number of his force and his muster, his gathering and his levy apart. Howbeit, by sunset hour in the evening all the men of Ulster had taken position on that height in Slane of Meath.

MacRoth came forward with the account of their first company to the place where Ailill and Medb and Fergus were and the nobles of the men of Erin. Ailill and Medb asked tidings of him when he arrived. "Come, macRoth," quoth Ailill, "tell us in what manner of array do the Ulstermen advance to the hill of Slane in Meath?"

"Truly, I know not," answered macRoth, "except this alone: There came a fiery, powerful, most well-favoured company upon the hill of Slane in Meath," said macRoth. "It seemed, on scanning and spying, that a thrice thirty hundred warriors were in it. Anon they all doffed their garments and threw up a turfy mound for their leader to sit on. A youth, slender, long, exceeding great of stature, fair to behold, proud of mien, in the van of the troop. Fairest of the princes of the world was he in the midst of his warriors, as well in fearsomeness and in awe, in courage and command; fair-yellow hair, curled, delicately arranged in ridges and bushy had he; a comely, clear-rosy countenance he had; a deep-blue-gray, angry eye, devouring and fear-inspiring, in his head; a two-forked beard, yellow, fairly curled, on his chin; a purple mantle with fringes and five-folded wrapped around him; a brooch of gold in the mantle over his breast; a shining-white, hooded shirt under red interweaving of red gold he wore next his white skin; a bright-white shield with figures of beasts of red gold thereon; a gold-hilted, hammered sword in one of his hands; a broad and gray-green lance in the other. That warrior took his station on the top of the mound, so that each one came up to him and his company took their places around him.

"There came also another company to the same height in Slane of Meath," continued macRoth. "Second of the two divisions of thirty hundred it was. A well-favoured warrior was there likewise at the head of that company; fair-yellow hair he wore; a bright, curly beard about his chin; a green mantle wrapped around him; a bright-silvern pin in the mantle at his breast; a brown-red, soldier's tunic under red interweaving of red gold trussed up against his fair skin down to his knees; a candle of a king's house in his hand, with windings of silver and bands of gold; wonderful the feats and games performed with the spear in the hand of the youth; the windings of silver ran round it by the side of the bands of gold, now from the butt to the socket, while at other times it was the bands of gold that circled by the side of the windings of silver from socket to spear-end; a smiting shield with plaited edge he bore; a sword with hilt-pieces of ivory, and ornamented with thread of gold on his left side. This warrior took his station on the left of the leader of the first company who had come to the mound, and his followers got them seated around him. But, though we have said they sat, they did not verily seat themselves at once, but they sat thus, with their knees on the ground and the rims of their shields against their chins, so long it seemed to them till they should be let at us. But, one thing yet: Meseemed that the great, fierce youth who led the troop stammered grievously in his speech.

"Still another battalion there came to the same mound in Slane of Meath," continued macRoth. "Second to its fellow in number and followers and apparel. A handsome, broad-headed warrior at the head of that troop; dark-yellow hair in tresses he wore; an eager, dark-blue eye rolling restlessly in his head; a bright, curled beard, forked and tapering, at his chin; a dark-grey cloak with fringes, folded around him; a leaf-shaped brooch of silvered bronze in the mantle over his breast; a white-hooded shirt reaching to his knees was girded next to his skin; a bright shield with raised devices of beasts thereon he bore; a sword with white silver hilt in battle-scabbard at his waist; the pillar of a king's palace he bore on his back. This warrior took his station on the hill of turf facing the warrior who first came to the hill, and his company took their places around him. But sweet as the tone of lutes in masters' hands when long sustained, so seemed to me the melodious sound of the voice and the

speech of the youth conversing with the warrior who first came to the hill and offering him every counsel."

"But who might that be?" asked Ailill of Fergus. "Truly, we know him well," Fergus made answer. "This, to wit, is the first hero for whom they threw up the mound of turf on the height of the hill and whom all approached, namely, Conchobar son of Fachtna Fathach son of Ross Ruad son of Rudraige, High King of Ulster, and son of the High King of Erin. This, to wit, is the stammering, great warrior who took station on his father Conchobar's left, namely, Cuscraid Menn ('the Stammerer') of Macha, Conchobar's son, with the sons of the king of Ulster and the sons of the princes of the men of Erin close by him. This is the spear he saw in his hand, even the 'Torch of Cuscraid,' with its windings of silver and bands of gold. It is the wont of that spear that neither before nor after, but only on the eve of a triumph, do the silver windings run round it by the side of the bands of gold. Belike, it is almost before a triumph they course round it now.

"The well-favoured, broad-headed warrior who seated himself on the hill in the presence of the youth who first came on the mound, namely is Sencha son of Ailill son of Maelcho 'the Eloquent' of Ulster, he that is wont to appease the hosts of the men of Erin. But, yet a word more I say: It is not the counsel of cowardice nor of fear that he gives his lord this day on the day of strife, but counsel to act with valour and courage and wisdom and cunning. But, again one word further I say," added Fergus: "It is a goodly people for performing great deeds that has risen there early this day around Conchobar!" "We make not much of them," quoth Medb; "we have goodly warriors and stout youths to deal with them." "I count not that for much," answered Fergus again; "but I say this word: Thou wilt not find in Erin nor in Alba a host to be a match for the men of Ulster when once their anger comes upon them."

"Yet another company there came to the same mound in Slane of Meath," said macRoth. "A fair, tall, great warrior in the van of that battalion, and he of fiery spirit, with noble countenance. Brown, dark-coloured hair he wore, smooth and thin on his forehead; a dull-grey cloak girt around him; a silver pin in the cloak over his breast; a bright, sleeved tunic next to his skin; a curved shield with sharp, plaited rim he bore; a five-pronged spear in his hand; a straightsword with ornaments of walrus-tooth in its place." "But, who might that be?" asked Ailill of Fergus. "In very sooth, we know him," Fergus made answer. "The putting of hands on strife is he; a battle-warrior for combat and destruction on foes is the one who is come there, even Eogan son of Durthacht, king of the Fernmag in the north, is the one yonder."

"Another battalion there came thither to the same mound in Slane of Meath," continued macRoth. "It is surely no false word that boldly they took the hill. Deep the terror, great the fear they brought with them. Their raiment all thrown back behind them. A great-headed, warlike warrior in the forefront of the company, and he eager for blood, dreadful to look upon. Spare, grizzly hair had he; huge, yellow eyes in his head; a yellow, close-napped (?) cloak around him; a pin of yellow gold in the cloak over his breast; a yellow tunic with lace next his skin; in his hand a nailed, broad-plated, long-shafted spear with a drop of blood on its edge." "But, who might that be?" asked Ailill of Fergus. "In truth then, we know him, that warrior," Fergus gave answer. "Neither battle nor battlefield nor combat nor contest shuns he, the one who is come thither. Loegaire Buadach ('the Victorious') son of Connad Buide ('the Yellow') son of Iliach, from Immail in the north, is the one yonder."

"Another company there came there too to the same mound in Slane of Meath," continued macRoth. "A thick-necked, burly warrior at the head of that troop; black, bushy hair he had; a scarred, crimsoned face he had; a deep-blue-gray, blazing eye in his head; a spear set with eyes of glass, casting shadows over him; a black shield with a hard rim of silvered bronze upon him, a dun-coloured cloak of curly wool about him; a brooch of pale gold in the cloak over his breast; a three-striped tunic of silk next to his skin; a sword with ivory hilt and with

ornamentation of thread of gold over his dress on the outside. "'But, who might that man be?" asked Ailill of Fergus. "We know him full well," Fergus made answer. "He is the putting of hand on strife; a wave of the high sea that drowneth; he is the man of three shouts; the sea over walls; the man who comes thither. Muremur ('Thick-neck') son of Gerrcend ('Short-head') from Moduirn in the north is the one yonder."

"Still another company there came to the same mound in Slane of Meath," continued macRoth. "A broad-headed, stout warrior, pleasantly found of limb, in the front of that troop; he is dried and sallow; he is wild and bull-like; a dun, round eye, proud in his head; yellow, very curly is his hair; a red, round shield with hardsilver rim about it he bore; a broad-plated, long-shafted spear in his hand; a streaked-gray cloak around him; a brooch of copper in the cloak over his breast; a hooded kirtle girded around him reaching down to his calves; a straightsword with ornaments of walrus-tooth on his left thigh." "But who might he be?" asked Ailill of Fergus. "I know him indeed," Fergus made answer. "He is the prop of battle; he is the triumph of every combat; he is the tool that pierces, is the man who comes thither. Connud macMorna, from the Callann in the north, is the man yonder."

"There came still another company to the same mound in Slane of Meath," continued macRoth. "It is indeed no lying word, it is with might and storm they gained the hill, so that with the clash of arms they made at the approach of that company they startled the hosts that had arrived there before them. A man, comely and noble, in advance of that band; most well-favoured to see of the men of the world, whether in shape or form or frame; whether in arms or apparel; whether in size or worth or beauty; whether in figure or valour or conduct." "Then it is surely no lying word," Fergus said: "A fitting saying is this, 'No fool 'mongst the naked is he who comes thither.' He is the foe of all others; he is a power irresistible; the storm-wave that drowneth, the glitter of ice is that well-favoured man. Fedilmid son of Ilar Cetach of Cualnge, from Ellonn in the north, is he yonder."

"Still another battalion came thither to the same hill in Slane of Meath," macRoth proceeded. "Not often is a warrior seen more handsome than the warrior that is in the front rank of that company. Bushy, red-yellow hair he wore; his face slender below, broad above; a deep-blue-gray, beaming eye, and it flashing and laughing in his head; a well-set, shapely man, tall, slender below and broad above; red, thin lips he had; teeth shining and pearl-like; a white-skinned body; a purple cloak wrapped around him; a brooch of gold in the mantle over his breast; a hooded tunic of royal silk with a red hem of red gold he wore next to his white skin; a bright, curved shield with figures of beasts in red gold thereon; a gold-hilted, inlaid sword at his left side; a long, gray-edged spear along with a cutting bye-spear of attack, with thongs for throwing, with fastenings of silvered bronze, in his hand." "But who might that man be?" asked Ailill of Fergus. "We know him full well," Fergus made answer. "He is half of a battle; he is the dividing of combat; he is the wild rage of a watchhound, the man who is come thither; Rochad son of Fatheman, from Rigdonn in the north, is he yonder."

"Another battalion there came to the same hill in Slane of Meath," continued macRoth. "A stalwart, thick-calved warrior at the head of that company; little but every limb of him as stout as a man. Verily it is no lying word, he is a man down to the ground," said he. "Brown, bushy hair upon his head; a ruddy countenance covered with scars he had; a flashing, proud eye in his head; a splendid, dexterous man was there, in this wise: Accompanied by black-haired, black-eyed youths; with a red, flaming banner; with wilful rashness, so that they seek to rout overwhelming numbers outside of equal combat, with the violence of assault upon them, without having aught assistance from Conchobar." "But, who might he be?" asked Ailill of Fergus. "Aye then we know him," Fergus made answer. "A thirst for valour and prowess is he that came thither; a thirst for madness and fury. The welding of hosts and of arms; the point of battle and of slaughter of the men of the north of Erin, mine own real foster-brother himself, Fergus son of Lete, the king from Line in the north, is the man yonder!"

"Still another company came to the same hill in Slane of Meath," macRoth continued, "steadfast, without equal. A handsome, untiring warrior in the van of this company. A blue, narrow-bordered cloth next to his skin, with strong, woven and twisted hoops of silvered bronze, with becoming, sharp-fashioned buttons of red gold on its slashes and breastborders; a green mantle, pieced together with the choicest of all colours, folded about him; five circles of gold, that is, his shield, he bore on him; a tough, obdurate, straight-bladed sword for a hero's handling hung high on his left side. A straight, fluted spear, flaming red and venomous in his hand." "But, who might that be?" asked Ailill of Fergus. "Truly, we know him well," Fergus made answer. "The choice flower of royal poets is he. He is the rush on the rash; he is the way to the goal, fierce is his valour, the man that came thither; Amargin son of the smith Ecetsalach ('the Grimy'), the noble poet from the Buas in the north, is he."

"There came yet another company there to the same hill in Slane of Meath, continued macRoth. "A yellow-haired hero in the front rank of that band. Fair was the man, both in hair and eye and beard and eyebrows and apparel; a rimmed shield he bore; a gold-hilted, overlaid sword on his left side; a five-pointed spear that reflected its glare over the entire host in his hand." "But who was that man?" asked Ailill of Fergus. "In sooth, we know him well, Fergus made answer. "Cherished, in truth, is that warrior by the people, he that to us is come thither; cherished, the stout-brow-dealing beast; cherished, the bear of great deeds against foes, with the violence of his attack. Feradach Finn Fectnach ('the Fair and Righteous') from Nemed ('the Grove') in Sliab Fuait in the north, is the one that is come there."

"Another company there came to the mound in Slane of Meath," continued macRoth. "Three bold, high-spirited youths of noble countenance in the front rank of that company. Three cloaks of the one colour they wore folded upon them; three shields wholly alike they bore; three five-pointed, spears in their hands." "Who were those men there, Fergus?" Ailill asked. "I know," Fergus answered; "the three princes of Ilath, the three champions of Colph, the three of Midluachair great in achievements, three seasoned warriors of the east of Erin, to wit, the three sons of Fiachna in quest of their bull are there, even Ros and Darè and Imchad, for theirs was the possession of the Brown Bull of Cualnge. Even had they come alone, they would have offered you battle in defence of their bull and their drove, even though before them the enemy should not be routed."

"Yet another company there came thither to the same hill in Slane of Meath," said macRoth. "Two fair, tender, young warriors at the head of that company; two green cloaks wrapped about them; two bright-silver brooches in the cloaks over the breasts; two tunics of smooth yellow silk next to their skin; bright-hilted swords on the belts; two five-pronged spears with windings of pure bright silver in the hands. Moreover, their years were nigh the same." "But, who might they be?" asked Ailill of Fergus. "Well do we know them," Fergus made answer. "Two single, strong-necked champions are they; two united flames; two united torches; two champions; two heroes; two ridge-poles of hosts; two dragons; two thunderbolts; two destroyers (?); two boars; two bold ones; two mad ones; the two loved ones of Ulster around the king; namely Fiacha and Fiachna have come thither, two sons of Conchobar son of Fachtna son of Ross Ruad son of Rudraige."

"There came also another company to that same mound," said macRoth. "'Tis the engulphing of the sea for size; red-flaming fire for splendour; a legion for number; a rock for strength; annihilation for battle; thunder for might. A wrathful, terrible, ill-favoured one at the head of that band, and he was big-nosed, large-eared, apple-eyed. Coarse, grizzly hair he wore; a streaked-gray cloak about him; a skewer of iron in the cloak over his breast, so that it reached from one of his shoulders to the other; a rough, three-striped tunic next to his skin; a sword of seven charges of remelted iron he bore on his rump; a brown hillock he bore, namely his shield; a great, grey spear with thirty nails driven through its socket he had in his

hand. The lines and battalions were thrown into disorder at the sight of that warrior, as he came surrounded by his company to the hill, in Slane of Meath." "But who might that man be?" asked Ailill of Fergus. "Ah, but we know him well," Fergus made answer. "He is the half of the battle; he is the head of strife; he is the head of combat in valour; he is the sea overbounds, the man that is come thither; the mighty Celtchar son of Uthechar, from Lethglass in the north, is the man there!

"There came yet another company thither to the same hill in Slane of Meath," said macRoth; "one that is firm and furious; one that is ugly and fearful. A great-bellied, big-mouthed champion in the van of that troop; with but one clear eye, and half-brained, long-handed. Brown, very curly hair he wore; a black, flowing mantle around him; a wheel-shaped brooch of tin in the mantle over his breast; a cunningly wrought tunic next to his skin; a great long sword under his waist; a well-tempered lance in his right hand; a grey buckler he bore on him, that is, his shield." "Pray, who might that man be?" asked Ailill of Fergus. "Indeed, but we know him," Fergus made answer; "the wild, red-handed, rending lion; the fierce, fearful bear that overcometh valour. Errge Echbel ('Horse-mouth'), from Bri Errgi ('Errge's Mound') in the north, is the one there."

"Yet another company there came to the same hill in Slane of Meath," said macRoth. "A large, fiery man at the head of that company; foxy-red hair he had; huge, crimson-red eyes in his head; bulging as far as the bend of a warrior's finger is either of the very large crimson, kingly eyes he had; a many-coloured cloak about him; a grey shield he bore; a slender, blue lance above him; a blood-smeared, becrimsoned company around him; himself covered with wounds and blood in their midst." "Now who might he be?" asked Ailill of Fergus. "Well do we know him," Fergus made answer. "He is the bold, the ruthless, the swift-moving eagle; the eager lance; the goring beast; the torrent of the Colbtha; the triumphant hero from Bailer he is the shaft(?); he is the bellowing hero from Bernas ('the Gap'); the furious bull; Menn son of Salcholga, from Rena ('the Waterways') of the Boyne."

"Yet another company came thither to the same mound in Slane of Meath," continued macRoth. "A long-jawed, sallow-faced warrior at the head of that company; black hair on his head; long limbs are his legs; a cloak of red curly wool about him; a brooch of white silver in the cloak over his breast; a linen shirt next to his skin; a gory-red shield with a boss of gold he bore; a sword with hilt of white silver on his left side; a sharp-cornered, gold-socketed spear he held over him." "But, who might he be?" Ailill asked of Fergus. "Truly, we know him," Fergus made answer. The man of three stout blows has come; the man of three highways is he; the man of three roads, the man of three paths, the man of three ways; the man of three triumphs; Fergna son of Findchoem, king of Burach, from Ulster in the north, has come thither."

"Even another company came there to the same mound in Slane of Meath," continued macRoth. "A large, well-favoured man in the van of that company. Like to Ailill yonder, with his pointed weapons, the restrainer, both in features and noble bearing and fairness, both in arms and apparel, in valour and bravery and fame and deeds. A blue shield with boss of gold was upon him. A gold-hilted sword on his left side; a five-pronged spear with gold, in his hand; a golden crown on his head." "But, who might that be?" asked Ailill of Fergus. "Ah, but we know him well," Fergus made answer. "The root of all manhood; the assault of overwhelming power; the annihilation of men is he that is come thither. Furbaide Ferbenn son of Conchobar, from Sil in Mag Inis in the north, is there."

"Yet another company came to the mound in Slane of Meath," continued macRoth. "A sharp, proud folk; a stately, royal company, with their apparel of many colours, as well white and blue and black and purple, so that to a king could be likened each spirited, chosen man in the noble, most wonderful troop. A feast for the eyes of a host, to gaze on their comeliness and their garb, as if it was going forth to some great surpassing assembly was each single

man of that company. A trine of noble, distinguished men were in the front rank of that company. The first man of them with a dark-grey mantle fringed with gold thread about him; a brooch of gold in the mantle over his breast, a tunic of rare silk next to his skin; sandals of lamb's skin he wore. Not many men in the world are better-favoured than is he. A light-yellow head of hair he has; a bright-faced sword with ivory hilt and with coils of gold thread, in his right hand. He flings on high the tooth-hilted sword, so that it falls on the head of the middle man but it simply grazes it. He catches it up in the air again, so that it falls on the head of the other man, and the first man catches it in his hand, and it divided not a ringlet nor the skin of the head of either of them, and these two men did not perceive it.

Two brown, rich-hued, bright-faced youths; reddish-gray mantles around them; white-silver brooches in their mantles over their breasts; a bright-hilted sword under their waists; purple sandals they wore; as sweet as strings of lutes when long sustained in players' hands was the voice and song of one of the men, so that enough of delight it was to the host to listen to the sound of his voice. Worthy of a king or of a prince was each man in that company as regards apparel and appearance; thou wouldst think, at the sight of them, they were all kings. Neither spears nor swords do they bear, but their servants bear them."

"An over-proud body is that," quoth Ailill; "and who may they be, O Fergus?" he asked. "I know full well," replied Fergus; "the poets of Ulster are they, with Fercerdne. The fair, much-gifted, whom thou sawest, even the learned master of Ulster, Fercerdne. 'Tis before him that the lakes and rivers sink when he upbraids, and they swell up high when he applauds. The two others thou sawest are Athirne the chief poet, whom none can deny, and Ailill Miltenga ('Honey-tongue') son of Carba; and he is called Ailill 'Honey-tongue' for that as sweet as honey are the words of wisdom that fall from him."

"There came yet another company to the mound in Slane of Meath," said macRoth. "A most terrible, dreadful sight to behold them. Blue and pied and green, purple, grey and white and black mantles; a kingly, white-gray, broad-eyed hero in the van of that company; wavy, grizzled hair upon him; a blue-purple cloak about him; a leaf-shaped brooch with ornamentation of gold in the cloak over his breast; a shield, stoutly braced with buckles of red copper; yellow sandals he wore; a large, strange-fashioned sword along his shoulder. Two curly-haired, white-faced youths close by him, wearing green cloaks and purple sandals and blue tunics, and with brown shields fitted with hooks, in their hands; white-hilted swords with silvered bronze ornaments they bore; a broad, somewhat light countenance had one of them. One of these cunning men raises his glance to heaven and scans the clouds of the sky and bears their answer to the marvellous troop that is with him. They all lift their eyes on high and watch the clouds and work their spells against the elements, so that the elements fall to warring with each other, till they discharge rain-clouds of fire downwards on the camp and entrenchments of the men of Erin."

"Who might that be, O Fergus?" asked Ailill. "I know him," replied Fergus; "the foundation of knowledge; the master of the elements; the heaven-soaring one; he that blindeth the eyes; that depriveth his foe of his strength through incantations of druids, namely Cathba the friendly druid, with the druids of Ulster about him. And to this end he makes augury when judging the elements, in order to ascertain therefrom how the great battle on Garech and Ilgarech will end. The two youths that are about him, they are his own two sons, to wit Imrim son of Cathba and Genonn Gruadsolus ('Bright-cheek') son of Cathba, he that has the somewhat light countenance. Howbeit it will be hard for the men of Erin to withstand the spells of the druids."

"Yet another company there came to the mound in Slane of Meath," continued macRoth. "A numberless, bright-faced band; unwonted garments they wore; a little bag at the waist of each man of them. A white-haired, bull-faced man in the front of that company; an eager, dragon-like eye in his head; a black, flowing robe with edges of purple around him; a many

coloured, leaf-shaped brooch with gems, in the robe over his breast; a ribbed tunic of thread of gold around him; a short sword, keen and hard, with plates of gold, in his hand; they all came to show him their stabs and their sores, their wounds and their ills, and he told each one his sickness, and he gave each a cure, and what at last happened to each was even the ill he foretold him." "He is the power of leechcraft; he is the healing of wounds; he is the thwarting of death; he is the absence of every weakness, is that man," said Fergus, "namely Fingin the prophet mediciner, the physician of Conchobar, with the physicians of Ulster around him. It is he that knoweth the sickness of a man by the smoke of the house wherein he lies, or by hearing his groans. Their medicine bags are the sacks which thou sawest with them."

"Another company came to the mound in Slane of Meath," continued macRoth. "A powerful, heavy, turbulent company; they caused uproar in their deeds of arms for the accomplishment of brilliant feats; they tore up the sad-sodded earth with the strength of their bitter rage, for the mighty princes of the proud province of Conchobar would not allow them to proceed to the great camp till all should be arrived. Two youths, swarthy and huge, in the front of that company; soft, playful eyes in their heads; about them, dark-grey tunics with silver pins set with stones; great, horn-topped swords with sheaths they bore; strong, stout shields they bore; lances with rows of rivets, in their hands; glossy tunics next to their skin." "We know well that company," quoth Fergus; "the household of Conchobar and his vassals are those; their two leaders, Glasne and Menn, two sons of Uthechar."

"There came yet another band to the mound in Slane of Meath," continued macRoth; "to wit, a band of a numerous body of henchmen. A black, hasty, swarthy, ---- man in the front rank of that band; seven chains around his neck; seven men at the end of each chain; he drags along these seven groups of men, so that their faces strike against the ground, and they revile him until he desists. Another terrible man is there, and the ponderous stone which powerful men could not raise, he sets on his palm and flings on high to the height a lark flies on a day of fine weather; a club of iron at his belt." "I know those men," quoth Fergus: "Triscoth the strong man of Conchobar's house; it is he that flings the stone on high. Ercenn son of the three stewards, he it is in the chains."

"There came another large, stately company to the mound in Slane of Meath," macRoth went on. "Three, very curly-headed, white-faced youths in the van of that troop; three curly-red kirtles with brooches of silvered bronze was the apparel they wore about them; three sparkling tunics of silk with golden seams tucked up about them; three studded shields with images of beasts for emblems in silvered bronze upon them and with bosses of red gold; three very keen swords with guards adorned with gold thread along their shoulders; broad-bladed javelin-heads on ashen shafts in their hands." "Who might that be there, O Fergus?" asked Ailill. "That I know," answered Fergus: "the three venoms of serpents; three cutting ones; three edges; three watchful ones; three points of combat; three pillars of the borders; three powerful companies of Ulster; three wardens of Erin; three triumph-singers of a mighty host are there," said Fergus, "the three sons of Conchobar, namely Glas and Manè and Conaing."

"Yet another company there came to the mound in Slane of Meath," said macRoth. "Stately, in beautiful colours, gleaming-bright they came to the mound. Not fewer than an army-division, as a glance might judge them A bold, fair-cheeked youth in the van of that troop; light-yellow hair has he; though a bag of red-shelled nuts were spilled on his crown, not a nut of them would fall to the ground because of the twisted, curly locks of his head. Bluish-grey as harebell is one of his eyes; as black as beetle's back is the other; the one brow black, the other white; a forked, light-yellow beard has he; a magnificent red-brown mantle about him; a round brooch adorned with gems of precious stones fastening it in his mantle over his right shoulder; a striped tunic of silk with a golden hem next to his skin; an ever-bright shield he bore; a hard-smiting, threatening spear he held over him; a very keen sword with hilt-piece of red gold on his thigh." "Who might that be, O Fergus?" asked Ailill. "I know,

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then," replied Fergus: "it is battle against foes; it is the inciting of strife; it is the rage of a monster; it is the madness of a lion; it is the cunning of a snake; it is the rock of the Badb; it is the sea over dikes; it is the shaking of rocks; it is the stirring of a wild host, namely Conall Cernach ('the Victorious'), the high-glorious son of Amargin, that is come hither."

"Yet another company came to the same mound in Slane of Meath," said macRoth. "Steady and dissimilar to the other companies. Some wore red cloaks, others light-blue cloaks, others dark blue cloaks, others green cloaks, white and yellow jerking, beautiful and shiny, were over them. Behold the little, red-faced lad with purple mantle about him in their midst. A brooch of gold in the mantle over his breast; a tunic of royal silk with red trimming of red gold next to his white skin, a bright shield with intricate figures of beasts in red gold upon it; a boss of gold on the shield; an edge of gold around it; a small, gold-hilted sword at his waist; a sharp, light lance cast its shadow over him."

"But, who might he be?" asked Ailill of Fergus. "Truly, I know not," Fergus made answer, "that I left behind me in Ulster the like of that company nor of the little lad that is in it. But, one thing I think likely, that they are the men of Temair with Erc son of Fedilmid Nocruthach and of Carbre Niafer. And if it be they, they are not more friends than their leaders here. Mayhap despite his father has this lad come to succour his grandfather at this time. And if these they be, a sea that drowneth shall this company be to ye, and the little lad that is in it that the battle shall this time be won against ye." "How through him?" asked Ailill. "Not hard to tell," Fergus responded: "for this little lad will know neither fear nor dread when slaying and slaughtering, until at length he comes into the midst of your battalion. Then shall be heard the whirr of Conchobar's sword like the yelp of a howling war-hound, or like a lion rushing among bears, while the boy will be saved. Then outside around the battle lines will [Conchobar] pile up huge walls of men's bodies. In turn, filled with love and devotion, the princes of the men of Ulster will hew the enemy to pieces. Boldly will those powerful bulls bellow as the calf of their cow is rescued in the battle on the morn of the morrow."

"Then came there three huge (?), strong, well-braced, cunningly-built castles; three mighty, wheeled-towers like unto mountains, in this wise placed in position: Three royal castles with their thirty fully armed battalions, swarming with evil-tongued warriors and with thirty round-shielded heroes. A bright, beautiful, glistening shield-guard was on each of the three strong, stout battle castles, with black, deadly armament of huge, high, blue, sharp pine-lances, such that one's bent knee would fit in the socket of each smooth, polished, even and hard spearhead that is on each huge, terrible, strange shaft of the terrible, awful, heavy, monstrous, indescribable armament that I saw. A third part of each shaft was contained in the socket of the riveted, very long, securely placed spears; as high as two cubits was each citadel from the ground; as long as a warrior's spear was the height of each battle hurdle; as sharp as charmed sword was the blade of each sickle on the sides and the flanks of each of Badb's hurdles; on each of the three stout and hard battle-hurdles they are to be found. Four dark, yet gleaming, well-adorned doors were on each battle-wheeled tower of the three royal wheeled-towers which were displayed and spread over the plain, with ivory door-posts, with lintels of cypress, with stately thresholds set of speckled, beautiful, strong pine, with their blue, glass door-leaves, with the glitter of crystal gems around each door-frame, so that its appearance from afar was like that of bright shining stars.

"As loud as the crash of a mighty wave at the great spring-tide, or of a huge heavy fleet upon the sea when toiling with the oars along the shore, was the similitude of the din and the clamour and the shouts and the tumult of the multitude and the to-and-fro of the thirty champions with their thirty heavy, iron clubs that they bear in their hands. And when the wheeled-towers advance massively and boldly against the line of heroes, these almost leave behind their arms at the fierce charge of the outland battalions. Then spring the three hundred champions with a shout of vengeful anger over the sides and over the front of the huge iron towers on wheels, so that this it was that checked the swift course and the great,

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hasty onslaught of the well-grounded, swiftly-moving, mighty chariots. The three stout, strong, battle-proof towers on wheels careered over rough places and over obstacles, over rocks and over heights.

"There coursed the thirty entire chargers, powerful, four abreast, the equal of ninety entire chargers, with manes more than big, bold and leaping, with sack-like, distended nostrils, high-headed, towering, over-powering, wonderful, so that they shook with their ramping the thick shell of the sad-sodded earth. They flecked the plain behind them with the foam dripping from the swift Danish steeds, from the bits and bridles, from the traces and tracks of the huge, maned, mighty steeds, greater than can be told! They excited strife with their din of arms. They plunged headlong in their swift impatience. They aroused great terror at their accoutrement, at their armour, at their cunning, at their power, at their hugeness, at their destructive, terrible, hostile vengeance on the four grand, proud provinces of Erin. Amazing to me was their appearance because of the unwontedness of their trappings both in form and in garb. Three wonderful flights of birds with variety of appearance hovered over them. The first flock was all red, the second flock was white as swans, the third flock as black as ravens. Three red-mouthed demons sped around them as swift as hares, circling the three wheeled towers, and this is what they prophesied:

"Sheaves of battle,
Might of quelling,
Ill of war-deeds,
Sating of foul ravens!
Sodden ground, blood-red;
Men low in dust;
Sheaves on sword-blades!"

"They wheeled about and brought them twelve battle-pillars of thick, huge, iron pillars. As thick as the middle of a warrior's thigh, as tall as a champion's spear was each battle-fork of them, and they placed four forks under each wheeled-tower. And their horses all ran from them and grazed upon the plain. And those forty that had gone in advance descend clad in armour on the plain, and the garrison of the three battle-wheeled towers falls to attacking and harassing them, and is attacked and harassed in turn by those forty champions, so that there was heard the breaking of shields and the loud blows of hard iron poles on bucklers and battle-helmets, on coats of mail and on the iron plates of smooth, hard, blue-black, sharp-beaked, forked spears. And in the whole camp there is none but is on the watch for their fierceness and their wrath and their cunning and their strangeness, for their fury, their achievements and the excellence of the guard. And in the place where the forty champions are and the thousand armed men contending with them, not one of the thousand had a wounding stroke nor a blow on his opponent because of the might of their skill in arms and the excellence of their defence withal!"

"They are hard to contend with for all such as are unfamiliar with them, is the opinion held of them," spake Fergus, "but they are readily to be dealt with for such as do know them. These are three battle-wheeled towers," Fergus continued, "as I perceive from their account. Once I saw their like, namely when as prentice I accompanied Darè to Spain, so that we entered the service of the king of Spain, Esorb to wit, and we afterwards made an expedition to Soda, that is, to the king of Africa, and we gave battle to the Carthaginians. There came their like upon us against the battle-line wherein we were, an hundred battalions and three score hundred in each battalion. One of the wheeled-towers won victory over us all, for we were not on our guard against them. And this is the way to defeat them: To mine a hole broader than the tower in the ground in the front thereof and cover over the pitfall; and for the battle-line to be drawn up over against it and not to advance to attack, so that it is the towers that advance and fall into the pit.

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"Lebarcham told me, as I passed over Taltiu, that the Ulstermen brought these towers from Germany, and the towers held a third of the exiles of Ulster among them as their only dwelling; and Cualgae ('a Heap of Spears') is their name, namely battle-penfolds. And herein have ye the sorest of all hardships, for although all the men of Erin are drawn up against them, it is the men of Erin that will be defeated. When they take it upon them to engage in battle they cannot hold out without a combat. Thus will they remain now till morning, every forty men of them contending with the others. And this is my advice to you," said Fergus: "permit me with my division to withstand them, and do ye betake yourselves to the woods and wilds of Erin, and the Ulstermen shall not find ye in any place, and I will proceed as an example, depending on my own men-of-war." "There are men here for ye!" cried Medb. "That will be a force for yourselves," Fergus made answer.

"Yet another company came there to the same height in Slane of Meath," said macRoth. "Not fewer than a division was in it; wild, dark-red, warrior-bands; bright, clear, blue-purple men; long, fair-yellow heads of hair they wore; handsome, shining countenances they had; clear, kingly eyes; magnificent vesture with beautiful mantles; conspicuous, golden brooches along their bright-coloured sleeves; silken, glossy tunics; blue, glassy spears; yellow shields for striking withal; gold-hilted, inlaid swords set on their thighs; loud-tongued care has beset them; sorrowful are they all, and mournful; sad are the royal leaders; orphaned the brilliant company without their protecting lord who was wont to guard their lands." "But, who may they be?" asked Ailill of Fergus. "Indeed, we know them well," Fergus made answer. "Furious lions are they; deeds of battle; the division from the field of Murthemne are they. It is this that makes them cast-down, sorrowful, joyless as they are, because that their own divisional king himself is not amongst them, even Cuchulain, the restraining, victorious, red-sworded one that triumpheth in battle!"

"Good reason, in truth, there is for them to be so," quoth Medb, "if they are dejected, mournful and joyless. There is no evil we have not worked on them. We have harassed and we have assailed them, their territory and their land, from Monday at the beginning of Samaintide till the beginning of Spring. We have taken their women and their sons and their youths, their steeds and the troops of horses, their herds and their flocks and their droves. We have razed their hills after them till they are become lowlands, so that they are level with the plain."

"There is naught thou canst boast over them, O Medb!" cried Fergus. For thou didst them no hurt nor harm that yon fine company's leader avenged not on thee. For every mound and every grave, every stone and every tomb that is from hence to the east of Erin is the mound and the grave, the stone and the tomb of some goodly warrior and goodly youth, fallen at the hands of the noble chieftain of yonder company. Happy he to whom they hold! Woe to him whom they oppose! It will be enough, even as much as half a battle, for the men of Erin, when these defend their lord in the battle on the morning of the morrow."

"I heard a great uproar there, west of the battle or to its east," said macRoth. "Say, what noise was it?" asked Ailill of Fergus. "Ah, but we know it well," Fergus made answer: "Cuchulain it was, straining to go to battle, wearied at the length of his lying sick on Fert Sciach ('Thorn-mound') under hoops and clasps and ropes, and the men of Ulster do not permit him to go because of his sores and his wounds, inasmuch as he is not fit for battle and is powerless for combat after his encounter with Ferdiad."

True indeed spake Fergus. Cuchulain it was, wearied at the length of his lying supine on Fert Sciach under hoops and clasps and ropes.

Then came two women lampoonists from the camp and quarters of the men of Erin; their names, Fethan and Collach, to wit; and they stood with a feint of weeping and wailing over

Cuchulain, telling him of the defeat of Ulster and the death of Conchobar and the fall of Fergus in combat.

26. The Decision of the Battle

It was on that night that the Morrigan, daughter of Ernmas, came, and she was engaged in fomenting strife and sowing dissension between the two camps on either side, and she spoke these words:

"Ravens shall pick
The necks of men!
Blood shall gush
In combat wild!
Skins shall be hacked
Crazed with spoils!
Men's sides pierced
In battle brave,
Luibnech near!
Warriors' storm;
Mien of braves;
Cruachan's men!
Upon them comes
Ruin complete!
Lines shall be strewn
Under foot;
Their race die out!
Then Ulster hail:
To Erna woe!
To Ulster woe:
Then Erna hail!
(This she said in Erna's ear.)
Naught inglorious shall they do
Who them await!"

It was then that Cuchulain spake to Laeg son of Rianganabair. "It would surely be unworthy of thee, O Laeg my master," said Cuchulain, "if between the two battle-lines there should happen anything to-day whereof thou hadst no tidings for me." "Whatsoever I shall learn, O Cucucuc," answered Laeg, "will be told thee. But, see yonder a little flock coming forth on the plain from the western camp and station now. Behold a band of henchmen after them to check and to stay them. Behold also a company of henchmen emerging from the eastern camp and station to seize them." "Surely, that is so!" exclaimed Cuchulain. "That bodes a mighty combat and is the occasion of a grand battle. The little flock will come over the plain and the bands of henchmen will encounter the little flock on the great field of battle." There, indeed, Cuchulain spoke true. And the little flock came forth upon the plain, and the companies of henchmen met in fray.

"Who gives the battle now, O Laeg my master," Cuchulain asked. "The folk of Ulster," Laeg answered: "that is the same as the young warriors of Ulster." "But how fight they?" Cuchulain asked. "Like men they fight," Laeg answered. "There where are the heroes of valour from the east in battle, they force a breach through the ranks to the west. There where are the heroes from the west, they lay a breach through the ranks to the eastward."

"I grieve that I am not yet strong enough to be on my feet amongst them. For, were I able to be on my feet amongst them, my breach would be manifest there to-day like that of another!"

A Continuous Narrative

"But, this avow, O Cucuc," said Laeg: "it is no reproach to thy valour; it is no disgrace to thine honour. Thou hast done bravely in time before now and thou wilt do bravely hereafter."

"Come, O my master Laeg!" cried Cuchulain; "rouse the men of Ulster to the battle now, for it is time that they come." Laeg came and roused the men of Ulster to battle, and he uttered these words there:

"Arise, ye kings of Macha,
Valiant in your deeds!
The Badb doth covet
Imbel's kine.
Blood of hearts pours out!
Goodly heroes' battle rushes in
With deeds of valour!
Hearts all red with gore:
Brows turned in flight.
Dismay of battle riseth.
For there was never found
One like unto Cuchulain,
Hound that Macha's weal doth work!
Quickly,
If it is for Cualnge's kine,
Let them now arise!

27. Now of The Battle of Garech

Do Cath Gairighi badhdesta.

Thereupon arose all the men of Ulster at the one time in the train of their king, and at the word of their prince, and to prepare for the uprising in response to the call of Laeg son of Rianganabair. And in this wise they arose: stark-naked all of them, only their weapons in their hands. Each one whose tent door looked to the east, through the tent westwards he went, for that he deemed it too long to go round about it.

"How arise the Ulstermen now to the battle, Laeg my master?" asked Cuchulain. "Manfully they rise," said Laeg: "stark-naked all of them. Every man whose tent-door faces the east, through the tent westwards he goes, for he deems it too long to go round about it." "I pledge my word!" cried Cuchulain: "at a fitting hour have they now in the early day risen around Conchobar!"

Then spake Conchobar to Sencha son of Ailill: "Come, O Sencha my master," said Conchobar; "stay the men of Ulster, and let them not go to the battle til there come the strength of a good omen and favourable portent, till the sun mounts to the roof-tree of heaven and sunshine fills the glens and lowlands and hills and watch-towers of Erin." They tarried there till the strength of a good omen came and a favourable portent, till sunshine filled the glens and slopes and heights and watch-towers of the province.

"Come, O Sencha my master," said Conchobar; "rouse the men of Ulster to battle, for it is time for them to proceed thither." Sencha roused the men of Ulster to battle, and he spake these words:

"Now shall Macha's kings arise,
Large-hearted folk!
Weapons let them shatter:
Let them fight the battle:

A Continuous Narrative

Let them plow the earth in anger:
Let them strike on shields!
Wearied all the hands;
Herds loud bellowing:
Steadfast the resistance:
Furious the retainers:
Battle-lines shall prostrate fall
'Neath the feet of others!
Prince and lord prepare for battle.
Perish shall their race!
Manful contest there shall be;
Their foes they lie in wait for
And slay them all to-day!
Deep draughts of blood they drink:
Grief fills the hearts of queens:
Tender lamentations follow:
Till soaked in blood shall be the grassy sod
On which they're slain,
To which they come.
If for Cualnge's kine it be,
Let Macha's kings! Let them arise!

Not long was Laeg there when he witnessed something: the men of Erin all arising at one time, taking their shields and their spears and their swords and their helmets, and urging the men-of-war before them to the battle. The men of Erin, every single man of them, fell to smite and to batter, to cut and to hew, to slay and to destroy the others for a long space and while.

Thereupon Cuchulain asked of his charioteer, of Laeg son of Rianganabair, at the time that a bright cloud came over the sun: "Look for us! How fight the Ulstermen the battle now, O my master Laeg?" "Like men they fight," Laeg answered. "Should I mount my chariot, and En, Conal Cernach's ('the Victorious') charioteer, his chariot, and should we go in two chariots from one wing to the other on the points of the weapons, neither hoof nor wheel nor axle-tree nor chariot-pole would touch the ground for the denseness and closeness and firmness with which their arms are held in the hands of the men-at-arms at this time."

"Alas, that I am not yet strong enough to be amongst them now!" cried Cuchulain; "for, were I able, my breach would be manifest there to-day like that of another," spake Cuchulain. "But this avow, O Cucuc," said Laeg: "'tis no reproach to thy valour; 'tis no disgrace to thine honour. Thou hast wrought great deeds before now and thou wilt work great deeds hereafter."

Then began the men of Erin to smite and to batter, to cut and to hew, to slay and to destroy the others for a long space and while. Next came to them the nine chariot-fighters of the champions from Norseland, and the three foot-warriors along with them, and no swifter were the nine chariot-men than the three men on foot.

Then came to them also the governors of the men of Erin. And this was their sole office with Medb in the battle: to smite to death Conchobar if it were he that suffered defeat, and to rescue Ailil and Medb if it should be they were defeated. And these are the names of the governors:

27a. The Muster of The Men of Erin

A Continuous Narrative

The three Conarè from Sliab Mis, the three Lussen from Luachair, the three Niadchorb from Tilach Loiscthe, the three Doelfer from Deill, the three Damaltach from Dergderc, the three Buder from the Buas, the three Baeth from Buagnige, the three Buageltach from Mag Breg, the three Suibnè from the Siuir, the three Eochaid from Anè, the three Malleth from Loch Erne, the three Abatruad from Loch Ri, the three macAmra from Ess Ruaid, the three Fiacha from Fid Nemain, the three Manè from Muresc, the three Muredach from Mairg, the three Loegaire from Lecc Derg, the three Broduinde from the Berba, the three Bruchnech, from Cenn Abrat, the three Descertach from Druim Fornacht, the three Finn from Finnabair, the three Conall from Collamair, the three Carbre from Cliu, the three Manè from Mossa, the three Scathglan from Scairè, the three Echtath from Ercè, the three Trenfer from Taitè, the three Fintan from Femen, the three Rotanach from Rognè, the three Sarchorach from Suidè Lagen, the three Etarscel from Etarbane, the three Aed from Aidnè, the three Guarè from Gabal.

Then said Medb to Fergus: "It were truly a thing to boast of for thee, werest thou to use thy mightiness of battle without stint amongst us to-day, forasmuch as thou hast been driven out of thine own land and out of thine inheritance; amongst us hast thou found land and domain and inheritance, and much good-will hath been shown thee!"

Thereupon Fergus uttered this oath: "I swear," [et reliqua,] "necks of men I would break from necks of men, arms of men from arms of men, scalps of men from scalps of men, so that heads of men over shields would be as numerous with me as bits of ice on the miry stamping-ground between two dry fields that a king's horses would course on. Every limb of the Ulstermen would I send flying through the air before and behind me this day, if only I had my sword!"

At that Ailill spoke to his own charioteer, Ferloga, to wit: "Fetch me a quick sword that wounds the skin, O gilla," said Ailill. "I give my word, if its bloom and condition be the worse at thy hands this day than the day I gave it thee on the hillside of Cruachan Ai, though thou hadst the men of Erin and of Alba to rescue thee from me to-day, they would not all save thee!"

Ferloga went his way, and he brought the sword with him in the flower of its safe-keeping, and fair flaming as a candle. And the sword was placed in Ailill's hand, and Ailill put it in Fergus' hand, and Fergus offered welcome to the sword: "Welcome, O Calad Colg ('Hardblade') Letè's sword!" said he. "Weary, O champion of Badb! On whom shall I ply this weapon?" Fergus asked. "On the men-of-war around thee," Medb answered. "No one shall find indulgence nor quarter from thee to-day, unless some friend of thy bosom find it!"

Whereupon, Fergus took his arms and went forward to the battle. Ailill seized his weapons. Medb seized her weapons and entered the battle, so that thrice the Ulstermen were routed before them from the north, till Cualgae and sword drove them back again.

Conchobar heard that from his place in the line of battle, that the battle had gone against him thrice from the north. Then he addressed his bodyguard, even the inner circle of the Red Branch: "Hold ye here a while, ye men!" cried he; "even in the line of battle where I am, that I may go and learn by whom the battle has been thus forced against us thrice from the north." Then said his household: "We will hold out," said they, "for the sky is above us and the earth underneath and the sea round about us, and unless the heavens shall fall with their showers of stars on the man-face of the world, or unless the furrowed, blue-bordered ocean break o'er the tufted brow of the earth, or unless the ground yawns open, will we not move a thumb's breadth backward from here till the very day of doom and of everlasting life, till thou come back to us!"

Conchobar went his way to the place where he heard the battle had gone three times against him from the north, and he lifted shield against shield there, namely against Fergus mac Roig, even Ochain ('the Fair-ear') of Conchobar with its four ears of gold and its four bracings of red gold. Therewith Fergus gave three stout blows of Badb on the Ochain of Conchobar, so that Conchobar's shield cried aloud. Whenever Conchobar's shield cried out, the shields of all the Ulstermen cried out. However great the strength and power with which Fergus smote Conchobar on the shield, so great also was the might and valour wherewith Conchobar held the shield, so that the ear of the shield did not even touch the ear of Conchobar.

"Hearken, ye men of Erin!" cried Fergus; "who opposes a shield to me to-day on this day of battle when four of the five grand provinces of Erin come together on Garech and Ilgarech in the battle of the Cattle-raid of Cualnge?" "A gilla that is younger and mightier than thyself is here," [Conchobar answered,] "and whose mother and father were better! The man that hath driven thee out of thy borders, thy land and thine inheritance; the man that hath driven thee into the lairs of the deer and the wild hare and the foxes; the man that hath not granted thee to take the breadth of thy foot of thine own domain or land; the man that hath made thee dependent upon the bounty of a woman; the man that of a time disgraced thee by slaying the three sons of Usnech that were under thy safeguard; the man that will repel thee this day in the presence of the men of Erin; Conchobar son of Fachtna Fathach son of Ross Ruad son of Rudraige, High King of Ulster and son of the High King of Erin!"

"Truly hath this happened to me," Fergus responded. And Fergus placed his two hands on Calad Colg, and he heaved a blow with it backwards behind him, so that its point touched the ground, and he thought to strike his three fateful blows of Badb on the men of Ulster, so that their dead would be more in number than their living. Cormac Conlongas son of Conchobar saw that and he rushed to Fergus and he closed his two royal hands over him. "Full of hate, not of friendship is this, O Fergus my master! Ungentle, not heedful is this, O Fergus my master! Let not the Ulstermen be slain and destroyed by thee through thy destructive blows, but take thou thought for their honour to-day on this day of battle!" "Get thee away from me, boy!" exclaimed Fergus; "for I will not remain alive unless I deliver my three fateful strokes of Badb on the men of Ulster this day, till their dead be more in number than their living."

"Then turn thy hand slantwise," said Cormac Conlongas, "and slice off the hill-tops over the heads of the hosts on every side and this will be an appeasing of thine anger." "Tell Conchobar also to fall back again to his place in the battle," [said Fergus.] So Conchobar went to his place in the battle.

Thus it was with that sword, which was the sword of Fergus: The sword of Fergus, the sword of Letè from Faery: Whenever he desired to strike with it, it became the size of a rainbow in the air. Thereupon Fergus turned his hand slantwise over the heads of the hosts, so that he smote the three tops of the three hills, so that they are still visible on the moor, and these are the three Maels ('the Balds') of Meath.

Now as regards Cuchulain. He heard the Ochain of Conchobar smitten by Fergus macRoig. "Come, O Laeg my master," cried Cuchulain: "who dares thus smite with those strong blows, mighty and far-away, the Ochain of Conchobar, and I alive?" [Then Laeg made answer, saying: "The choice of men, Fergus macRoig, the very bold, smites it:"]

"Blood he sheds, increase of slaughter," said Laeg;
"Splendid the hero, Fergus macRoig!
Hidden had lain Fairyland's chariot-sword!

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Battle now hath reached the shield,
Shield of my master Conchobar!"

"Quickly unloose the bands, gilla!" cried Cuchulain. Then Cuchulain gave a mighty spring, so that the bindings of his wounds flew from him to Mag Tuag ('the Plain of the Bows') in Connacht. His bracings went from him to Bacca ('the Props') in Corcomruad. The dry wisps that were stuffed in his wounds rose to the roof of the air and the sky as highest larks fly on a day of sunshine when there is no wind. Thereupon, his bloody wounds got the better of him, so that the ditches and furrows of the earth were full of streams of blood and torrents of gore.

This was the first exploit of valour that Cuchulain performed on rising out of his weakness: The two women lampoonists that made a feint of weeping and wailing over his head, Fethan and Collach to wit, he smote each of them against the head of the other, so that he was red with their blood and grey with their brains. His arms had not been left near him, except his chariot only. And he took his chariot on his back, and he set out to attack the men of Erin, and he smote them with the chariot, until he reached the place where Fergus macRoig was.

"Turn hither, O Fergus my master!" he cried. Fergus did not answer, for he heard not. He spoke again, "Turn hither, Fergus my master!" he cried; "and if thou turn not, I will grind thee as a mill grinds fresh grain; I will wash thee as a cup is washed in a tub; I will bind thee as the woodbine binds the trees; I will pounce on thee as hawk pounces on fledglings!" "Truly this is my lot!" spake Fergus. "Who of the men of Erin dares to address these stiff, vengeful words to me, where now the four grand provinces of Erin are met on Garech and Ilgarech in the battle of the Raid for the Kine of Cualnge?"

"Thy fosterling is before thee," he replied, "and fosterling of the men of Ulster and of Conchobar as well, Cuchulain son of Sualtaim. And thou didst promise to flee before me what time I should be wounded, in pools of gore and riddled in the battle of the Tain. For, I did flee before thee in thine own combat on the Tain."

Fergus gave ear to that, and he turned and made his three great strides of a hero back. And as he turned, there turned all the men of Erin. Then the men of Erin broke their ranks westwards over the hill. The battle raged around the men of Connacht. At midday Cuchulain came to the battle. At the time of sunset at the ninth hour, the last company of the men of Connacht fled in rout westwards over the hill. At that time there did not remain in Cuchulain's hand of the chariot but a handful of its spokes around the wheel, and a handbreadth of its poles around the shell, with the slaying and slaughtering of the four grand provinces of Erin during all that time.

Then Medb betook her to a shield-shelter in the rear of the men of Erin. Thereafter Medb sent off the Brown Bull of Cualnge along with fifty of his heifers and eight of her runners with him around to Cruachan, to the end that whoso might and whoso might not escape, the Brown Bull of Cualnge should get away safely, even as she had promised.

Then it was that the issue of blood came upon Medb, [and she said: "Do thou, Fergus, undertake] a shield-shelter in the rear of the men of Erin till I let my water flow from me." "By my troth," replied Fergus, "'tis an ill hour for thee to be taken so." "Howbeit there is no help for me," Medb answered; "for I shall not live if I do not void water!" Fergus accordingly came and raised a shield-shelter in the rear of the men of Erin. Medb voided her water, so that it made three large dikes, so that a [mill] could find room in each dike. Hence the place is known as Fual Medbha ('Medb's Water').

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Cuchulain came upon her as she was thus engaged, on his way to the battle, and he did not attack her. He would not strike her a blow from behind. "I crave a boon of thee this day, O Cuchulain," spake Medb. "What boon cravest thou of me?" asked Cuchulain. "That this host be under thine honour and thy protection till they pass westwards over Ath Mor ('the Great Ford')." "Yea, I promise that," said Cuchulain. Then went Cuchulain around the men of Erin, and he undertook a shield-defence on one side of them, in order to protect the men of Erin. On the other side went the governors of the men of Erin. Medb went to her own place and assumed a shield-defence in the rear of the men of Erin, and in this manner they convoyed the men of Erin over Ath Mor westwards.

Then Cuchulain took his sword in his hand and gave a blow to the three bald-topped hills of Ath Luain over against the three Maela ('the Bald Tops') of Meath, so that he struck their three heads off them.

Then Fergus began to view the host as it went westwards of Ath Mor. "It was thus indeed it behoved this day to prove, for following in the lead of a woman." "Faults and feuds have met here to-day," said Medb to Fergus. "Betrayed and sold is this host to-day," [Fergus answered.] "And even as a brood-mare leads her foals into a land unknown, without a head to advise or give counsel before them, such is the plight of this host to-day."

Then Cuchulain turned to where Conchobar was with the nobles of Ulster before him. Conchobar bewailed and lamented Cuchulain, and then he uttered this lay:

"How is this, O Cualnge's Hound
Hero of the Red Branch, thou:
Great woe, champion, hast thou borne
Battling in thy land's defence!

"Every morn a hundred slain,
Every eve a hundred more
While the host purveyed thy fare
Feeding thee with cooling food!

"Five-score heroes of the hosts,
These I reckon are in graves.
While their women-- fair their hue--
Spend the night bewailing them!"

28. The Battle of The Bulls

As regards Medb, it is related here: She gathered the men of Erin and led them forth to Cruachan to behold the battle of the bulls. As regards the Brown Bull of Cualnge, it is now recounted in this place: When he saw the beautiful, strange land, he sent forth his three bellowing calls aloud. And Finnbennach Ai ('the Whitehorned of Ai') heard him. Now no male beast durst send forth a low that was louder than a moo in compare with him within the four fords of all Ai, Ath Moga and Ath Coltna, Ath Slissen and Ath Bercha. And he lifted his head and he hastened to Cruachan to look for the Brown Bull of Cualnge.

It was then the men of Erin debated who would be fitted to witness the fight of the bulls. They all agreed that it should be Bricriu son of Carbad that were fitted for that office. For, a year before this tale of the Cualnge Cattle-raid, Bricriu had gone from the one province into the other to make a request of Fergus. And Fergus had retained him with him waiting for his treasures and goods. And a quarrel arose between him and Fergus at a game of chess. And he spake evil words to Fergus. Fergus smote him with his fist and with the chessman that

was in his hand, so that he craved the chessman into his head and broke a bone in his head. Whilst the men of Erin were on the foray of the Tain, all that time Bricriu was being cured at Cruachan. And the day they returned from the expedition was the day Bricriu rose. And this is why they selected Bricriu, for that Bricriu was no fairer to his friend than to his foe. And he was brought before the men of Erin to a gap whence to view the bulls.

Each of the bulls sighted the other and there was a pawing and digging up of the ground in their frenzy there, and they tossed the earth over them. They threw up the earth over their withers and shoulders, and their eyes blazed red in their heads like firm balls of fire. Their cheeks and their nostrils swelled like smith's bellows in a forge. And each of them gave a resounding, deadly blow to the other. Each of them began to hole and to gore, to endeavour to slaughter and demolish the other. Then the Whitehorned of Ai visited his wrath upon the Brown Bull of Cualnge for the evil of his ways and his doings, and he craved a horn into his side and visited his angry rage upon him. Then they directed their headlong course to where Bricriu was, so that the hoofs of the bulls drove him a man's cubit deep into the ground after his destruction. Hence, this is the Tragical Death of Bricriu son of Carbad.

Cormac Conlongas son of Conchobar saw that, and he laid hold of a spearshaft that filled his grasp, and gave three blows to the Brown Bull of Cualnge from ear to tail, so that it broke on his thick hide from ear to rump. "No wonderful, lasting treasure was this precious prize for us," said Cormac, "that cannot defend himself against a stirk of his own age!" The Brown Bull of Cualnge heard this-- for he had human understanding-- and he turned upon the Whitehorned. Thereupon he he rushed at him, so that they continued to strike at each other for a long while and great space of time, till night fell on the men of Erin. And when night had fallen, all that the men of Erin could hear was the bellowing and roaring. That night the bulls coursed over the greater part of all Erin.

29. The Account of The Brown Bull of Cualnge

Aus in Duib Cualngni

It was not long before the men of Erin, as they were there early on the morrow, saw coming over Cruachan from the west the Brown Bull of Cualnge with the Whitehorned of Ai in torn fragments hanging about his ears and horns. The men of Erin arose, and they knew not which of the bulls it was. "Come, ye men!" cried Fergus "leave him alone if it be the Whitehorned that is there and if it be the Brown of Cualnge, leave him his trophy with him!"

Then it was that the seven Manè arose to take vengeance on the Brown Bull of Cualnge for his violence and his valour. "Whither go yonder men?" asked Fergus. "They go to kill the Brown of Cualnge," said all, "because of his evil deeds." "I pledge my word," shouted Fergus: "what has already been done in regard to the bulls is a small thing in compare with that which will now take place."

Then the Brown Bull of Cualnge gave forth the three chiefest bellowings of his throat in boast of his triumph and fear of Fergus held back the men of Erin from attacking the Brown Bull of Cualnge.

Then went the Brown Bull of Cualnge. He turned his right side towards Cruachan, and he left there a heap (crúach) of the liver of the Whitehorned, so that thence is named Cruachan Ai.

30 The Peace

He came then to his land and drank a draught in Findlethe on coming. It is there that he left the shoulderblade of the other. Findlethe afterwards

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was the name of the land. He drank another draught in Ath Luain; he left the loin of the other there: hence is Ath Luain. He gave forth his roar on Iraird Chuillend; it was heard through all the province. He drank a draught in Tromma. There the liver of the other fell from his horns; hence is Tromma. He came to Etan Tairb. [Note: The Bull's Forehead.] He put his forehead against the hill at Ath Da Ferta; hence is Etan Tairb in Mag Murthemne. Then he went on the road of Midluachair in Cuib. There he used to be with the milkless cow of Dairi, and he made a trench there. Hence is Gort Buraig. [Note: The Field of the Trench.] Then he went till he died between Ulster and Iveagh at Druim Tairb. Druim Tairb is the name of that place.

Ailill and Medb made peace with the Ulstermen and with Cuchulainn. For seven years after there was no wounding of men between them. Findabair stayed with Cuchulainn, and the Connaughtmen went to their country, and the Ulstermen to Emain Macha with their great triumph. Finit, amen.

APPENDIX-V

The Battle of Ross na Rig

Cath Ruis na Ríg: from the Book of Leinster (c. 1160);

translated from the Irish by Rev. Edmund Hogan (1892)

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1

Once upon a time Conchobar was in smooth-bright Emain of Macha,[1] after the giving of the battle of the Táin by him, so that there was not food that pleased him, and that he slept not easily, and that he confessed not to any of the Ulaid what made him so, for the time of three fortnights. And that thing was told to the Ulaid, that is, Conchobar to be in decline and in long-sickness, and that there was not food that pleased him, and that he slept not easily, and that he confessed not to anyone of the Ulaid what made him so.

2

Then was made a gathering and an assembling of the Ulaid to smooth-bright Emain of Macha. And it was allowed[2] by them ten who would be proper to ascertain the wound that wounded the king of the Ulaid, and the violent sickness that brought him to death,[3] and made him pale for the time of three fortnights, so that there was not food that pleased him, and that he confessed not to anyone of the Ulaid what made him so. It is this that all these said then, that it was the person who reared him and brought him up, namely, Cathbad the famous druid.

3

So on went Cathbad, the right-wonderful druid, to the place in which Conchobar was, and he wept floodlike deep-red tears of blood,[4] so that his breast and bosom were wet. Conchobar took pity on the tear of Cathbad. "Good, indeed, then, my master Cathbad," said Conchobar, "what makes thee sad, sorrowful, dispirited?" "I have indeed great-reason for that," replied Cathbad, "that I know not what wound has wounded thee, and what obstinate sickness has deadened thee, and paled thee for the time of three fortnights." "Great-reason indeed have I for it," said Conchobar, "for four great-provinces of Eriu have come to me, and with them were brought their men of music, and of amusement, and of eulogy, that the more conspicuous might be the ravages, and that the greater might be the devastations; and our fortresses and our fine-dwellings[5] were burned, so that no higher (were) they than their rooms, and their outhouses. And Ailill and Medb gained a battle too against me, and the calf of my own cow was taken from me out of a place of safety." [6] And it is thus he was saying it, and he uttered these words thereupon:[7]

4

"There is to my mind a cause of grief,
if thou wouldst know, just Cathbad,
the Ulaid all,—vastness of brave deeds,—
it was not a protection for one bull.

Medb assembled (them) fr̃m the west—
the daughter of Echu,—though it was a woman's raid[8]—
and carried off kine and raiment
and gold and silver.

Medb ravaged easily[9]
unto Dáire's fortress in our good land,
unto Dún Sescind, what there is of it,
unto the long-famous fort of Sobairge.[10]

She left not in our fair province
wall or stead without ravage,
nor fort in which they boasted not triumph,
nor wall without fiercely burning it.

My bull and the brown bull of Dáire,
about which the warriors will give forth much shouting,
there was not ever a cow's bull calf[11]
about which more of misery is wrought.

Not more the want of bull or cow
to us in the province of Emain
than the loss of a hero that she cut down[12]
Having bathed him in his blood." There is.

5

"Good now, my life[13] Cathbad," said Conchobar, "what is thy counsel to us?" and it is thus
that he was saying it, and he said the words:

"O Cathbad, a counsel for us;
faintness[14] has wrought an evil design on us;
[that] Medb escaped from the famous battle,
it is this truly that has dismayed us.

It was not right for Medb from the Plain
to muster [an army to come] for my bull:
though it were a bull with two horns of gold,
that I should have [it] was not too much.

Though it were her bull that were the greater,
the calf of her cow was not too much for her;
the calf of our own cow, a cause of patience,[15]
it was not right to ask him from us.

Since [?] it is on us for our cow's calf
that Echu's[16] daughter has brought hardship,
time for us to go and avenge it
on Medb, on the great queen."[17]

[Cathbad.]

"Thou hast already avenged it sternly,
O red-sworded Conchobar—
[by] the winning of a battle—I remember—
over the four provinces of Eriu."

[Conor.]

"It is no battle, in which a stout king falls not
by hard-fighting, by fury;
an army to escape[18] from a goodly battle!
a king falls if they are valiant.[19]

It is almost this that[20] makes me dead:
my bull at the fight of the two bulls,

unless shall come from it the son of Mata of Muirisc.[21]

Unless Ailill should fall and Medb
by me in this encounter assuredly
I say to you, with prodigies of a host,[22]
My heart will break, O Cathbad.
O [Cathbad, a counsel for us.]

6

"This is my couysel for thee," replied Cathbad, "to stay for the present. For the winds are rough, and the roads are dirty, and the rivers and the waters are great, and warriors' hands are occupied with making fortifications and strongholds in the territories of strangers. So wait for us until the summer weather comes to us, until every grassy sod is a pillow, till our old horses are spirited, till our colts are strong, till our men are whole of their wounds and hurts after the battle of the Táin Bó Cualnge, till the nights [are] short to watch and to ward and to guard in the lands of enemies and in the territories of strangers." It is thus he was saying it, and he uttered the words:

"Spring is not the time for an invasion.
Every windy ford [or gap] is cold.
Many of Elga will shout,
famous the cause [world?].
The good cow-droves of February have died [disappeared?].
Weak are the animals of March.
Strong are all [cattle] of April.
A fair of hogs[23]...
...for a march of battle.
So that Spring is not the time for an invasion." [24]

7

"So stay with us," now[25] said Cathbad, "for there is no disgrace to thy honour therein. For [it was] a horse-boy that carried it in flight, and in escape from thee through the middle of the battle of the men of Ériu away westward. And if it was carried off without vengeance, there shall be measure for measure for that. And let there be sent tidings and messages from thee forthwith to thy friends in absence,[26] namely, to Conall the stern, the triumphant, the exultant, the victorious, the red-sworded, to the place where he is, raising hsi tax and his tribute in the territories of Léodús,[27] in the islands of Cadd, and in the islands of Orc, and in the territories of Scythia and Dacia and Gothia and Northmannia, voyaging in the Ictian Sea and the Tyrrhenian Sea, and plundering the roads of the Saxons. And let there be sent tidings and messages from thee to thy friends in absence, to the Gallic lands, to the foreign lands of the foreigners, namely to Amlaib or Olaib 9i.e. Olaf] grandson of Inscoa,[28] King of Norway; to Findmór son of Rofher, the king of the seventh part of Norway; to Báre of the Scigger,[29] to the fortress of the Piscarcarla;[30] to Brodor Roth and to Brodor Fiúit,[31] and to Siugraid Soga, King of Súdiam;[32] to Sortadbud Sort, the King of the Orkney Islands; to the seven sons of Romra,[33] to Cet son of Romra, to Celg son of Romra, to Mod son of Herling, to Conchobar the victorious, son of Artur, son of Bruide, son of Dungal, to the son of the King of Scotland, and Clothra, daughter of Conchobar, [was] his mother."

8

"Who should go on that embassy?" said Conchobar. "Who should go upon it," said Cathbad, "but [if it were] Findchad, son of Conchobar yonder, and Aed the Handsome, son of Conall Cernach, and Oengus, son of Oenlám Gába, and Cano[34] the Foreigner, to teach the way over the surface of the sea and of the ocean to them." It is then that these went forward over the surface of the sea and of the ocean to the place where Conall Cernach was in the territory of Leodús, and they manifested then the tidings that they had to Conall. He made welcome to Findchad, son of Conchobar, and put his hands about his neck and gave him three kisses. It is then too that they conveyed to him that the Táin Bó Cualnge was taken from the Ulaid. The stern, steadfast heart of Conall started from the mid-upper part of his

chest like the noise of a sea-green wave against the earth. "I vow [I say a word] indeed," said Conall, "were it that I had been in the territory of the Ulaid, then that spoil would not have been taken without a vengeance which would be measure for measure for it!" It is this, then, Conall was: feasts and festivities having been made by him there, and it was the abundance of leavings and the ripeness of his drinking then. And Conall gave that feast to the nobles of the Ulaid. And there were sent then intelligencers and messengers from him to his absent friends, through the Gallic lands, to the foreign-lands of the foreigners. It was then that there was made a gathering and muster by them too; and their stories were prepared by them also, and their ships and their galleys were secured in order; and they came to the place in which Conall was.

9

It was then that Conall sent intelligencers and messengers from him to the lands of the Ulaid, that the Ulaid might not be in much-concern of preparation against [for] their foes and their enemies and their foreigners. It is then that counsel was held by the Ulaid, and feasts and festivities were held by them too. "I will make a banquet," said Cú Chulaind, "in wait and in preparation for Conchobar at the bright-faced castle of Delgga." [35] "I will make another splendid vast banquet," said Celtchair, son of Uthechar, "in wait and in preparation for Conall Cernach, son of Amairgen, at the rock of Murbolg." [36] "I too will make another splendid monster banquet," said Loegaire, "at Inber Seimne [37] in the north."

10

Now set out the great naval armament, as we have said, under Conall Cernach son of Amairgen, and under Findchad son of Conchobar, and under the Aed the Handsome, son of Conall Cernach, and under the nobles of Norway. And they came forward out on the current of the Mull of Cantire. And a green-surge of the tremendous sea rose for them; and the [38] seals and walruses and crane-heads and 'cenandans' and 'ilrians' [39] of the tremedous sea rose for them too. Such was the strength of the storm that rose for them, that the fleet was parted in three. A third of them under Conall Cernach son of Amairgen came to the rock of Murbolg. Another third under the sons of Romna came to Inber Seimni. [40] The other third went under Alaib, grandson of Inscoa, King of Norway, and under Báire of the Faeroe Islands, from the fortress of Piscarcarla; and these went on to the Strand of Báile mac Buain, to the mouth of the water of Luachann. [41]

11

It is at that time that Conchobar came on [with] nine hundred and sixty-five men to the mouth of the water of Luachann. And a house of drinking and high merriment was prepared by him in the bright-faced castke of Delga. It was not long for Conchobar, when he was there, till he was the bent spars of a sail and the full-crewed ships, and the bright-scarlet pavilions, and the beautiful many-coloured flags, and the machines of battle, and the bright blue lances [?], [42] and the weapons of war. "Good, then, ye good men of learning down here, give sureities and bonds and guarantees to me!" [43] "Well, O chief and lord," said Sencha son of Ailill, "why is it so with thee?" [44] "[For] the greatness of your charge and of your burden to me," said Conchobar; "[for] the excellence of my bestowal of jewels, treasure and wealth, that it may not be too much for me [45] that there should not come [of] evil or good to me from one end of the year to the other, [from] your [being engaged] in preparing and procuring it for me." "Good, Ochief and lord," said Sencha son of Ailill, "why is it so with thee?" "Because I know not indeed," said Conchobar, "if they be the Galían of Lagin, or the Munstermen of great Muma, or the province of Ólnecmacht, [46] that have arrived there; but the estuary of the water of Luachann and the Strand of Báile mac Búain are full." [47] "I give [my] word indeed," said Sencha son of Ailill, "that Ériu [Eire] surrounds not a soldier that puts his hand in the hand of a lord, who is not known to me. And if they be the men of Ériu that are there, I will ask a truce of battle from them till the distant end of a fortnight in addition to a month. But if they be thy friends from abroad that are there, from the Gallic lands and the foreign-lands of the foreigners, that will please thee better however." "If it be they," said Conchobar, "your honour-price shall be the less."

12

It is then that Sencha son of Ailill went forward to the place where that great naval armament was, and he asked them, "Who goes here?" It is this they said then, that they were the foreign friends of Conchobar that were there. Sencha came forward to the place in which Conchobar was. "Good now, my soul, Conchobar, thy are thy foreign friends that are yonder, from the Gallic lands and the foreign-lands of the foreigners." However, the [whole of] Ireland did not please Conchobar at all through the amount in him of his ardour and of his energy and of his fierceness. And a drop of gore and blood burst through his mouth a little out; and the clot of gore and blood that was on his heart, it is it that pained him at that juncture of time.

13

"Well, O Cú Chulaind," said Conchobar, "let the horses of the plain of Murthemni be caught by thee; let four-wheeled chariots be harnessed to them. And bring with thee the nobles of Norway in chariots and in four-wheeled cars to the bright-faced castle of Delga. So that it may be for the kings of Norway that this house of drinking and enjoyment is prepared." It is then that the horses of the plain of Murthemni were caught and the chariots and the four-wheeled cars were yoked to them, and they were brought to meet the kings of Norway, and they (i.e. the kings) were brought to the bright-faced castle of Delga, and the mansion was vacated by Conchobar. So that it was for the kings of Norway it was prepared after that. And there arose thereupon carvers to carve for them and butlers to deal out [drinks]. And that banquet was served to the nobles of Norway until they were drunk and right-merry. When a chief[48] was mightier than men, and it was a conversation of every pair and of every three of them, they were put in their apartments and in their couches, and in their sleeping-rooms. Tunes and amusing songs and eulogies were sung to them, and they tarried there till the clear time of rising on the morrow.

14

Now Conchobar rose early on the morrow, and Cú Chulain was brought to him. "That is well, Cú Chulain," said Conchobar. "Give the rest of the banquet that thou hast to the nobles of Norway, that they may be fully satisfied.[49] And let intelligencers and messengers be sent from thee through the lands of the Ulaid to the warriors of the Ulaid. Let their foreign friends from the foreign-lands of the foreigners be ministered unto by them also, while I go to the mouth of the water of Luachann, and a position and camp is taken by me there. Say for me too to the three fifties of elders [and] old champions that are in their repose of age under Irgalach son of Macclách son of Congal son of Rudraige, having laid aside their exercise of arms and their weapons—say for me to them to come with me on this campaign and on the hosting, so that it may be by their will and by their counsel that it may goon." "I say it to them!" said Cú Chulaind, "I will not say [it]; and yet I think not the worse of their going."

15

It is then that Conchobar went on into the great royal-house in which were the veterans and old champions. It is then that they raised their heads out of their places and out of their couches to see the large-eyed majestic king. And their spirit was not indeed satisfactory to them.[50] They almost leaped the mansion in which they were. "Good, O chief and lord," said they, "what has made thee travel, and moved thee towards us to-day?" "Have you not heard," said he, "of this expedition of hostility [on which] came the four great provinces of Ireland to us, to which they brought their men of music and amusement and eulogy with them, that the ravages might be more manifest and that the depredations might be the greater? and our fortresses and our fine dwellings were burned, so that they are not higher than their apartments and their outhouses. And so I should like an expedition of hostility against them, and that it be by your direction [will] and by your counsel that the journey and the expedition may proceed." "Let our old steeds be caught by thee and let our old chariots be yoked by thee, till we go on this journey and this expedition with thee." Then their old chargers were caught by them and their old chariots were yoked; and they came on to the mouth of the Water of Luachann that night.

16

And this was told to the four great provinces of Eriu. And the Three Waves of Ériu reverberated[51] before this that night, namely the Wave of Clidna, and the Wave of Rudraige, and the Wave of Tuag Inbir.[52] It is then that Eochu son of Luchta[53] went on with the native clans of the Recartaig Dedad to Temair Luachra[54] from the northwest. It is then that Ailill and Medb [went] to Cruachan Ráith of Connacht. It is then that Find son of Ros king of the Galíán[55] went with the clans of Derg about him to Dinn Ríg[56] over the clear-bright Barrow. It is then that Cairpre Nia Fer went with the Luagni[57] of Temair about him to Temair.

17

It is then that a resolution was agreed[58] upon by Eochu son of Luchta and by the Clanna Dedad,[59] namely: "Every living [thing] for its payment and every payment for its living [thing], reparation[60] of his territory and of his land to Conchobar son of Fachtna Fathach, namely, a palisade in the place of every palisade, and a grianán[61] in the place of every grianán, a house in the place of every house, a cow in the place of every cow, a bull in the place of every bull, and the Dond Cualnge over and above;[62] the equal-breadth of his face of red gold to Conchobar for that turn, and no expedition of hostility against the men of Eriu." It is then too that tidings, intelligencers, and messengers were sent from Eochu son of Luchta to Ailill and Medb with that proposal. That thing was related to Ailill and to Medb. [Medb said] "A false hand was taken by him[63] from whom those counsels were brought. For so long as there shall be among us one to whom it will be possible to take the hilt of a sword and the shield-strap of a shield about his neck, that proposal shall not go to him." [64] "We have not urged on thee that counsel, thou bad woman," [65] said Ailill. "For not greater is our share of that payment than the share of every man of the four great provinces of Hériu who was on the expedition of the Táin Bó Cualnge." "Thou art good as to that in my opinion," [66] said Medb.

18

"Who should go on that embassy?" said Ailill. "Who," said Medb, "but Dorn Ibair, grandson of Cepp Goba, and Fadhb Darach, grandson of Omna?" His chuckle of laughter broke out on Fergus. "What causes thy loud mirth?" said Ailill. "I have good reason for that," said Fergus, "the man that is the greatest enemy to the Ulaid in the world [to be sent] by Medb to go to them! For had he not done any wrong before or after to them, except to wound mortally Mends son of Salcholcu on the waterways of the Bóand, it would be enough of wrong for him. And though it be so," said Fergus, "he need not fear[67] for this time, and let him go thither. For the assemblies of that people are not treacherous." It is then that these proceeded to Temair.

19

It is the that Find son of Ros, King of the redhanded province of Lagen, went with the clans of Derg about him to Temair northwards, to the place where his brother Coirpre Nia Fer was. And those offers were made known to them. And it was debated by them, who should go with that message. It is this that they decided, that it was Fidach Ferggach of Fid Gaible;[68] for he was a wise, modest, truly prudent man. It is the that these proceeded northward to the place in which Conchobar was; and they told him of those proposals, namely: "Every living [thing] for its payment, and every payment for its living [thing]. Reparation of his territory and of his land to Conchobar son of Fachtna; and a wall in the place of every wall, and a grianán in the place of every grianán, a house in the place of every house, a cow in the place of every cow, a bull in the place of every bull, and the Dond Cualnge over and above; the equal breadth of his face of red gold to Conchobar; and no expedition of hostility against the men of Eriu for this time." Thus was Conchobar addressing them, and he spoke the words:—

[Conor.]

"Whence have come the envoys
hither from afar?
do you signify to me your adventures?
is it to do me homage?"

[Envoys.]

"We have come from valorous Cruachu,
which is not little in fame,
to thee, just Conchobar,
stern thy valour;

We have come to move a proposal,
to thee, O King!
from Medb and from noble Ailill,
brave their form."

[Conor.]

"Name to me your noble request
whose fame is not small,
most sprightly handsome warrior-band,
whencesoever it be." Whence...

20

"I give you my word, indeed," said Conchobar, "that I will not take terms from you, till there has been the place of my pavilion in[69] every province in Hériu, as they have set up their tents, their booths, and their huts."

"Good, O Conchobar," said they, "where mayest thou take halt and encampment to-night?"
"In Ros na Ríg above the clear-bright Bóind," said Conchobar. For Conchobar concealed not ever from his enemy the place in which he would take station or camp, that they might not say that it was fear or dread that caused him not to say it.

21

It is then that these proceeded to Tara southward to the place where were Cairpre Nia Fer and Find son of Ros; and those tidings were announced to them. "Good, then," said Cairpre Nia Fer, "if it is towards us that Conchobar and the Ulaid will turn their face, let Ailill and Medb come to our aid and to our help. If it is past us that they will go into the fair-headed province of Connacht, we will go to their aid and to their help."

22

So it is then that the envoys proceeded to the place where Ailill and Medb were. And when they arrived, Medb began to ask tidings from them. It is thus she was saying it, and she spoke the words:—

[Medb.]

"Whence come the envoys?
Tell me of your journey
to Conchobar of Carn;[70]
waits he in Emain,
the chief of the banquets?
or is it that he comes for strife
after their bull?"

[Envoy.]

"The Ulaid wait not:
it was not right or fitting,
they resolve to watch the Bregians;
the plunders ill not be slight,

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until they reach the sea,
until they work ravages
on Cairpre Nia Fer."

[Medb.]

"They shall be running before us,
their heads shall come from their bodies
if he come from home.
I shall be here in my homesteads,
without fault and without disgrace:
for I think the Lagen enough
against the man."

[Envoy.]

"If the sons of Magach should come
the bold, warlike band,
their shooting will be gory-red
in the battle of Ros na Ríg."

[Medb.]

"If the king of Macha come,
his colours will be turned back,
his fortunes will be overcome,
his might will be lowered."

[Envoy.]

"If our bands arrive,
a muster will be made by us,
there will be a rivalry of the fighting band
for the real combats." Whence.

23

To return to Conchobar—he came on [with] the multitude of a great army to Accal Breg and to Slige Breg.[71] There Ailill, a princely yeoman,[72] met him then. "Good then, Conchobar," said Ailill, "what is the vast number of a great army that is behind thee? and where is it your pleasure to go?" "To Ros na Ríg above the clear-bright Bóand here," said Conchobar. "That [place] is not to be secured for thee," replied Ailill, "but it is insecure. For the Galían and the Lauigne of Temair are there before thee." "It is an obligation (geiss) to me to go my way," replied Conchobar. "And it is an obligation to me to go into the battle of every number.[73] Let a position and encampment be taken by us here for the present," said Conchobar. "Let our stations be pitched here, and let our tents be erected. Let our booths and our tents be constructed. Let preparation of food and drink be made. Let dinner and victuals be made. Let tunes and merry songs and eulogies be sung by us here."

24

Then were their positions fixed and their pavilions were pitched, their huts and their tents were made. Their fires were kindled, cooking of food and drink was made; baths of clean-bathing were made by them, and their hair was smooth-combed; their persons were minutely cleansed, supper and victuals were eaten by them; and tunes and merry songs and eulogies were sung by them.

25

"Good then, Ulaid," said Conchobar, "do we find among you one who will go to estimate and to reconnoitre the army?" "I will go," said Féic, son of Follomon, son of Fachtna Fathach. It is

then that Féic, son of Follomon, son of Fachtna Fathach, went on till he reached the Fortress of the clear-bright Bóand.[74] Thereupon he began measuring and reconnoitring the army. And his spirit chafed greatly about them. "I will go northward now," said Féic, "to the place in which the Ulaíd are, and I will tell them that the army is driving me away. The Ulaíd will come from the north. Each of them will take up his station of battle and conflict and combat. The glory and the honour and the distinction of the fighting will be no greater for me afterwards than for every single man of the Ulaíd. And what is there for me that I should not engage my combat at once straight away?" And he went on over across the river[75] of the Bóand. And gave the grind of a lift-handed mill on them.[76] Their van caught (or closed on) their rear, and their right wing (joined) their left,[77] and the army shouted at once around him. And it was not endured [dared] by him to be against the huge army, and he came on towards the river over which he had come across. And it is not that it was leaped by him at all, but he leapt a false leap into the clear-bright Bóand. Where was the water that was deeper than elsewhere, he leaped a false leap there, so that a wave laughed over him, and he was drowned in that pool without life at all. And lasting and longlived after him was the memorial of it, for Féic's Pool[78] was the name of the pool in which he drowned.

26

It seemed truly long[79] to Conchobar that that man was absent. "Good, truly, Ulaíd," said Conchobar, "do I find among you one who will go to estimate and to reconnoitre the army?" "I will go," said Daigi son of Daig of the Ulaíd. And he went forward to the same hill of command, above the brink of the clear-bright Bóand. He began measuring and reconnoitring the army. And his spirit and his nature and his mind chafed about them in the same way, and he was saying the same [things]: "I will go northward indeed," said he, "and I will tell the Ulaíd that the armies are pursuing me yonder. The Ulaíd will arrive from the north. Each of them will take up his station of battle and of conflict and of combat; and the glory and the honour and the distinction of the fighting will be no greater for me than for every single man of them. And I will go against the army, that I may put my combat before." It is then that he went over the river of the Bóand across, and he rushed rashly on the army. And the hosts came around him on both sides also, and a wound of lances was made of him, so that he fell by them.

27

It seemed long indeed to Conchobar that these [two] were [absent]. "Good indeed, Irgalach, son of Macclach, son of Congal, son of Rudraige, sayest though who is proper to go to estimate and to reconnoitre the army?" "Who should go there," replied Irgalach, "but Iriel, good at arms, great kneed, son of Conall Cernach. But he is a Conall for havoc, he is a Cú Chulaind for dexterity of feats. He is a Cathbad, the right-wonderful druid, for intelligence and for counsel, he is a Sencha son of Ailill for peace and for good speech, he is a Celtchair son of Uthechar for valour, he is a Conchobar son of Fachtna Fathach for kingliness and for wide-eyedness,[80] for giving of treasures and of wealth and of riches. Who should go except it be Iriel?" "I will go there," said Iriel. It is then that Iriel went forward to the same dominating hill, over the brink of the clear-bright Bóand. He began measuring and reconnoitring the army. His spirit, or his mind, or his thoughts did not fret over them at all. He brings their description with him to the place in which Conchobar was.

28

"How, my life Iriel?" said Conchobar. "I give [my] word truly," said Iriel, "it seems to me that there is not ford on river, nor stone on hill, nor highways nor road in the territory of Breg or Mide, that is not full of their horse-teams and of their servants. It seems to me that their apparel and their gear and their garments are the blaze of a royal house from the plain," said Iriel.

29

Conchobar said:

Is it true, what the men declare,
O valorous white-kneed Iriel,
three battalions on the plain to the left,[81]

before us in waiting?"

[Iriel.]

"They are in ambush before thee
in the wood that the Bóand goes round,[82]
three battalions of Clann Deirg;[83]
they blaze like fire across the plain.

"The messengers that went from us
to ascertain what strength the army is
shall not come [back] hither—an honour that is not trivial—
it is the truth of it, what they declare."

30

"Good, O Ulaid," said Conchobar, "what is your advice to us [about] this battle of ours?" "Our advice is," said the Ulaid, "to wait till our strong men and our leaders and our commanders and our supporters of battle come." Not long was their waiting and not great was the stay, till they saw three chariot-warriors[84] approaching them, and a band of twelve hundred along with each rider of them. It is these that were there—three of the goodly men of science of the Ulaid, namely Cathbad the right-wonderful druid, and Aitherni the Importunate, and Amargin the learned doctor.[85]

31

"Good, O warriors," said Conchobar, "what is your advice to us?" "Our advice is," said they, "to wait until our strong men and our leaders and our lords and our supporters of battle come." It is then they waited. Not great was the waiting and not long was the delay, till they saw three other riders approaching them, and a band of thirteen hundred along with each rider. It is they that came then, Eogan son of Durthacht,[86] and Gáine son of Daurthacht, and Carpre son of Daurthacht.

32

"What is your advice to us, O warriors?" said Conchobar. "Our advice is," said they, "to wait till our strong men and our leaders and our lords and our supporters of battle come." They waited. Not great was the waiting, and not long was the delay, till they saw three other chariot-fighters approaching them. It is they that came then, the three sons of Connad Buide [the Yellow], son of Iliach, namely Loegaire the Victorious [Buadach], and Cairell the Havoc-worker [Coscarach], and Aed of the mighty deeds.[Anglonnach] A band of fourteen hundred along with each rider of them.

33

"What is your advice to us, O warriors?" said Conchobar. "Our advice is," said they, "to wait till our strong men and our leaders and our lords and our supporters of battle come." "We have not prepared that for you, O warriors. For there is a third of the army of the Ulaid here, and there is not but a third of the army of the men of Eriu yonder," said Conchobar. "What is there for us that we should not give the battle?"

34

It is then that Conchobar rose and took his battle-gear [of battle] and of conflict and of combat too. And they went over the river of the Bóand across. And the other armies arose to them on going over the water of the Bóand across. And each of them took to hacking and to cutting down the other, and destroying and to wounding till there was no similitude of the Ulaid at that juncture of time, except it were a huge sturdy oakwood in the middle of a plain, and a great army were to go close to it; and the slender and the small of the wood were cut off, and its huge sturdy oaks were left behind. It is this that their young [and] youthful pages and their young folk were cut off, so that there were none but their champions and their battle-warriors and their good heroes of valour behind them. However, it was not borne by their young youthful pages, and a kingly brilliant dash of them burst through the battle northward.

35

It is then that Innócháin, Conchobar's shield, was battered and it moaned; so that the Three Waves of Eriu moaned, namely, the Wave of Clidna and the Wave of Rudraige and the Wave of Tuag Inbir;[87] so that the shields of the Ulaid all moaned at that hour, every one of them that was on their shoulders and in their chariots.

36

It is that day that it happened to the Ulaid[88] to come out. And Conall happened to be in the forefront, before the armies. But though it is fleet that the horses would be that would be swifter than Conall's horses there, none of the Ulaid ventured to bring the front of his horses or his chariots past Conall. It is then that the raw recruits of the Ulaid saw the face of Conall towards them at that juncture of time; and they halted, for they were fain[89] to halt. And a bush of shelter and awreath of laurel and a hand above was Conall to them. For they were certain that there is no place in which Conall's face would be seen, in which there would be flight.

37

It is then that they went through into the wood that was nearest them, and they cut oak-branches of green oak [and put them] in the hand of every man, and they smoothed a place for their fists in them, and they raised in front[90] of them those green branches of oak, and they came along with Conall towards the battle.

38

It is then it happened that by the King of the Ulaid were taken three steps of retreat out of the battle northward. Caonchobar looked and scanned behind him and saw the face of Conall approaching him. "Good, O Conall," said Conchobar, "the battle on thy favour and on thy protection!" "I give [my] word truly," said Conall, "that I think it easier to give the battle by myself by far than to stay the rout now. And [it is] disaster for the king of [any] province in world, to leave him in a rout and in a stampede." And it is thus that Conall was [saying it], and he said these words then:—

"The countercharge of defeat is a man's discomfiture;[91]
a rout before [his] face:
youth unarmed:
followers disarmed:
earnestness of effort of weapon,, to succour:
forgetfulness of honour: running against madmen;
shouting in distress;
meeting in disaster."

39

It is then that Conall drew the sharp long sword out of its sheath of war, and played the music of his sword on the armies. The ring[92] of Conall's sword was heard throughout the battalions on both sides at that moment of time. However, as soon as they heard the music of Conall's sword, their hearts quaked and their eyes fluttered, and their faces whitened, and each of them withdrew back into his place of battle and of conflict and of combat.

40

However, it is then that Conall glanced behind him, and he saw approaching him Mes Dead son of Amairgin. "Good my life," said Conall, "O Mes Dead, the battle on thy favour and on thy protection." "It is a breast against a great flood, the action of anyone under these circumstances[93] at this time," replied Mes Dead. It is then that Mes Dead son of Amairgin glanced and scanned behind him; and he saw approaching him Anruth the Tall [Anruth Mór], son of Amairgin. "The battle on thy favour and on thy protection, Anruth the Tall, son of Amairgin," said Mes Dead, "tiull I cast my charge of anger and my tigardáil//[94] of war on the armies." "It is an arrow against a rock, the action of anyone under those circumstances this time," replied Anruth the Tall, son of Amairgin.

41

It is then that Anruth the Tall, son of Amairgin, looked behind him, and saw Feithen the Tall [Feithen Mór], son of Amairgin. "Good O Feithen the Tall, son of Amairgin, the battle on thy

favour and on thy protection; that I too may deliver my furious charge and my tigardáil of war on the armies."

42

It is then that the tall Feithen, son of Amairgin, glanced behind him. He saw approaching him the small Feithen [Feithen Bec], son of Amairgin. "The battle on thy favour and on thy protection, O small Feithen, son of Amairgin," said the tall Feithen, "that I may cast my violence of anger and my tigardáil of fury on the armies." "It is the striking of a head against cliffs, indeed, the actions of anyone under the circumstances," replied the small Feithen.

43

It is then that the small Feithen looked behind him. He saw Aitherni the Importunate [Atherni Algessach] approaching him. "The battle on thy favour, O Aitherni the Importunate," said the small Feithen, "till I spend my onset of anger and my dangerous tiger-fight on the armies." "That were a right of my possession," [replied Aitherni], "over the possession of any others whomsoever."

44

However, it is then that Aithirni the Importunate saw Cuchulain approaching him. "The battle on thy favour, O Cú Chulain," said Aithirni the Importunate. "That were a part[?] for me," replied Cú Chulaind. That is the same as "to require of me." "But I give my word for it," said Cú Chulain, "that there is not of the Ulaid one that will turn his face to me out of this battle, but that not more strongly I will smite every man of the men of Eriu than every man of them." It is then that Cú Chulain gave a blow of his club-staff on the armies, so that they were even, and harmonious.

45

The performances of Conall here now. He came among the armies and played the music of his sword on them, till ten hundred armed men fell by him. Carpre Nia Fer heard that, the music of Conall Cernach's sword, and that was not endured by Carpre Nia Fer by any means, and he advanced to the place in which Conall was, and brought shield against shield and hand against hand and face against face, and each of them began smiting and striking the other, till there was heard a strong stroke of Carpre Nia Fer's shield under the blade of Conall's sword.

46

And the three royal poets, that the King of Temair had, arrived to aid him and to help him, namely Eochaid the Learned, and Diarmait the Songful, and Forgal the Just, and they kept up the combat against Conall. Conall looked at them. "I give my word truly," said Conall, "were you not poets and doctors you should have received death and [met] your fate by me long ago, and since it is with [for] your chief and with your lord that you bring your strife, what [reason is there] for me that I should not inflict punishment on you now?" And he gave a blow with the club-staff of battle that was in his hand at them, so that he cut their three heads off them.

47

It is then that a band of fifteen hundred of the Lúaigni of Temair came up, and came between Conall and Cairpre Nia Fer; and they carried him [Cairpre] with them in the very middle of their own battalion. Conall began smiting the army fiercely and furiously, fearfully and madly, so that he drove them from him in [their] broken bands, and in their divided fractions. So that ten hundred fell by him in the middle of the battle.

48

The King of Temair heard that, and he could not bear to be listening to the sound of Conall's sword; and he advanced to the middle of the battle, and eight hundred full-brave heroes fell by him; and he reached the place in which Conchobar was, and he brought shield against shield and hand against hand and face against face to him. And he struck his shield on Conchobar,[95] i.e. the Ochain, the shield of Conchobar. And as it moaned, the shields of the Ulaid all moaned. "Good truly, Ulaid," [saith Conchobar], "I knew not till to-day whether the Gálian of the Lagin or tyhe Lúaigni of Temair were braver than you are."

49

It is then that Loegaire the Victorious, son of Connad the Yellow, son of Iliach, came [with] a band of three hundred warriors, so that he upheld his combat against Cairpre Nia Fer. It is then that Fintn, son of Niall Niamglonnach went [with] a band of a hundred warriors, so that he maintained his fight against Cairpre Nia Fer,

50

It is then that thirty hundred of the Gálian and of the Lúaigni of Temair came, and by them was carried off Cairpre Nia Fer in the middle of their own battalion.

51

It is then that Cuchulain sought for the armies and for Cairpre Nia Fer. And he went against him, and brought shield against shield to him, and brought hand against hand and face against face.

It is then that Cairpre Nia Fer plied his strength upon Cu Chulaind and clasped his two hands about his weapons outside, and launched the cast of a throw [over] the battalions of the Gálian. It is then that Cu Chulaind went through the [battalions] out without bleedings, without wounding [on him]. It is then that Laeg son of Riagabair met him, with the charmed, right-good arms of Cu Chulaind in his hand, namely, the hard-headed Cruadin[96] and the terrifying Duaibsech, that is, his own spear, in his hand. He waved and brandished it, he shook and adjusted it, and he launched a cast of a throw of it from him then towards Cairpre Nia Fer, so that it pitched in his breast and in his bosom, and pierced his heart in his chest, and cleft his back in two. His body had not reached ground, when Cu Chulaind made a spring towards it and cut his head off him. And he shook his [Cairpre's] head[97] towards the armies then.

52

It is then that Sencha son of Ailill rose and shook the branch of peace, and the Ulaid stood still. And the Gálian went under Find son of Ros, and put shield across track behind them. [98] And Iriel the good at arms, the great-kneed, son of Conall Cernach, pursued them. And he began smiting and cutting down the army southward in every direction. It is then that Fidach the Wrathful of the Wood of Gaible turned upon him, and gave battle and combat on a ford to him. "Long [is] the reach that the Ulaid are making towards us," said the province of the Lagen. And it is from this that Rige Lagen is the name of that river.

53

It is then that the Ulaid went on to Temair that night, and they rattied there till the end of the seven days of the week. And it was at the end of a week that they heard the roll of the chariots, and the hoof-striking of the horses, and the straining of the traces, and the deed-striking of the swords, and the trooping of the vast army towards the place. It is he that was there—Erc son of Cairpre and son of Feidelm Noi-cruthach[99] daughter of Conchobar. "Good, O son," said Conchobar, "take my blessing and be obedient to me." [100] It is thus that he was saying it, and he said these words:—

54

"Take my blessing, be obedient to me,
do not thyself make opposition to us.
If thou givest us strong against strong
I am certain that thou shalt fall be us.
War not with the Hound of the feats,
inflict not strife on the race of thy ancestors,
that thou mayest not be cut down about division of territories
as is Cairpre Nia Fer.

[It is] of the prohibitions of the King of Temair in the East,
since the reign of Cermna[101] without partiality—
famous the tale which is spread through all—
to fight against us till doom, howsoever it be." Take.

55

Peace was made between Erc, son of Cairpre, and Cu Chulaind; and Fínscoth, Cu Chulaind's daughter, was given to him for wife. And they came at the end of a week to behold the

A Continuous Narrative

slaughter, to the bank of the Bóand. "We were here on a day," saith Conchobar, "and it was a sad affair for him who was here, namely, for Cairpre Nia Fer, and it was a vain struggle against him, and if it had not been [for] Conall, it is we that should have been defeated." And he spoke the words:—

56

"We were on a day—it seems splendid to us—
in the country of Temair south of the Bóand:
there was [contention] above the high hill
on our chiefs there was terror.
Were it not Conall Cernach the cross-eyed,[102]
we should have been defeated:
on the plain on this side—
it is on it that he took position.
It was vain to contend with him,
to repel Cairpre of wide knowledge;
[it was] numbers truly that defeated him;
until that day, that slew him." We were.

57

They came on to Temair again. "Goodly indeed [was] he that was here with his brethren. Ériu was theirs." And he said the words:—

"The three sons of Ros Ruad the king—
they held the land by battalions awhile,
Find in Alend, Ailill in Cruach,
Cairpre in the north in Temair Breg.
Together they used to perform their deed [of arms]
the three brothers, in every strife;
together they used to give their battle;
one pig's litter [?] was theirs.
They were three pillars of gold
about their hills, abiding the strength,
it is a gap in their grasp of battle,
since the third son has fallen." The three.

Therefrom [originated] the expedition of the battle of Findchora[103] and the great sea voyage among the Connachta,[104] and the Battle of the Youths.[105]

-- *fin* --

[Footnotes may be read on wikisource:

https://en.wikisource.org/wiki/The_Battle_of_Ross_na_R%C3%ADg

OTHER BOOKS
by
JOHN D. PILKEY

1. ORIGIN OF THE NATIONS, 1984

Thought-provoking and intelligently written. Great read if you are interested in new ideas from the Creation Science perspective. Dedicated to monogenetic interpretations of world mythology. Researched for over twenty years, the volume contains a wealth of archaeological and mythological material. Critiques of the work abound online. – By nettiespaghettion January 12, 2013. Amazon Books.

I will probably like it better when I finish it. It is a little hard to read because of the author's style of organizing information. It does have a lot of information that I find complementary to Ken Johnson's Ancient Post-Flood History: - By Kerenon August 22, 2014. Amazon Books.

2. KINGSHIP AT ITS SOURCE, 2007

Literate world history took shape during the course of the third millennium BCE chiefly in the Mesopotamian land of Sumer. There is a vast difference between the way secular scholars process this data and the way believers in the Bible can and should process it. By accepting at face value both the chronological perspective of the Bible and the high longevities of the Noahic patriarchs, biblicists can make sense of Sumerian data and revolutionize the image of world history at its source. To make good on this premise, it is essential to compare and match names from kinglists and mythological pantheons. What emerges from these comparisons is a set of fifty-four feudal and imperial aristocrats who created world civilization in their own image. Once these persons are known, world history loses its aura of randomness and anonymity and takes shape as a single, variously detailed story.

On Barnes & Noble. <http://www.barnesandnoble.com>

REVIEWS

This is a seminal and important book. Possibly almost in the same league as "The Genesis Flood" by Morris and Whitcomb. (Though not near as readable for most.) I was thrilled to find this book having searched and found nothing else that treated our earliest history of civilization from a Biblical perspective. That said, I found more than a few of the details of Pilkey's analysis to be above my pay grade. His premises seem solid (and such a fascinating subject!), but I just don't have the knowledge-base to know whether all his details add up. I hope Pilkey writes a revision or a parallel text that is more accessible without dumbing it down. This is a serious, scholarly book. What I did understand was well worth the price of admission! I'm currently rereading it and getting more out of it the second time. I strongly recommend this book to anyone who is reasonable well-read and has a strong interest in early Postdiluvian history. – By Wordmahnnon July 19, 2014. Amazon Books.

This is an EXCELLENT BOOK. I read the first edition. I talked to John Pilkey 15-20 years ago (in California) and in the past 5 years. A wonderful knowledgeable man. If you want to go deep on the origin of the nations (the original title) get this book. This is not a skip through it read book. It will challenge your literary and historical knowledge into a biblical perspective. – By T. Claybrookon November 23, 2013. Amazon Books.

3. A CONTINUOUS NARRATIVE OF EARLY POSTDILUVIAN HISTORY, 2017
4. A POSTDILUVIAN TIMELINE , 2017
[“A Mesopotamian Timeline”]
5. A DESIGNED WORLD, 2017
[“Noah’s Designed World”]

OTHER BOOKS AND RESOURCES

NOAH'S ARK AND THE GENESIS-10 PATRIARCHS, 2014

by Ross S Marshall

A Mono-mythological comparison of ancient pantheons and primer to Dr. John Pilkey's Genesis-10 studies. On Amazon Books.

<http://www.amazon.com>

This is a most unique and, I think, valuable book. The author and a few others came to the conclusion that the only place to find history where none was written as history was to look back to the mythology for clues. When the earliest family had extended lives and were probably larger than those of following generations, you would expect to see them be leaders, heroes, and finally "gods". The problem is determining which people were which gods. This is the journey the author took. He has given me information that I can use to fill in the historical gap from the Flood to about 2000 B.C. in a Biblically oriented chronological chart I have been working on for over 6 years now. Bravo and thank you Mr. Marshall!. – By Mark D. Hornbogenon July 18, 2016. Amazon Books.

WHERE GENESIS PEOPLE FACED DINOSAURS, 2016

An Adventure in Paleontological Research by Paul O Rosnau. On Amazon Books. <http://www.amazon.com>

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